

ŚRĪMAD BHĀGAVATAM

A Symphony of Commentaries on the Tenth Canto



Volume Two
Chapters 4-11



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Śrīmad Bhāgavatam:

A Symphony of Commentaries on the Tenth Canto

Volume Two

Chapters 4-11

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Chapter Four

Yogamāyā Displays Her Eight-armed Form to Kaiśa; Kaiśa Frees Devakī; and Vasudeva Takes Counsel

10.4.1

śrī-śuka uvāca

*bahir-antah-pura-dvāraḥ sarvāḥ pūrvavat āvṛtāḥ |
tataḥ bāla-dhvaniṁ śrutvā grha-pālāḥ samutthitāḥ ||*

śrī-śukah uvāca—Śrī Śuka said; *bahiḥ-antah-pura-dvāraḥ*—the doors of the outside of the dwelling and of the inside of the dwelling; *sarvāḥ*—all; *pūrvavat*—as before; *āvṛtāḥ*—covered (closed); *tataḥ*—then; *bāla-dhvaniṁ*—the sound of a child; *śrutvā*—after hearing; *grha-pālāḥ*—the guards of the dwelling; *samutthitāḥ*—arose.

*śrī-śukah uvāca—bahir-antah-pura-dvāraḥ sarvāḥ pūrvavat āvṛtāḥ.
tataḥ bāla-dhvaniṁ śrutvā grha-pālāḥ samutthitāḥ.*

Baladeva Vidyābhūṣaṇa—

*śrī-śukah uvāca—(yāḥ) bahir-antah-pura-dvāraḥ (abhaven, tāḥ)
sarvāḥ pūrvavat āvṛtāḥ. tataḥ bāla-dhvaniṁ śrutvā grha-pālāḥ
samutthitāḥ.*

Śrī Śuka said: All the inner doors and outer doors on the property were closed as before. Afterward, the guards heard the cry of a baby and stood up.

Śrīdhara Svāmī—

*caturthe candikā-vakyam ākarnyātibhayākulah |
durmantribhir hitam mene karño bālādi-himśanam ||*

“In the fourth chapter, upon hearing Candikā’s speech, Kamisa, overwhelmed by intense fear, thought that his wicked advisors’ perpetrating the killing of babies would be beneficial.”

Viśvanātha Cakravartī—

*māyā-vākyena kamśasyānutāpo devakī-kṣamā |
durmantribhir mantranā ca caturthe kathyate kathā ||*

“Kamisa’s remorse because of Māyā’s speech, Devakī’s forgiveness, and the wicked advisors’ counsel are the topics narrated in the fourth chapter.”

10.4.1

“They heard the sound of the crying of a baby that was just born.” The term *grha-pālāḥ* (the guards of the house) means they were like dogs.

Sanātana Gosvāmī—“The doors fastened by themselves (*āvṛtāḥ* = *lagnāḥ babhūvuh svayam eva*). Right after that (*tataḥ* = *tataḥ ca* = *tad-anantaram eva*), they heard the sound of the crying of a child,” inasmuch as the child had just taken birth. The masculine gender of *bāla* (child) is used as a generality, or else the reason is the doorkeepers thought the child was a boy. Or perhaps Śrī Vasudeva had told them “A child is born.” They were guards (*grha-pālāḥ* = *rakṣināḥ*). As a pun, they were like dogs. “They got up attentively,” meaning they arose and raised their weapons (*samutthitāḥ* = *samyak utthitāḥ*) (*samyak* = *sāvadhānam udyatāstratayā*).

Jīva Gosvāmī—(Additions to *Bṛhad-vaiśnava-toṣaṇī* are underlined.) “The doors fastened by themselves (*āvṛtāḥ* = *lagnāḥ babhūvuh svayam eva*). Right after that (*tataḥ* = *tataḥ ca* = *tad-anantaram eva*), they heard the sound of the crying of a child,” inasmuch as the child had just taken birth. The sense is they heard the sound pertaining to the category of infants (*bāla-dhvanim* = *bālasya dhvanim* = *bālaka-jāteh dhvanim*). Therefore, since it is a generality, the feminine

gender is not used. They were guards (*grha-pālāḥ = rakṣinah*); as a pun, they were like dogs. “They got up attentively,” meaning they arose and raised their weapons (*samutthitāḥ = samyak utthitāḥ*) (*samyak = sāvadhānam udyatāstratayā*).

Baladeva Vidyābhūṣaṇa—

*devī-vākyenānutāpo bhagini-bhāmayoh kṣamā |
durmantribhir mantranām ca kāṁsasyāśic caturthake ||*

“Kamsa’s remorse because of Devī’s speech, both his sister’s and his sister’s husband’s forgiveness, and the wicked advisors’ counsel—those are the topics in the fourth.”

The sentence is: *bahir-antāḥ-purayoh yāḥ dvārah tāḥ sarvāḥ pūrvavad āvṛtāḥ*, “All the doors of the exterior the dwelling and all the doors of the interior of the dwelling were closed by door panels as before (*āvṛtāḥ = kapāṭa-pihitāḥ babbhūvuh*).”

10.4.2

*te tu tūrṇam upavrajya devakyā garbha-janma tat |
ācakhyur bhoja-rājāya yad-udvignah pratikṣate ||*

te—they; *tu*—only; *tūrṇam*—quickly; *upavrajya*—after going near; *devakyāḥ*—of Devakī; *garbha-janma*—the birth from the womb; *tat*—that [eighth birth]; *ācakhyuh*—told; *bhoja-rājāya*—unto Kamsa (“the King of the Bhojas”); *yat*—of which [eighth birth]; *udvignah*—[being] afraid; *pratikṣate*—he is expecting.

Gaṅgā Sahāya (*Anvitārtha-prakāśikā*)—

te (vasudevādhiṣṭhita-grha-pālāḥ) tu tūrṇam upavrajya yad-udvignah (san) pratikṣate, tat devakyāḥ (aṣṭama-)garbha-janma bhoja-rājāya ācakhyuh.

They quickly approached the king of the Bhojas and informed him of Devakī’s childbirth that he feared and was awaiting.

Śrīdhara Svāmī—He feared the eighth birth (*tat = aṣṭamam janma*).

Viśvanātha Cakravartī—(The commentary is the same as the above.)

Sanātana Gosvāmī—They went near him (*upavrajya = samīpe gatvā*).

Jīva Gosvāmī—“They went near him (*upavrajya = samīpe gatvā*)” although they did not have the prerogative to do so, “in order make that known (*ācakhyuh = tam vijñāpayitum*) to the King of the Bhojas.”

10.4.3

*sa talpāt tūrṇam utthāya kālo 'yam iti vihvalah |
sūtī-grham agāt tūrṇam praskhalan mukta-mūrdhajah ||*

sah—he; *talpāt*—from the bed; *tūrṇam*—immediately; *utthāya*—after getting up; *kālah*—time (or death); *ayam*—this; *iti*—in this way; *vihvalah*—agitated; *sūtī-grham*—to the maternity room; *agāt*—went; *tūrṇam*—quickly; *praskhalan*—stumbling; *mukta*—is free (scattered); *mūrdhajah*—whose hair (“produced from the head”).

sah (kamsah) talpāt tūrṇam utthāya kālah ayam iti (evaṁ) vihvalah (san) praskhalan mukta-mūrdhajah (san) sūtī-grham tūrṇam agāt.

Kamsa immediately rose out of bed. “This is the time.” Thus perturbed, he didn’t bother combing his hair and swiftly went to the maternity room, stumbling on the way.

Śrīdhara Svāmī—Kamsa was Death (*kālah = mr̥tyuh*).

Viśvanātha Cakravartī—The drift is: “This (*ayam = ayam eva*) is the time (*kālah = samayah*) to kill the boy.” Alternatively: “He was perturbed because he was afraid: ‘He is my death’” (*kālo 'yam iti vihvalah = man-mṛtyur iti bhayena vihvalah*).

Sanātana Gosvāmī—“This (*ayam = ayam eva*) is the time (*kālah = samayah*) to kill.” Or else: “Death has come in person.’ He was thus

afflicted (*iti vihvalah*).” That is, he was either flurried or extremely afraid. Hence he was tottering (*praskhalan*), meaning he was stumbling here and there.

Jīva Gosvāmī—(Additions are underlined.) “This (*ayam = ayam eva*) is the time (*kālah = samayaḥ*) to kill.” Or else: “Death has come in person.’ He was thus overwhelmed by fear (*iti vihvalah = iti bhaya-vyākulah*).” Hence he was tottering (*praskhalan*), meaning he was stumbling here and there. In the second half of the verse, the reading is either sīghram (swiftly) or tūrṇam (swiftly).

Krama-sandarbhā—He thought “My time has come” (*kālo 'yam iti = mama kālo 'yam jāta iti*).

10.4.4

*tam āha bhrātaram devī kṛpaṇā karuṇam satī |
snuṣeyam tava kalyāna striyam mā hantum arhasi ||*

tam—to him; *āha*—says (said); *bhrātaram*—to the brother (her cousin); *devī*—radiating (or goddess); *kṛpaṇā*—miserable; *karuṇam*—lamentingly; *satī*—virtuous; *snuṣā*—daughter-in-law; *iyam*—she; *tava*—your; *kalyāna*—O prosperous man; *striyam*—a woman; *mā*—not; *hantum*—to harm (or to kill); *arhasi*—you deserve (you ought) (a polite form of the imperative tense).

(*devaki*) *devī kṛpaṇā satī tam bhrātaram karuṇam āha (sma)*—*kalyāna! iyam tava snuṣā (bhavisyati. tvam) striyam hantum mā arhasi.*

Beaming within and woeful without, saintly Devaki lamentingly addressed him, her cousin: “Good sir, she is your daughter-in-law. Do not kill a woman, if you please.

Viśvanātha Cakravartī—The term *devī* means she was beaming inwardly because her son was concealed. She felt miserable (*kṛpaṇā*), since she was thinking: “This daughter of a friend should live too.” She was virtuous, that is, she was expert (*satī = kovidā*) at deceiving

him. She spoke to him, who desired to snatch the little girl by force: “Look at this woman (*striyam* = *striyam paśya*): she’s a little girl. She will be the wife of your future son” (*snuśā iyam tava* = *tava bhāvinah putrasya iyam vadhuḥ bhavisyati*). The gist of the vocative *kalyāṇa* (O good sir; O prosperous one) is: “By the sinful reaction of killing a woman, inauspiciousness (*akalyāṇa*) would befall you.”

Sanātana Gosvāmī—The suitability of her statement to him is expressed with the word *bhrātaram* (brother, i.e. cousin). *Karunam* (lamentingly) is an adverb. Devakī is a virtuous lady (*satī* = *sadhvī*) insofar as she acts in conformity with her husband’s opinions. She was beaming within (*devī* = *antar dyotamānā*) because her son was concealed, and therefore, although she was not miserable, for the sake of cheating Kamsa she was being woeful (*kṛpanā satī* = *dīnā satī*). (Here *satī* is a pun.)

Alternatively: “Being (*satī*) already sorrowful (*kṛpanā* = *duḥkhitā eva*)...” because of the upcoming killing of the little girl of Yaśodā, her dear friend.”

The sense of *snuśā* (daughter-in-law) is this: “She will be the wife of your son.” In this way she evokes interest in him. In case someone were to think: “Marrying the daughter of the sister of one’s father is inappropriate,” with the word *striyam* Devakī implies: “Even so, she doesn’t deserve to be killed, because she is a woman.”

“Not killing is certainly fitting for you.” She signifies this with the word *kalyāṇa*, which means: “O righteous one! (*kalyāṇa* = *dhārmika*).” Or: “O you who have a long life!” (*kalyāṇa* = *āyuṣman*). In this way she repels the fear of death.

Jīva Gosvāmī—In point of *bhrātaram* (brother, i.e. cousin): It is suitable to talk to him that way, yet his wickedness is told: *karunam* (lamentingly) is an adverb. The gist of the word *satī* is this: His death as soon as possible is appropriate because he has followers and because she is distressed.

The syntactical connection is: *devī kṛpanā ca satī* (being resplendent and woeful): “She was beaming within (*devī* = *antar dyotamānā*)—by thinking: “My son is hidden due to my good luck”—and was sorrowful” (*kṛpanā* = *duḥkhitā*) because she feared the killing of the little girl of Yaśodā, her dear friend. In her speech,

at first she only generates interest in him by saying: “She will become your daughter-in-law.” Then she says “Do not kill a woman, if you please” because, suspecting that she is the eighth child, he was showing contempt for the girl and was trying to snatch her. The sense is: She cannot be killed and should not be killed. “And that is certainly appropriate in your case.” She signifies this with the vocative *kalyāṇa*: “O righteous one!” (*kalyāṇa* = *dhārmika*). Or else: “O you who have a long life!” (*kalyāṇa* = *āyusman*). In this way she repels the fear of death, a fear occasioned by the girl’s taking birth in place of the eighth child.

Baladeva Vidyābhūṣaṇa—Devakī was outwardly miserable (*krpaṇā* = *bahiḥ krpaṇā*), meaning she felt wretched (*krpaṇā* = *dṝta-dainyā*). She spoke in such a way that compassion was generated (*karuṇam* = *dayotpādanam* *yathā syāt tathā*).

Anvitārtha-prakāśikā—Devakī is smart in a good way (*sati* = *sad-buddhiḥ*): “She is your daughter-in-law,” that is, “She ought to be protected as if she were your daughter-in-law” (*snuṣā* = *snuṣā-vat pālyā*).

10.4.5

*bahavo hirṇsitā bhrātah śiśavah pāvakopamāḥ |
tvayā daiva-nisṛṣṭena putrikaikā pradiyatām ||*

bahavah—many; *hirṇsitāh*—were killed; *bhrātah*—O brother; *śiśavah*—infants; *pāvaka-upamāḥ*—similar to fire; *tvayā*—by you; *daiva-nisṛṣṭena*—impelled by destiny; *putrikā*—daughter; *ekā*—one (or only); *pradiyatām*—may [she] be bestowed.

*bhrātah! daiva-nisṛṣṭena tvayā śiśavah bahavah pāvakopamāḥ
hirṇsitāh, (ataḥ iyam) ekā putrikā pradiyatām.*

“Dear brother, you killed many infants as lustrous as fire. You were impelled by destiny. Please spare this one daughter.

Viśvanātha Cakravarti—At first she points out that he is merciless.

Then she does damage control: “You were impelled by destiny.” The sense is: “This is just my bad luck, so what do you have to do with this?” The gist of “Spare this one daughter” is: “Don’t deprive me of opportunities to use my bosom.” She shows meekness that way.

Sanātana Gosvāmī—With the vocative *bhrātah* (O brother) she generates affection. The babies he killed were like fire, meaning they were intensely blazing with energy (*pāvakopamāḥ* = *tejasā jāvalyamānāḥ*).

“You were impelled by destiny.” That is, “Actually the destiny was their own bad luck. You’re not at fault.” But in truth his utter mercilessness is thus implied due to the murder of many such children. The word *ekā* (one) is said because there was no other offspring afterward. For this reason she will say *caramāṁ prajāṁ* (the last child) [in the next verse].¹

Jīva Gosvāmī—With the vocative *bhrātah* (O brother) she generates affection. The babies he killed were effulgent like fire (*pāvakopamāḥ* = *pāvaka-vat tejasvināḥ*). Upon indicating his mercilessness, she does damage control: “You were impelled by destiny.” In regard to *ekā*, showing meekness is a subtle way of implying her fingerpointing.

10.4.6

*nanv aham te hy avarajā dīnā hata-sutā prabho |
dātum arhasi mandāyā aṅgemāṁ caramāṁ prajāṁ ||*

nanu—certainly; *aham*—I; *te*—your; *hi*—because; *avarajā*—younger sister; *dīnā*—wretched; *hata-sutā*—whose sons were killed; *prabho*—O master (O you who are capable); *dātum arhasi*—you should give; *mandāyai*—[to me,] who am weak, helpless; *aṅga*—(a vocative word expressive of endearment) ('limb'); *imāṁ*—this; *caramāṁ*—last; *prajāṁ*—child.

prabho! aṅga! nanu hi aharū te avarajā hata-sutā dīnā (bhavāmi, tvāṁ mahyām) mandāyai imāṁ prajāṁ caramāṁ dātum arhasi (iti).

1 However, Devakī will beget Subhadrā (*Bhāgavatam* 9.24.55).

“O master, brother, my sons have been killed, and so I am miserable. Surely, since I’m your younger sister, you should be kind enough to give me this last child. I am helpless.”

Śrīdhara Svāmī—The vocative *aṅga* signifies “O brother”.

Sanātana Gosvāmī—She requests him again in the same way, by attracting pity on herself, in order to evoke affection. *Nanu* has the sense of *niścaya* (certainty)²; *hi* means *yataḥ* (because). She was wretched (*dīnā*)... due to staying in a place of confinement, and so on. The vocative *prabho* signifies: “O you who are able to give what is ungiveable.”

Mandāyāḥ means *putra-bhāgya-hīnāyāḥ*,³ “[the last daughter of me] who have no good fortune in the form of a son.” The pronoun *me* [in the reading *aṅga me*] is in the genitive case, but it has the sense of the dative. In the reading “*aṅgemāṁ* (this),” *imāṁ* signifies: “born just a few minutes ago,” meaning the girl is unable to do anything.

Someone might think: “No doubt, the girl will be killed since she is the eighth child. But the next baby that takes birth should remain alive.” With this in mind, Devakī says *caramāṁ* (the last child). The gist is: “There won’t be another child because I’m old and because I fear you.”

Prajāṁ means *apatyam* (child). As a pun (*prajā* means citizen, people), the sense is: “You, the king, should protect her as if she were your subject.”

Jīva Gosvāmī—(The first paragraph is the same. Moreover:) *Mandāyai* signifies *putra-bhāgya-hīnāyai*, “[unto me] who have no good fortune in the form of a son.” The pronoun *me* means *mahyam*, (unto me).

² This is substantiated in *Amara-koṣa* (3.3.248): *praśnāvadhāraṇānujñānunayāmantrane nanu*, “*Nanu* is used in the senses of *praśna* (question), *avadhāraṇa* (restriction; ascertainment), *anujñā* (permission), *anunaya* (courtesy), and *āmantrāṇa* (addressing).” Literally, *na nu* signifies: “Is it not?”, i.e. “certainly.” This corresponds to the sense of *avadhāraṇa*.

³ Three manuscripts out of six have the reading *putra-hīnāyāḥ* (of one who does not have a son).

Baladeva Vidyabhūṣaṇa—*Avara-jā* means *kaniṣṭhā bhagini* (junior sister). *Mandāyā* means *bhāgya-hināyāḥ*, “[the last daughter of me,] who have no good luck.”

Anvitārtha-prakāśikā—*Mandāyā* stands for *mandāyai*, which means: *manda-bhāgyai*, “[to me,] whose good luck is wanting.”

10.4.7

śrī-śuka uvāca
upaguhyātmajām evam rudatyā dīna-dīnavat |
yācitas tāṁ vinirbhartsya hastād ācicchide khalah ||

śrī-śukah uvāca—Śrī Śuka said; *upaguhya*—after clasping (or after embracing); *ātmajām*—the daughter; *evam*—in this way; *rudatyā*—[by Devakī,] who was crying; *dīna-dīna-vat*—as if more wretched than a wretch; *yācitaḥ*—begged (requested); *tām*—her (Devakī); *vinirbhartsya*—after rebuking; *hastāt*—from the hand; *ācicchide*—snatched; *khalah*—[Kāṁsa,] who is cruel (or vile).

śrī-śukah uvāca—(*kaṁsaḥ*) *khalah* (*devakyā*) *evam yācitaḥ (api) tāṁ vinirbhartsya ātmajām upaguhya dīna-dīnavat rudatyāḥ (devakyāḥ) hastāt (tām ātmajām) ācicchide.*

{*kimvā*} *śrī-śukah uvāca*—(*kaṁsaḥ*) *khalah* (*devakyā*) *yācitaḥ (api) tāṁ vinirbhartsya ātmajām evam upaguhya dīna-dīnavat rudatyāḥ (devakyāḥ) hastāt (tām ātmajām) ācicchide.*⁴

Śrī Śuka said: Although requested in this way, the lowlife rebuked her, clasped the daughter and snatched her from the hands of Devakī, who was crying as if she were more woeful than a wretch.

⁴ Here the words *ātmajām upaguhya* (embracing the daughter) are connected to *rudatyāḥ* instead of *ācicchide*. Thus, “[Kāṁsa snatched her from the hands of Devakī,] who was crying while she was embracing her daughter.” Sometimes the action expressed by an indeclinable participle (*upaguhya*) and the other action take place simultaneously: *tat-kale 'pi ktvā kvacit* (*Hari-nāmāmrta-vyākaraṇa* 771).

Śrīdhara Svāmī—*Dīna-dīna-vat* means: *dīnād api dīna-vat*, “like one who is more wretched than a wretch.” But she was not really that way, because her son had been taken to another place and because she knew that the little girl is Yogamāyā. Although he was begged (*yācitah* = *yācitah api*), he snatched her, that is, he pulled her and grabbed her (*ācicchide* = *ākrṣya jagrāha*), by the hand (*hastāt*).

Viśvanātha Cakravartī—*Evam* means *anena prakareṇa* (in this way). *Ātmajām* has the sense of “as if she were her daughter.” *Dīna-dīna-vat* signifies: *dīnād api dīna-janah iva*, “like one who is more wretched than a wretch.” But she was not really that way because the girl was not her offspring.

“Kṛnsa pulled and grabbed (*ācicchide* = *ākrṣya jagrāha*) Devakī (*tām* = *devakīm*).”

Sanātana Gosvāmī—The word *ātmajām* is used because her son was taken away by the exchange of children. Or it’s because Devakī felt non-different from Yaśodā due to their friendship. The word *dīna-dīnavat* was explained by the venerable one. Alternatively, the drift is: “[of Devakī] who was crying (*rudatyāh*) like a person who is more engulfed in sorrow than a wretch,” due to a distinct sorrow—in view of the possibility that Yaśodā’s daughter would be killed—, a sorrow greater than that resulting from the murder of her own sons.

Jīva Gosvāmī—The child is described as Devakī’s (*ātmajām*) because out of close friendship with Yaśodā she considered herself nondifferent from her. And therefore it is said *dīna-dīnavat*, which means: *dīna-dīnah yah janah tadvat* (like a person who is as if woeful). The repetition in *dīna-dīnah* is formed by the *sūtra*: *prakāre guna-vacanasya*, “of a word expressing a quality when there is resemblance” (*Aṣṭādhyāyī* 8.1.12), which is in the scope of the rule *karma-dhāraya-vad uttara-padeṣu*, “The following rules refer to the last word in a compound, and the compound is taken as a *karma-dhāraya*” (*Aṣṭādhyāyī* 8.1.11). The expression is like: *bhīta-bhīta iva śīta-mayūkhah* (a cool ray that is as if a little afraid).⁵ Devakī was

⁵ If Śrīdhara Svāmī’s explanation is not taken into account and the word *api* is not added, then by the above rule, *dīna-dīna* literally means

that way due to her affectionate nature, even though she knew the girl was just Māyā.

The definition of *khala* in *Viśva-kośa* is: *krūre nīce 'dhame khalah*, “*Khala* means *krūra* (cruel), *nīca* (low), and *adhama* (lowest, vile).”

Krama-sandarbhā—*Dīna-dīna-vat* is an example; it is not figurative (“as though she were a little miserable”). She is afraid because Śrī Yaśodā is her dear friend and because of her own nature of being affectionate. It is like the phrase “for your sake.”

Baladeva Vidyabhūṣaṇa—“After clasping (*upaguhya*) Devī, by whom the state of being an offspring was manifest to cheat Kāṁsa, he snatched (*ācicchide* = *ākṛṣya jagrāha*) her from the hand of Devakī (*hastāt* = *devakyāḥ hastāt*) who was that way, meaning she had just finished talking (*evam* = *pūrvokta-vacanāyāḥ*), and who was crying (*rudantyāḥ*) like an extremely woeful person (*dīna-dīna-vat* = *ati-dīna-jana-vat*).” But Devakī wasn’t really like that because she had been comforted by the Lord and because she knew the girl is Devī.

Kāṁsa did so although he had been requested (*yācitah* = *arcitah api*) thus: *caramāṁ prajāṁ dehi*, “Give me the last child (10.4.6).” He rebuked (*vinirbhartsya* = *nirbhartsya*) Devakī (*tām* = *devakīm*): “You liar, you pretended to have affection for me, but you only want the eighth child to kill me.”

Anvitārtha-prakāśikā—The affix *n/um* in the reading *rudantyāḥ* is poetic license.

10.4.8

*tāṁ grhītvā caranayor jāta-mātrāṁ svasuḥ sutāṁ |
apothayac chilā-pṛṣṭhe svārthonmūlita-sauhṛdah ||*

īśad-dīna (a person who feels a little miserable), just like *paṭu-paṭu* means “slightly clever” (*paṭu-paṭuḥ paṭu-sadrśah. īśat-paṭur iti yāvat. Siddhānta-kaumudi 2147*), in other words “not quite clever” *paṭuto nyūna-guṇah, Hari-nāmāmrta-vyākarana 1038 vr̥tti*), and so *dīna-dīnavat* would mean “like someone who is as if miserable.”

tām—her (Yogamāyā); *grhitvā*—seizing; *caranayoh*—[in such a way that there was an inversion] of the two feet; *jāta-mātrām*—who was just born; *svasuh*—of the sister; *sutām*—the daughter; *apothayat*—smashed; *śilā-prṣṭhe*—on the surface of a stone; *sva-artha*—for his own sake; *unmūlita*—was uprooted; *sauhṛdah*—by whom friendship (or affection).

(*karṇah*) *svārthonmūlita-sauhṛdah tām svasuh sutām jāta-mātrām caranayoh* (*viparītatayā*) *grhitvā śilā-prṣṭhe* (*tām*) *apothayat.*

For his own good, Kamṣa gave up his affection for his cousin Devakī: He seized her daughter by the feet and attempted to smash the newborn on the slab of a stone.

Śridhara Svāmī—“He threw her with force” (*apothayat = balena cikṣepa*).

Sanātana Gosvāmī—Here Śukadeva only illustrates how much of a lowlife Kamṣa was. The girl had just been born (*jāta-mātrām*), meaning she was still moist due to the water of the uterus. For example, in *Śri Hari-varīṣa*: *sā garbha-śayane kliṣṭā garbhāmbuklinna-mūrdhajā*, “she, distressed on the maternity bed, whose hair was moist due to water from the womb” (*Hari-varīṣa* 2.4.34).

With the words *svasuh sutām* (the sister’s daughter), Śukadeva informs that she should not be killed.

For his own purpose, that is, only for the sake of protecting his body, Kamṣa uprooted the friendship. (*svārthonmūlita-sauhṛdah = svārthām sva-deha-mātra-rakṣaṇārthām unmūlītām sauhṛdām yena sah*)

Jīva Gosvāmī—(The commentary is the same as the first paragraph above.)

Baladeva Vidyābhūṣana—*Apothayat* means *uccaiś cikṣepa*, “He threw her high” so that she would break a limb.

ANNOTATION

The verbal root in *apothayat* is *puth hīṁsāyām* (to hurt, kill). Since Kāṁsa neither hurt her nor killed her, the verb *apothayat* (he slammed), which is a causative form (he caused her to be hurt), merely describes the beginning of the action of slamming. This is evidenced in the first words of the next verse.

10.4.9-10

*sā tad-dhastāt samutpatya sadyo devy ambaraṁ gatā |
adr̄syatānujā viṣṇoh sāyudhāṣṭa-mahā-bhujā ||
divya-srag-ambarālepa-ratnābharaṇa-bhūṣitā |
dhanuh-śūleṣu-carmāsi-śāṅkha-cakra-gadā-dharā ||*

sā—she; *tat-hastāt*—from his hand; *samutpatya*—after fully rising; *sadyah*—at once; *devī*—a goddess; *ambaram*—to the sky; *gatā*—went; *adr̄syata*—was seen; *anujā viṣṇoh*—Krṣṇa’s younger sister; *sa-āyudha-aṣṭa-mahā-bhujā*—whose eight arms were endowed with raised weapons; *divya-srak-ambara*—with a divine garland and divine clothes; *ālepa*—with ointments; *ratna-ābharaṇa*—and with ornaments [endowed with] jewels; *bhūṣitā*—adorned; *dhanuh-śūla-iṣu-carma-asi-śāṅkha-cakra-gadā-dharā*—who holds a bow, a trident, arrows, a shield, a sword, a conchshell, a cakra, and a club.

sā viṣṇoh anujā tad-dhastāt samutpatya sadyah (eva) devī (bhūtvā) ambaraṁ gatā (tatra sthitā satī) sāyudhāṣṭa-mahā-bhujā divya-srag-ambarālepa-ratnābharaṇa-bhūṣitā dhanuh-śūleṣu-carmāsi-śāṅkha-cakra-gadā-dharā (kāṁsādibhiḥ sarvaiḥ) adr̄syata.

Jīva Gosvāmī—

sā viṣṇoh anujā tad-dhastāt sadyah samutpatya devī (satī) ambaraṁ gatā sāyudhāṣṭa-mahā-bhujā divya-srag-ambarālepa-ratnābharaṇa-bhūṣitā dhanuh-śūleṣu-carmāsi-śāṅkha-cakra-gadā-dharā (kāṁsādibhiḥ sarvaiḥ) adr̄syata.

Kṛṣṇa’s younger sister at once rose from Kāṁsa’s hand, became a goddess and stayed in the air. He stared at her. She was adorned with a divine garland, celestial clothes, ointments and jewel-studded ornaments, and had eight stout arms holding a bow, a trident, an

arrow, a shield, a sword, a conchshell, a *cakra* and a club.

Śridhara Svāmī—She at once became the goddess (*sadyo devī* = *sadya eva devī bhūtvā*).

Viśvanātha Cakravarti—Although she was being slammed downward, she rose up. It is said in the *uttara-khaṇḍa* of *Bhaviṣya Purāṇa*: *kaṁsāsurasyottamāṅge pādāṁ dattvā gatā divam*, “She went in the air after putting a foot on the top limb of Kaṁsa the asura.”

The epithet *anujā viṣṇoh* (Viṣṇu’s younger sister) subtly indicates that Kṛṣṇa took birth from Yaśodā. Yogamāyā had eight arms with raised weapons and so on to frighten Kaṁsa and to make him realize that she meant every word that she was about to say.

Sanātana Gosvāmī—In the light of the next verse, she was seen by everyone, including Kaṁsa (*adrśyata* = *kaṁsādibhiḥ sarvaiḥ adrśyata*) so that he would believe her in her upcoming speech. It’s understood that she showed such a form for the same reason.

Viṣṇoh anujā denotes the younger sister of Bhagavān who entered Śrī Devakī’s womb. He is the ultimate reason behind this series of events. *Ālepa* means *anulepa* (ointment).

Jīva Gosvāmī—These two verses form one syntactic unit. She rose at once (*sadyah samupetya*), meaning she rose by her power although she was being slammed down. In this regard there is a specific mention in the *uttara-khaṇḍa* of *Bhaviṣya Purāṇa*: *kaṁsāsurasyottamāṅge pādāṁ dattvā gatā divam* (see above).

“Being a divine form (*devī* = *divya-rūpā satī*), she was seen by everyone, including Kaṁsa, so that he would believe her speech. Her huge body, in terms of having huge arms, is for the sake of frightening him.

The sense of *viṣṇoh* is: “of He who simultaneously entered the hearts of Devakī and Yaśodā.” This is proven by the fact that she is *anujā* (the younger sister), which further indicates the oneness of the two wives Devakī and Yaśodā. *Ātmajām* (10.4.7) should be inferred in the same way.

Anvitārtha-prakāśikā—“Her eight big arms had weapons (*sāyudhāṣṭa-mahā-bhujā* = *āyudhaiḥ sahitāḥ aṣṭau mahāntaḥ bhujāḥ yasyāḥ*), and she was adorned with divine garlands, clothes, ointments such as sandalwood paste (*ālepa* = *candanādi*), and jewel-studded ornaments (*ratnābharaṇa* = *ratna-yuktābharaṇa*).”

10.4.11

*siddha-cāraṇa-gandharvair apsarāḥ-kinnaroragaiḥ |
upāhṛtoru-balibhiḥ stūyamānedam abravīt ||*

siddha-cāraṇa-gandharvaiḥ—by Siddhas, Cāraṇas (celestial singers), and Gandharvas; *apsarāḥ-kinnara-uragaiḥ*—by Apsarās, Kinnaras (who are said to have a human body and the head of a horse, or vice versa (*kim-nara* means “a bad man” or “is it a man (*kim narah*)?”)), and Uragas (who are said to have a body of a snake and a human head); *upāhṛta-uru-balibhiḥ*—by they by whom great offerings [pertaining to formal worship] were offered; *stūyamānā*—being praised; *idam*—this; *abravīt*—she said.

(*sā*) *siddha-cāraṇa-gandharvaiḥ apsarāḥ-kinnaroragaiḥ upāhṛtoru-balibhiḥ stūyamānā (karṇśam prati) idam abravīt.*

While she was eulogized by Siddhas, Cāraṇas, Gandharvas, Apsarās, Kinnaras and Uragas, all of whom were worshiping her with various articles, she spoke as follows.

Sanātana Gosvāmī—She was praised by those by whom great offerings such as honey and milk were brought and presented to her. (*upāhṛtoru-balibhiḥ* = *upāhṛtāḥ tasyai āniya samarpitāḥ uravaḥ mahāntaḥ balayaḥ madhu-dugdhādy-upahārāḥ yaiḥ taiḥ*)

Jīva Gosvāmī—She was eulogized by many, not only by those mentioned here.

Anvitārtha-prakāśikā—The word *bali* denotes a thing offered in a formal worship.

10.4.12

*kim mayā hatayā manda jātah khalu tavānta-kṛt |
yatra kva vā pūrva-śatrur mā hiṁsiḥ krpanān vr̥thā ||*

kim mayā hatayā—what is the use of dead me?; *manda*—O dullard; *jātah*—has taken birth; *khalu*—(ornamentation of the sentence) (or indeed); *tava anta-kṛt*—your killer (“he who will effect your end”); *yatra*—in which place (i.e. somewhere); *kva vā*—or somewhere else; *pūrva-śatrūḥ*—enemy of the past; *mā hiṁsiḥ*—don’t kill; *krpanān*—miserable [children]; *vr̥thā*—in vain.

manda! mayā hatayā kim (sādhyam? tava kim api sādhyam na asti). khalu tava anta-kṛt pūrva-śatrūḥ yatra kva vā jātah. (tvam) krpanān (śiṣūn) vr̥thā mā hiṁsiḥ.

Bhaktisiddhānta Sarasvatī—

manda! mayā hatayā (tava) kim (phalaṁ bhavati? kim api na). tava pūrva-śatrūḥ anta-kṛt yatra kva vā jātah. vr̥thā krpanān (bālakān) mā hiṁsiḥ.

Gaṅgā Sahāya (*Anvitārtha-prakāśikā*)—

manda! hatayā mayā kim (prayojanam siddhyati? na kim api) khalu (khalu = yataḥ) tava anta-kṛt pūrva-śatrūḥ yatra kva vā jātah (eva. ataḥ) krpanān (anyān) vr̥thā mā hiṁsiḥ.

“Hey dullard, what is the use of slaying me? In truth, your killer, your foe in a previous life, has already taken birth somewhere or other, so don’t uselessly murder helpless children.”

Śridhara Svāmī—Knowing that Kāṁsa will kill many infants, she says the infants are *krpanān* (miserable, helpless), and so she forbids him. In the other reading (*krpanām*), the gist is: “You were about to uselessly kill helpless me.” (*mā hiṁsiḥ* = *māhiṁsiḥ* = *mā ahimṣiḥ*) (*mā* = *mām*) (*ahimṣiḥ* = *hiṁsitavān asi*).

Viśvanātha Cakravartī—The sense of *mayā hatayā kim* (what would you gain by killing me?) is: “Even if I were killed, I would take another birth.”

“He has already taken birth somewhere or other (*yatra kva vā* = *yatra kvacit*),” that is, in a place that should not be divulged. *Kṛpanām* connotes *kṛpanām devakīm* (wretched Devakī). In the other reading, *kṛpanān*, the sense is *anyān siśūn* (other infants).

Sanātana Gosvāmī—She calls him a dolt (*manda* = *alpa-buddhe*). The sense of *anta-kṛt* is: “He who will kill you has taken birth in some place (*yatra kva vā* = *yatra kvacid deṣe*), therefore I won’t kill you right now.” Who is He? *pūrva-śatruḥ* (the enemy of the past), in other words, “the one who killed you in a previous life.”

“Do not hurt (*mā hirṇsiḥ* = *hirṇām mā kuru*) woeful Devakī (*kṛpanām* = *kṛpanām devakīm*): Release her from bondage and return what you took from her.” Vasudeva is not mentioned because he will automatically be released when Devakī will be released.

In the reading *kṛpanān*, the sense is “Devakī, Vasudeva, and those related to them.” *Vṛthā* (in vain) is said because there is no purpose in killing Devakī.

Jīva Gosvāmī—She calls him a dolt (*manda* = *alpa-buddhe*). The sense of *mayā hatayā kim* is: “Even if I were killed, I would take another birth.” “He who will put your life to an end (*anta-kṛt* = *antām kariṣyati*) has already taken birth in a place that, upon consideration, should not be divulged (*yatra kva vā* = *yatra kvacit* = *niścīya vaktum anarhe deṣe*). Therefore today I won’t kill you.” Who is He? *pūrva-śatruḥ*. The drift is “He who killed you in a previous life.”

“Do not hurt (*mā hirṇsiḥ*) woeful Devakī (*kṛpanām* = *kṛpanām devakīm*) by keeping her in prison. Release her, and her husband, from bondage and return their wealth.”

In the reading *kṛpanān* (wretched), the sense is: “Do not hurt other infants, by mistaking any one of them for him, and do not hurt Devakī, Vasudeva and those related to them.

Baladeva Vidyābhūṣana—“What is the use of slaying me? Even if I were killed, your death cannot be prevented.”

10.4.13

*iti prabhāṣya tam devī māyā bhagavatī bhuvi |
bahu-nāma-niketeṣu bahu-nāmā babhūva ha ||*

iti—thus; *prabhāṣya*—having addressed; *tam*—him (Kamsa); *devī*—goddess; *māyā*—Māyā; *bhagavatī*—powerful; *bhuvi*—on Earth; *bahu-nāma-niketeṣu*—in places that have various names; *bahu-nāmā*—who has many names; *babhūva*—became; *ha*—(verse filler).

Bhaktisiddhānta Sarasvatī—

bhagavatī māyā devī tam (karṇsam) iti prabhāṣya bhuvi bahu-nāma-niketeṣu bahu-nāmā (khyātā) babhūva.

Gaṅgā Sahāya (*Anvitārtha-prakāśikā*)—

iti tam (karṇsam) prabhāṣya māyā bhagavatī bhuvi bahu-nāma-niketeṣu bahu-nāmā devī (stutyā) babhūva.

After addressing Kamsa in this way, mighty Māyā became revered in many places on Earth as a goddess with many names.

Śrīdhara Svāmī—“in Benares and in other places” (*bahu-nāma-niketeṣu = vārāṇasy-ādi-sthāneṣu*).

Sanātana Gosvāmī—She addressed him, that is, she ordered him (*prabhāṣya = ādiśya*). She is *bhagavatī*, meaning she has all capabilities (*aiśvaryā*) by the grace of the Lord, who had ordered her previously (10.2.7-12).

As regards *bahu-nāma-niketeṣu bahu-nāmā*, the idea is she has some particular name in a particular place. Thus, she became revered with many names. *Ha* has the sense of *harṣa* (joy).

Jīva Gosvāmī—(The commentary is the same as the above.)

Anvitārtha-prakāśikā—*Ha* has sense of *sphuṭa* (evidently).

10.4.14

*tayābhīhitam ākarnya kāṁsaḥ parama-vismitaḥ |
devakīṁ vasudevaṁ ca vimucya praśrito 'bravīt ||*

tayā—by her; *abhihitam*—what was said; *ākarnya*—after hearing; *kāṁsaḥ*—Kamsa; *parama-vismitaḥ*—completely amazed; *devakīm*—

Devakī; *vasudevam*—Vasudeva; *ca*—and; *vimucya*—after releasing; *praśritah*—[being] humble; *abratv*—spoke.

kāṁsaḥ tayā (yoga-māyayā) abhihitam (vākyam) ākarnya paramavismitah (bhūtvā) devakīn vasudevarn ca vimucya (ca) praśritah (san tau) abratv.

Kaṁsa, thoroughly astounded by Yogamāyā's assertion, released Devakī and Vasudeva. Becoming humble, he spoke as follows:

Śrīdhara Svāmī—He was completely astounded: “How could the celestial voice be wrong?”

Viśvanātha Cakravartī—He was completely astounded: “How is it possible that Durgā Devī took birth in the womb of Devakī, a woman? And how could the celestial voice be wrong?”

Sanātana Gosvāmī—“He released them from confinement (*vimucya* = *kārāgarān nihsārya*).” Not only that, owing to the prefix *vi* (*vi* = *viśeṣataḥ*, in a special way), he told the guards to leave them alone. Ahead, Śukadeva will mention the release from the chains (10.4.24). Devakī’s release occurred first either because she is Kaṁsa’s sister or because of her distinct grief. Or the purpose was to please Vasudeva.

Jīva Gosvāmī—(The commentary is the same.)

10.4.15

*aho bhagini aho bhāma mayā vāṁ bata pāpmanā |
puruṣāda ivāpatyam bahavo hīṁsitāḥ sutāḥ ||*

aho—alas; *bhagini*—O sister; *aho*—alas; *bhāma*—O husband of the sister; *mayā*—by me; *vāṁ*—of both of you; *bata*—alas; *pāpmanā*—because of sin (or who am sinful); *puruṣa-adāḥ*—a cannibal; *iva*—like; *apatyam*—offspring; *bahavaḥ*—many; *hīṁsitāḥ*—were killed; *sutāḥ*—sons.

aho bhagini! aho bhāma! bata, puruṣādaḥ iva (svam) apatyam (hinasti), mayā pāpmanā vāṁ sutāḥ bahavah himsitāḥ.

“Alas dear sister, alas dear brother-in-law! I, a sinner, killed many sons of yours like a cannibal eats his children. What a shame.

Śridhara Svāmī—The sense of *bhāma* is: *he bhagini-bhartāḥ* (O husband of my sister). *Puruṣādaḥ* means *rākṣasāḥ* (demon) (*puruṣāda ivāpatyam = rākṣasāḥ yathā svāpatyam eva hinasti tadvat*).⁶

Viśvanātha Cakravartī—(The commentary is the same.)

Sanātana Gosvāmī—The pair of words *aho* is used in the sense of *ārti-sambodhana* (a vocative expressive of pain). *Bata* (alas) has the sense of *kheda* .(anguish). In accordance with the maxim: *pāpaṁ pāpānubandhi syāt*, “One sin leads to another,” *pāpmanā* signifies either “due to a previous sin” or “by me (*mayā*), the personification of sin.”

Jiva Gosvāmī—The pair of words *aho* is used in the sense of *ārti-sambodhana*. *Bata* has the sense of *kheda*.

In days of yore, *puruṣādas* were people who devoured their own children. One day, upon seeing a Rākṣasī eat her own child, out of mercy Devī said: “From now on, Rākṣasa children should be allowed to become fully grown-up.”

10.4.16

*sa tv aham tyakta-kāruṇyas tyakta-jñāti-suhṛt khalah |
kāl lokān vai gamiṣyāmi brahma-heva mṛtaḥ śvasan ||*

sah—he (or the well-known); *tu*—that very (or indeed); *aham*—I; *tyakta-kāruṇyah*—by whom compassion was relinquished; *tyakta-*

⁶ According to Ashutosh Sharma Bishwas, however, *puruṣāda iva* should read *puruṣādeneva*, because the subject of comparison (*upameya*), *mayā*, is in the instrumental case: The object of comparison (*upamāna*) should be in the same case ending (*Bhāgavata Purāṇa, a linguistic study*, Assam, 1968, p. 218).

jñāti-suhṛd—by whom relatives and friends have been relinquished; *khalaḥ*—wicked; *kān lokān*—to which planets; *vai*—indeed; *gamiṣyāmi*—I will go; *brahma-hā iva*—like a killer of a Brāhmaṇa; *mṛtaḥ*—dead; *śvasan*—[although] breathing.

Bhaktisiddhānta Sarasvatī—

tyakta-kārunyah tyakta-jñāti-suhṛt khalaḥ sah aham tu mṛtaḥ brahma-hā iva śvasan kān lokān vai gamiṣyāmi?

Gaṅgā Sahāya (*Anvitārtha-prakāśikā*)—

tyakta-kārunyah tyakta-jñāti-suhṛt śvasan (api) mṛtaḥ sah tu aham khalaḥ brahma-hā iva kān lokān gamiṣyāmi (iti na vedmi).

“I, a wicked man, forwent compassion and relinquished my relatives and my friends. Although breathing, I am dead: I resemble a killer of a Brāhmaṇa. Which planet will I go to?

Jīva Gosvāmī—(Additions are underlined.) He is *tyakta-kāruṇya* (he by whom compassion was given up) insofar as he uselessly killed many of his sister’s newborns, who were faultless. Thus, *dharma* was neglected. Next, with *tyakta-jñāti-suhṛt* he says people too were disregarded: “I by whom relatives (*jñāti*), such as Devaka, and friends (*suhṛd = bandhu*), such as you two and others like you, were relinquished.” Therefore he is *khalaḥ*, that is, *dusṭah* (wicked).

“Once dead (*mṛtaḥ = mṛtaḥ san*), which planets will I go to?” The word *vai* has the sense of *niścaya* (indeed). In the reading *kāl lokān nu*, *nu* has the sense of *vitarka* (conjecture; ‘at all’).

Brahma-hā iva (like a killer of a Brāhmaṇa) is a contrasted example: “As a killer of a Brāhmaṇa does not go to any particular planet, so which planets will I go to? Rather I won’t be going anywhere: A killer of a Brāhmaṇa atones for his sin by staying in hells like Mahā-Raurava, which are well-known, whereas I cannot atone for my sins.” The gist is: “But in my case the destinations are even worse than those.”

The vocative *svasar* (O sister) is said out of humility. In the reading *śvasan* (breathing), the drift is: “Even while breathing here in this world, I am dead.”

10.4.17

*daivam apy anṛtam vakti na martyā eva kevalam |
yad-viśrambhād aham pāpah svasur nihatavāñ chiśūn ||*

daivam—the gods as a group; *api*—even; *anṛtam*—falsely; *vakti*—speak; *na*—not; *martyāḥ*—humans; *eva*—only (or certainly); *kevalam*—only (or all); *yat-viśrambhāt*—because of believing which [gods]; *aham*—I; *pāpah*—a sinner; *svasuḥ*—of a sister; *nihatavān*—killed; *śiśūn*—infants.

Vallabhācārya—

na kevalam martyāḥ eva (anṛta-vādinaḥ, kintu) daivam api anṛtam vakti, (ataḥ) yad-viśrambhād pāpah aham svasuḥ śiśūn (vr̥thā eva) nihatavān.

Gaṅgā Sahāya (*Anvitārtha-prakāśikā*)—

kevalam martyāḥ eva anṛtam na (vadanti, kintu) daivam api (anṛtam vakti; (ata eva ākāśa-vāk mithyā bhūtā); yad-viśrambhād pāpah aham svasuḥ śiśūn nihatavān.

“Not only humans, the gods too speak lies. Because I, a sinner, trusted them, I killed my sister’s babies.

Sanātana Gosvāmī—“It’s not only my fault, it’s also the gods’.” He speaks with that in mind. *Daivam* means *devatā* (the gods as a category). The syntactical connection is: *na kevalam martyāḥ eva anṛtam vadanti*, “It’s not just that only humans speak lies.” *Pāpah* means either *pāpa-kṛt* (sinner) or *krurāḥ* (cruel).

Jīva Gosvāmī—“It’s not only my fault. Rather, fundamentally, only the gods are to blame.” He speaks with this in mind. *Daivam* means *devatā*. The sense is this scriptural statement has been disproven: *satyam eva devā anṛtam manusyāḥ*, “The gods are honest. Humans are liars.” The word *eva* (only) in the verse is common parlance and does not add anything (*kevalam* too means ‘only’).

“I’m a sinner (*pāpah*). Why else did I believe them (the celestial voice)?”

Bhaktisiddhānta Sarasvatī—*Yad-viśrambhāt* signifies: *yad-daiva-viśrambhāt* (because of trusting which gods).

Vallabhācārya—*Yad-viśrambhāt* means: *yad-vākyā-viśvāsāt*, “because of trusting the declaration of whom (of the gods).”

Anvitārtha-prakāśikā—“The gods (*daivam* = *deva-samūhah*) speak lies. That explains why the celestial voice was a lie. Because of believing (*viśrambhāt* = *viśvāsāt*) the statement (*yad* = *yasya vacanasya*): “The eighth child will kill you (10.1.34),” I, a sinner, killed my sister’s babies.”

10.4.18

*mā śocatam mahā-bhāgāv ātmajān sva-kṛtam bhujah |
jāntavo na sadaikatra daivādhināḥ sahāsate ||⁷*

mā śocatam—neither one of you two should lament; *mahā-bhāgau*—O both of you who are very fortunate; *ātmajān*—[your] sons; *sva-kṛtam*—what was done by them; *bhujah*—who experience; *jāntavah*—living beings; *na*—not; *sadā*—always; *ekatra*—in one place; *daiva-adhināḥ*—who are subservient to destiny; *saha*—together; *āsate*—exist.

mahā-bhāgāu! (*yuvām*) *sva-kṛtam bhujah* (*svān*) *ātmajān mā śocatam.* (*kim ca*) *jāntavah* *sadā na āsate* (*tatrāpi te*) *ekatra* (*na āsate, tatrāpi te*) *saha* (*sambhūya na āsate*), *yataḥ* (*te*) *daivādhināḥ* (*santi*).

“Both of you are greatly fortunate. Do not mourn your sons: They underwent their karma. Given that living entities are subject to destiny, they do not live permanently, nor do they remain in one place, nor do they stay together after taking birth.

Śrīdhara Svāmī—“You should not mourn (*mā śocatam*) your sons (*ātmajān* = *svātmajān*), who have experienced their own karma

⁷ *daivādhināḥ tad āsate* (Śrīdhara Svāmī’s edition); *daivādhināḥ sadāsate* (Kṛṣṇa-Śaṅkara Śāstri’s edition).

that had begun to manifest (*sva-kṛtam bhujah* = *svārabdha-karma-bhoktīn*).

Moreover, living entities (*jantavah* = *prāṇinah*) do not always exist (*sadā na āsate*): They exist only for a short time. Nonetheless (*tat = tad api*), they don't exist in one place (*ekatra na āsate*).” Rather they become separated, because: *daivādhīnāḥ* (they are subject to destiny).

Viśvanātha Cakravartī—The word *bhujah* is made with the suffix *kvip* (in the active voice). The absence of the genitive case in *sva-kṛtam* is poetic license.

In point of *mahā-bhāgau* (O both of you who are very fortunate): “Durgā Devī became your daughter, so what's the use of other sons, who reaped the results of their deeds? With such an outlook, both of you should not lament (*mā śocatam*).” Moreover, with *jāntavah* (living entities) and the rest, he provides another perspective.

Jīva Gosvāmī—(Additions are underlined.) The vocative *mahā-bhāgau* means *parama-vivekinau* (O both of you who are most sagacious). The sense of *jantavah* is “all the *jīvas*,” not just some of them. “All living entities do not exist (*na āsate*) in one place (*ekatra = ekasmin sthāne*). And moreover (*tatrāpi* is added) they don't exist (*na āsate*) after taking birth together (*saha = saha sambhūya*),” because of animosity and so on. Rather, they abide on planets earned through their respective karma.

10.4.19

*bhuvi bhaumāni bhūtāni yathāyānty apayānti ca |
nāyam ātmā tathaiteṣu viparyeti yathaiva bhūḥ ||*

bhuvi—on Earth (or taking shelter of the Earth); *bhaumāni*—made of earth; *bhūtāni*—things (bodies); *yathā*—just as; *āyānti*—come; *apayānti ca*—and go; *na*—not; *ayam*—this (or this well-known); *ātmā*—soul; *tathā*—similarly; *eteṣu*—among these; *viparyeti*—changes; *yathā eva*—exactly as; *bhūḥ*—the Earth.

Śrīdhara Svāmī / Gaṅgā Sahāya (*Anvitārtha-prakāśikā*)—
yathā bhuvi (ādhāra-bhūtāyām) bhaumāni yānti apayānti ca, (tathā

ātmani ādhāra-bhūte) bhūtāni (yānti apayānti ca). yathā (ca) eteṣu (bhaumeṣu vikriyamāneṣu api) bhūḥ (na vikriyate), tathā eva (deheṣu janma-maraṇādibhiḥ vikriyamāneṣu api) ayam ātmā na viparyeti.

Viśvanātha Cakravartī—

yathā bhuvi (āśritāni) bhaumāni yānti apayānti ca, (tathā eva) bhūtāni (jāyante naśyanti ca), tathā eteṣu (bhūteṣu deheṣu vipariyatsu api) ayam (aparokṣatayā jñāyamānah) ātmā na viparyeti, yathā eva bhūḥ (na viparyeti bhaumeṣu ghaṭādiṣu aneka-viparyayāṁ prāpnuvatsu api).

“Similarly, things on Earth which are made of the earth element come and go. The Earth is not affected by such changes, and neither is the soul altered when there is a change of body.

Śrīdhara Svāmī—Birth, death, and everything in between were stated with the words *sadā na āsate* in the previous verse. In this one he says they only relate to the body, not to the soul. “Only bodies (*bhūtāni = dehāḥ eva*) come and go, meaning they come into being (*yānti = bhavanti*) and cease to exist, like solid objects, as a clay pot (*bhaumāni = ghaṭādīni*), on Earth come and go.”

“The soul, which is being recognized directly (*ayam = aparokṣatayā pratyabhijñāyamānah*), does not undergo change, meaning it remains the same (*na viparyeti = viparyayāṁ na prāpnoti = eka-rūpa eva vartate*), like the Earth (*bhūḥ*) does not undergo any change when objects undergo transformations (*eteṣu = eteṣu bhaumeṣu vikriyamāneṣu*).” All in all, there is no room for lamentation when things are considered this way.

Viśvanātha Cakravartī—Here he means to say: “Understanding the differences between spirit and matter is yet another reason to not grieve.”

“Just as solid things (*bhaumāni = ghaṭādīni*), which are located on Earth (*bhuvi = bhūmau = bhūmau āśritāni*),⁸ come and go,

⁸ By the word *āśritāni*, Viśvanātha Cakravartī indicates that the locative case in *bhuvi* is an *āśraya-saptamī* (the shelter). For an explanation, consult

meaning they come into existence and perish (*āyānti* = *jāyante*) (*apayānti* = *naśyanti*), so only bodies (*bhūtāni* = *dehāḥ eva*) come into existence and perish. In the same way (*tathā*), the soul, which is being cognized directly (*ayam* = *aparokṣatā� jñāyamānah*) in these bodies (*eteṣu* = *bhūtesu* = *deheṣu*), does not change, meaning it does not get altered, that is, it remains in the same form (*na viparyeti* = *janmādi-vikāra-rūpaṁ viparyayaṁ na āpnoti* = *eka-rūpah eva vartate*), even though the bodies are undergoing transformations beginning from birth, just like (*yathā eva*) the Earth (*bhūḥ*) does not undergo any change when objects undergo transformations.”

Baladeva Vidyābhūṣāṇa—In this way, destruction only applies to the sons' bodies, not to their souls, hence there is no reason to feel bad for the babies.

Sanātana Gosvāmī—The verse illustrates the statement in the previous one. “... like solid objects, such as dust and vegetation, come and go by the force of the wind and so on.” That is, things don't always stay together in the same place.

Only bodies, not the soul, come and go. The soul is eternal, due to being a particle of Brahman. Thus, “The soul, even though located in bodies (*eteṣu* = *deheṣu* = *deheṣu sthito 'pi*), does not change like bodies do (*tathā* = *deha-vat*).” The soul does not deviate from its own nature. Therefore stop lamenting, for crying out loud. Perishable objects are bound to disintegrate, and the imperishable thing always remains in existence.

“Solid objects existing on Earth (*bhūtāni* = *bhūtāni vartamānāni*) come and go (*apayānti* = *naśyānti*).” What is pointed out is that the origination and the destruction of things on Earth are directly perceptible. This also applies to the thing of which the above is an example: The soul does not change. That is, it neither originates nor perishes.

Jīva Gosvāmī—(The commentary begins with the last paragraph above. In addition:) In this regard, in the opinion of Vaiṣṇavas the example relates to being a substratum, not to being a cause. Or, by

the footnote in *Sārārtha-darsinī* 10.2.39.

considering that Kāmsa and others are referring to Advaita-vāda due to their envy of Īśvara (the form of Bhagavān in the material world), the example also relates to being a cause. If so, by this example they might even insinuate that *jīvātmā* is all-pervasive.

And then, in reference to the verbs *āyānti* and *apayānti*, it might even be said that the soul does not change and bodies change like a verbal root takes various verbal forms.

10.4.20

*yathānevaṁ-vido bhedo yata ātma-viparyayah |
deha-yoga-viyogau ca saṁsṛtir na nivartate ||*

yathā—suitably; *an-evam-vidah*—for one who does not know thus; *bhedah*—there is difference (with regard to true knowledge); *yatah*—because of which; *ātma-viparyayah*—there is contrariety regarding the soul; *deha-yoga-viyogau ca*—there is a connection and a separation from bodies; *saṁsṛtiḥ*—the continuation of material life; *na nivartate*—does not cease.

Śrīdhara Svāmī—

*yathā anevarāṁ-vidah ātma-viparyayah (bhavati) yatah (viparyayād)
bhedah (bhavati, yatah bhedāt) deha-yoga-viyogau ca (bhavati,
tatah) saṁsṛtir na nivartate.*

Viśvanātha Cakravartī—

*anevarāṁ-vidah yathā bhedah (bhavati) yatah (bhedād) ātma-
viparyayah (bhavati. tatah ca) deha-yoga-viyogau ca (eva) saṁsṛtiḥ
na nivartate.*

Sanātana Gosvāmī—

*yathā anevarāṁ-vidāṁ bhedah (bhavati) yatah (bhedād) ātma-
viparyayah (bhavati. tatah ca) deha-yoga-viyogau ca (bhavati. tatah
ca śoka-duḥkha-lakṣaṇā) saṁsṛtiḥ na (eva) nivartate.*

“Fittingly, the whole process happens differently in the case of someone who does not understand this. Because he does not understand, the person keeps thinking that he is distinct from the soul, and so his material existence, which involves obtaining a body and giving it up, continues.

Śrīdhara Svāmī—Here he says the sequence of birth and death does not cease only because of ignorance.

“Accordingly (*yathā = yathāvat*), someone who doesn’t know this (*anevam-vidah = evam ajānataḥ*) has the conception that the body is the self (*ātma-viparyayah = dehātma-buddhiḥ bhavati*). On account of such a reversal (*yataḥ = yataḥ viparyayāt*), there is a difference (*bhedah = bhedah bhavati*).” The concept of self-identification becomes different given that the soul is delimited by the body and ego.

“Because of this difference (*yataḥ bhedāt* is added), there is a connection with (*yoga*) and a separation from (*viyoga*) the bodies of sons and so on. Hence transmigration (*samsṛtiḥ*) does not cease (*na nivartate*),” so long as the ignorance in the form of material joys and sorrows remains.

Viśvanātha Cakravartī—“Fittingly (*yathā = yathāvad eva*), someone who doesn’t know this, meaning someone who thinks of the body as the self, has the notion of difference (*bhedah = bheda-jñānam*).” That is, he thinks that each body itself is a separate self.

“Because of that notion of difference (*yataḥ = yataḥ bhedāt*), the opposite of the soul happens (*ātma-viparyayah = ātmanah viparyayah*),” meaning the person thinks that the soul is born when the body originates and dies when the body perishes.

Therefore: “Transmigration, which involves being in contact (*yoga*) with the bodies of sons and so on and being separated (*viyoga*) from such bodies, continues.” Being with friends and relatives is a source of joy, and being separated from them is a source of unhappiness.

Baladeva Vidyābhūṣana—*Bhedah* stands for *bheda-buddhiḥ* (the concept of difference). *Yataḥ* signifies *yataḥ buddheḥ* (because of which misconception).

Sanātana Gosvāmī—*Yathā* signifies *yathāvat* (suitably), in view of a complete fixity in ignorance. *Ātma-viparyayah* means *ātma-tattva-vaiparityam* (the opposite of the truth about the soul): “I am an enjoyer, I am a doer, I am happy, I am unhappy, and so on.”

“And because of that there is a connection with and separation

from bodies of sons, etc.” The sense is there is the conception: “My son has taken birth and has died.”

Jīva Gosvāmī—“Those who do not understand that the soul is distinct from the body remain in the cycle of obtaining a body and having to give it up.”

In many editions the reading is: *deha-yoga-viyogo ’pi*. The singular is obtained by the rule: *sarvo ’pi dvandvo vibhāṣayaika-vad bhavati*, “Any *dvandva* compound can optionally be singular” (*Kāśikā* 1.2.63).⁹ An example is: *ū-kālo ’j jhrasva-dīrgha-plutah* (*Aṣṭādhyāyī* 1.2.27).

In the opinion of Advaita-vādīs, the knowledge of *ātmā* takes place in a different way, just as I related in my previous commentary. Thus, there is the imagination of difference (*bhedah* = *bheda-kalpanam*) [between *jīvātmā* and *paramātmā*, in terms of nature]. Then one superimposes an *upādhi* on the soul, which has thus been marginalized (*ātma-viparyayah* = *bhinne ’dhyāsah*) (“The soul is an extrinsic characteristic of Brahman”). Thereafter there is the obtainment of a body and its relinquishment. It follows that transmigration does not cease.¹⁰

10.4.21

*tasmād bhadre sva-tanayān mayā vyāpāditān api |
mānuśoca yataḥ sarvah sva-kṛtam vindate ’vaśah ||*

tasmāt—because of that; *bhadre*—O graceful lady; *sva-tanayān*—your sons; *mayā*—by me; *vyāpāditān*—killed; *api*—although; *mā* *anuśoca*—don’t mourn; *yataḥ*—because; *sarvah*—everyone; *sva-kṛtam*—[the result of] what was done by oneself; *vindate*—attains (experiences); *avaśah*—dependent (unwilling).

*bhadre! tasmāt (tvam) sva-tanayān mayā vyāpāditān api mā anuśoca,
yataḥ sarvah avaśah sva-kṛtam vindate.*

⁹ Jīva Gosvāmī formulated this rule as follows: *sarve ’pi rāma-kṛṣṇā vibhāṣayaika-vad bhavanti* (*Hari-nāmāmrta-vyākaranā* 976).

¹⁰ In this paragraph Jīva Gosvāmī writes with tongue in cheek.

Bhaktisiddhānta Sarasvatī / Gaṅgā Sahāya (*Anvitārtha-prakāśikā*)¹¹—

bhadre! yataḥ sarvah (api jivah) avaśah (san) sva-kṛtam vindate, tasmād mayā vyāpāditān api sva-tanayān mā anuśoca.

“Therefore, graceful lady, do not mourn your sons although I killed them, because everyone helplessly undergoes their own karma.

Śrīdhara Svāmī—In this verse he consoles her: “Thus, in accordance with the above, the babies were not your sons, and I am not the killer. Nonetheless, by seeing through ignorance, it appears that I killed them, but do not mourn them.”

Then, with the words *yataḥ sarvah sva-kṛtam vindate ’vaśah*, he talks about Karma-vāda, which is based on ignorance (because it does not take into consideration the free will of the soul, which amounts to being responsible for one’s actions).

Viśvanātha Cakravartī—“Because bodies are not the soul, do not mourn the sons, although I killed them according to the concept that they are sons because of an external outlook. Only their bodies, composed of the five elements, were slain, and so I am not at fault.”

In case Devakī were to say: “I don’t have knowledge about the soul,” with the words beginning from *yataḥ* he says: “Still you should not lament.” The gist is: Even in the doctrine of karma (*karma-vāda*), which is based on ignorance, there is no reason to lament.

Baladeva Vidyābhūṣaṇa—“They died because of their karma, so don’t find fault with me.”

Jīva Gosvāmī—(Additions are underlined.) He addresses her, whose sorrow is profuse, in a specific way: “O very intelligent lady (*bhadre* = *su-buddhi-mati*), do not lament, also because (*yataḥ* = *yataḥ ca*) everyone, though unwilling (*avaśah* = *anicchan api*), experiences (*vindate* = *bhuinkte*) the results of their deeds.”

11 In Gaṅgā Sahāya’s syntactical connection, *prāṇī* (living entity) is seen instead of *jivah*. Bhaktisiddhānta Sarasvatī often followed *Anvitārtha-prakāśikā* very closely.

Sanātana Gosvāmī—The future destiny is implied: “The result of this sin of killing, which I committed due to my previous sinful habits, will have to be experienced before long, so don’t worry.”

Bhaktisiddhānta Sarasvatī—*Sva-krtam* means *sva-karma-janyam phalam* (a result engendered by one’s karma).

10.4.22

*yāvad dhato 'smi hantāsmīty ātmānam manyate 'sva-drk |
tāvat tad-abhimāny ajñō bādhya-bādhakatām iyāt ||*

yāvat—as long as; *hataḥ asmi*—I am hurt; *hantā asmi*—I am a killer (or I will kill); *iti*—thus; *ātmānam*—himself; *manyate*—[a person] considers; *asva-drk*—one who does not perceive the self; *tāvat*—for that long; *tat-abhimāni*—who supposes that (I was hurt / I am a killer) (or one who has the conceit of not being his own self); *ajñah*—ignorant; *bādhya-bādhakatām*—being impeded and being one who impedes; *iyāt*—attains.

yāvad (janah) hataḥ asmi (iti) hantā asmi iti (ca) ātmānam manyate, tāvat (sah) ajñah asva-drk tad-abhimāni bādhya-bādhakatām iyāt.

Gaṅgā Sahāya (*Anvitārtha-prakāśikā*)—
asva-drk (sah) tad-abhimāni ajñah yāvad hataḥ asmi hantā asmi iti ātmānam manyate, tāvat bādhya-bādhakatām iyāt.

“So long as a person thinks of himself in terms of: “I am wounded” or “I am a killer,” he does not perceive his real self, and so he remains an egoistical dolt who assumes the role of either a victim or an aggressor.

Śrīdhara Svāmī—[Someone might argue:] “Why is it heard that a killer of a Brāhmaṇa, or any murderer, undergoes atonement for his killing?” He responds to that here. The sense is: “because the atonement is based on ignorance.”

Asva-drk means *dehābhimāni* (he has the conceit of identifying with his body). *Tad-abhimāni* means *tasya dehasya hananam ātmani*

abhimanyamānah (he assumes that killing a body relates to the soul).

Viśvanātha Cakravarti—Here he says, “I am certainly not the killer of your sons, because I am a *jñānī*.”

Asva-drk means *na svam ātmānam paśyati*, “He does not see himself, the soul,” rather he only sees the body, therefore he is ignorant (*ajñah*). The drift is: “Consequently, since I do not have the conceit of being my body, I am not the killer of your sons nor do I have any bondage,” in light of the statement: *hatvāpi sa imāl lokān na hanti na nibadhyate*, “Although killing these people (on the Battlefield of Kurukṣetra), he does not kill, in the sense that he is not bound by that action (if killing is a form of *dharma*)” (*Bhagavad-gītā* 18.17).

Jīva Gosvāmī—(The addition is underlined). *Ajñah* means: *tattva-jñāna-hinah*, “one who lacks the knowledge of the truth.” This is the cause in all cases. The rest was explained by Śrīdhara Svāmī.

Alternatively, [Devakī might have replied:] “Although you know this, why do you fear your own death? Or else you killed them because you have no self-realization.” He responds to that here. “Although I am conversant in spiritual truths due to reading the scriptures (*sva-drk* = *śāstra-drṣṭyā ātma-tattva-jño ’pi*), I feel as though I am on the verge of being killed, and so I give myself the conceit (*abhimānī* = *abhimānam kurute*): “I will kill the babies,” because: *ajñah*, I have no self-realization.”

Baladeva Vidyābhūṣaṇa—“In a genuine deliberation, however, the killer of your sons is not I.”

“As long as one views himself, who is eternal, with the concept of being non-different from the body, which is not eternal, as follows: “I have been wounded, that is, I am the object of a murder, and I, although I am subject to God in His form of Time, shall kill, meaning I am independent in killing the bodies of enemies...”” Everything is subservient to Time. Bali said in the *Mokṣa-dharma*:

kālah sarvam samādatte kālah sarvam prayacchati |

kālena vihitam sarvam mā kṛthāḥ śatru-pauruṣam ||¹²

“Time takes everything. Time bestows everything. Everything is ordained by Time. Don’t make enemies.”¹³

“..., and as long as one does not understand the soul as it is (*asvadṛk = ātma-yāthātmyānabhijñah*) and remains ignorant, that is, one does not understand Time’s independence, for that long (*tāvat*) he most likely attains (*iyāt*) material existence, characterized by being killed and being a killer (*bādhyā-bādhakatām = hata-hantrtālakṣaṇām saṁsṛtim*).” The gist is: “Therefore, your sons’ bodies were destroyed only by Time, not by me.”

Anvitārtha-prakāśikā—*Tad-abhimānī* means *dehātmābhimānī*, “one who considers that the body is the self.” (The word *tat* in *tad-abhimānī* refers to *asva* (what is not the self).)

10.4.23

*kṣamadhvam mama daurātmyam sādhavo dīna-vatsalāḥ |
ity uktvāśru-mukhah pādau śyālah svasror athāgrahit ||*

kṣamadhvam—all of you should forgive; *mama*—my; *daurātmyam*—bad nature; *sādhavah*—saintly persons; *dīna-vatsalāḥ*—are affectionate to the wretched; *iti uktvā*—after saying this; *āśru-mukhah*—in whose face there are tears; *pādau*—both feet; *śyālah*—Kāṁsa (“brother-in-law”); *svasroḥ*—of the two sisters (of the sister and of the sister’s husband); *atha*—afterward; *agrahit*—grasped.

(*yūyam*) *mama daurātmyam kṣamadhvam*, (*yataḥ*) *sādhavah* (*bhavādrśāḥ*) *dīna-vatsalāḥ* (*bhavanti*) *iti uktvā atha (saḥ) śyālah* *āśru-mukhah* (*san*) *svasroḥ pādau agrahit*.

“Forgive my wickedness. Saintly persons are affectionate to the

12 *kālah sarvam samādatte kālah sarvam prayacchatī | kālena vidhrtam sarvam mā kṛthāḥ śakra pauruṣam ||* (*Mahābhārata, sānti-parva* 218.25).

13 Similarly, Kṛṣṇa said to Nanda: *svarṇam karmānurodhena kala eva karoti ca sarvam kala-kṛtam*, “Time does everything in accordance with karma. Everything is done by Time” (*Brahma-vaivarta Purāṇa* 4.90.73).

wretched.” So saying, Kamsa, Devakī’s cousin, shed a tear, and clasped the feet of his cousin and those of her husband.

Śrīdhara Svāmī—*Śyālah* (the wife’s brother) denotes Kamsa. Moreover, the dual case in *svasroḥ* (of the two sisters) cannot logically make sense, hence the meaning is that the word denotes his sister and her husband, according to the logic of *linga-samavāya* (concomitant inclusion of something related), as in: *prāṇa-bhṛta upadadhātī* (*Śatapatha Brāhmaṇa*).¹⁴

“Kamsa clasped each foot (*pādau = pratyekam pādam*) of Devakī and Vasudeva (*svasroḥ = devakī-vasudevayoh*).” Or, somehow or other, Vasudeva is denoted by the word *śyāla*. (The words *śyālah svasroḥ* are a typographical mistake in place of *śyāla-svasroḥ*.)

Viśvanātha Cakravartī—Here he means to say, “Still, if you cry even more because of attributing the killing of your babies to me, then I agree. I am a rascal, and knowingly perpetrated evil. My atonement lies only in your mercy.”

Śyālah denotes Kamsa. Since the dual case of *svasroḥ* (of the two sisters) does not logically make sense, the explanation is that it is an *eka-śeṣa* compound¹⁵ where one word *svasṛ* denotes the sister and the other word *svasṛ* is figurative insofar as it indicates the sister’s husband. Thus, *svasroḥ* means *vasudeva-devakyoh* (of Vasudeva and of Devaki).

Jīva Gosvāmī—(Additions are underlined.) In case she were to respond, “We are not conversant with spiritual knowledge,” he says: “Still, forgive my offense.” The plural in *yūyam* refers to Devaka and others too. The purport of this section is this: The spiritual

14 A clearer example is *artha-kāmān* (*Bhāgavatam* 10.80.11), where the plural is justified by the inclusion of *mokṣa*, according to Jīva Gosvāmī: *artha-kāmān iti bahu-vacanām mokṣam apy antarbhāvayati linga-samavāyanāyena* (*Bhakti-sandarbha* 277).

15 For an explanation, consult the *sūtra*: *ekasya śeṣo rāmakṛṣṇe* (*Hari-nāmāmrta-vyākaraṇa* 996). A famous example is *pitarau* (the parents), that is, the father and the mother. The compound is analyzed as *pītā ca pītā ca* (the father and the father): The first word is literal, the second figurative.

knowledge of those who are averse to Bhagavān has the adverse effect of only serving to increase their animosity.

10.4.24

*mocayāmāsa nigadād viśrabdhah kanyakā-girā |
devakīṁ vasudevam ca darśayan ātma-sauhṛdam ||*

mocayāmāsa—he released; *nigadāt*—from the shackles; *viśrabdhah*—trustful; *kanyakā-girā*—because of the words of the little girl (or of Durgā); *devakīṁ*—Devakī; *vasudevam*—Vasudeva; *ca*—and; *darśayan*—in order to show; *ātma-sauhṛdam*—his own affection (or friendship).

(*sah*) *kanyakā-girā viśrabdhah ātma-sauhṛdam darśayan devakīṁ vasudevam ca nigadād mocayāmāsa.*

Karīsa believed that Durgā was telling the truth. He released Devakī and Vasudeva from their shackles to show his affection.

Śrīdhara Svāmī—He showed his affection by speaking pleasantly, etc.

Sanātana Gosvāmī—He released them from the iron fetters (*nigadāt* = *loha-śrṅkhalāt*).

10.4.25

*bhrātuḥ samanutaptasya kṣāntvā roṣam ca devakī |
vyasṛjad vasudevaś ca prahasya tam uvāca ha ||*

bhrātuḥ—of the brother; *samanutaptasya*—who was fully repentant; *kṣāntvā*—having forgiven; *ca*—and; *devakī*—Devakī; *vyasṛjat*—relinquished; *vasudevah*—Vasudeva; *ca*—and; *prahasya*—after smiling (or while smiling); *tam*—to him (Karīsa); *uvāca*—said; *ha*—(used to fill the meter).

devakī samanutaptasya bhrātuḥ (karīsasya aparādham) kṣāntvā roṣam (śokam) ca vyasṛjat. vasudevah ca (karīsasya aparādham) kṣāntvā roṣam śokam ca vyasṛjat. sah) prahasya tam (karīsam) uvāca ha.

Devakī forgave her remorseful cousin and gave up her anger and sorrow. Vasudeva did so too, and smilingly talked to him as follows.

Sanātana Gosvāmī—Kāṁsa was her brother (*bhrātuḥ*), and moreover he was completely repentant (*samanutaptasya = samyag anutaptasya*), therefore she forgave the offense (*kṣāntvā = aparādhaṁ kṣāntvā*). By doing so, she gave up anger and sorrow (*ca = śokam*).

“Vasudeva, however (*vasudevah ca = vasudevah tu*), spoke (*uvāca*) clearly (*ha = sphuṭam*).” The word *prahasya* (after smiling) is used because of the nature of his speech.

Jīva Gosvāmī—“After enduring the bad nature (*kṣāntvā = sodhvā = daurātmyam sodhvā*) of her brother, who was completely repentant (*samanutaptasya = samyag anutaptasya*), she relinquished (*vyasṛjat = tatyāja*) anger and sorrow (*ca = śokam*). (The rest is the same.)

Vallabhācārya—Kāṁsa was subsequently completely afflicted (*samanutaptasya = samyag paścāt taptasya*) by distress, and in addition he was a brother. She forgave (*kṣāntvā = kṣamitvā*) her brother’s anger (*bhrātuḥ roṣam = bhrātuḥ sambandhi-roṣam*). The other reading is *kṣānta-roṣā* (she by whom anger was tolerated). “She wiped away (*vyasṛjat*) the previous offense that he did.” Or she relinquished anger.

Anvitārtha-prakāśikā—“After forgiving the bad nature of her brother, who was fully repentant, she too (*ca*) relinquished (*vyasṛjat = tatyāja*) anger (*roṣam*). Vasudeva too forgave him (*ca = kṣamāṁ kṛtvā*), smiled (*prahasya*)—by remembering the glories of the Lord’s Māyā—and clearly (*ha = sphuṭam*) spoke (*uvāca*) to Kāṁsa (*tam = karṇsam*).” In the reading *kṣānta-roṣā*, the word *śokam* (sorrow) needs to be added to the verb *vyasṛjat* (she gave up).

10.4.26

*evam etan mahā-bhāga yathā vadasi dehināṁ |
ajñāna-prabhavāhaṁ-dhīḥ sva-pareti bhidā yataḥ ||*

evam—in the same way; *etat*—this; *mahā-bhāga*—O sir (“greatly fortunate one”); *yathā*—just as; *vadasi*—you speak; *dehinām*—of embodied beings; *ajñāna-prabhavā*—whose origin is ignorance; *aham-dhiḥ*—the notion of ‘I’; *sva-parā*—in regard to which there is oneself and another; *iti*—thus; *bhidā*—differentiation; *yataḥ*—because of which [notion of ‘I’].

Bhaktisiddhānta Sarasvatī—

mahā-bhāga! dehinām aham-dhiḥ ajñāna-prabhavā (iti) yathā (tvam) vadasi, etat evam, yataḥ sva-parā iti bhidā (vartate).

Gaṅgā Sahāya—

mahā-bhāga! yathā (tvam) vadasi, (tad) etad evam (eva) dehinām aham-dhiḥ ajñāna-prabhavā (eva), yataḥ (aham-dhiyah) sva-parah iti bhidā (bhavati).

“It is precisely as you say, sir! The notion that “I am my body,” from which proceeds the concepts of “This is mine” and “This is someone else’s,” originates from ignorance.

Viśvanātha Cakravartī—*Yataḥ* means “because of which conception of ‘I’” (*yataḥ = yataḥ aham-dhiyah eva hetoh*). *Sva-pareti bhidā* means: *ayam svah ayam parah iti bhidā*, “The difference: ‘This is mine, this is another’s.’” The compound is formed by the rule: *saha supā* (*Aṣṭādhyāyī* 2.1.4).¹⁶

Sanātana Gosvāmī—“O great king (*mahā-rāja*)!” The gist is: “Knowledge of scriptures will certainly take place in you.” In the reading *mahā-bhāga*, the sense is similar.

The meaning here is as before: “The notions of embodied beings such as “I am an enjoyer” and “I am a doer” (*aham-dhiḥ = aham bhoktā kartā ity-ādi-matiḥ*) originates from ignorance.” The words *sva-pareti* are poetic license and should have read: *svah para iti*. *Yataḥ* means “because of which conception of ‘I’” (*yataḥ = yataḥ aham-dhiyah*).

16 For more information, consult Annotation 10.2.13.

Jīva Gosvāmī—(The commentary includes the above two paragraphs. In addition:) The words *evam etat* imply: “I said this before” (10.1.41-43). The drift is: “But you weren’t paying attention.”

As a pun, *mahārāja* stands for *mahā-arāja*, “Hey you who have no sparkle at all” (*arāja* = *na rājate iti arājah*) (*mahārāja* = *atyantāśobhamāna*). The sense is Karmā is utterly inauspicious.

Similarly, *mahābhāga* means “Hey you who are totally unlucky” (*mahān abhāgah abhāgyam yasya* = *parama-durbhaga*).

Baladeva Vidyābhūṣaṇa—The words *ajñāna-prabhavāham-dhiḥ* form one compound. “The notion of ‘I’ (*aham-dhiḥ*) occurs because of the body, which is the origin of ignorance” (*ajñāna-prabhava* = *yad ajñānam tat-prabhavāt dehāt*). There is ignorance of the difference between the body and the soul. The perception of independence from the supreme Lord is a form of ignorance too.

“Because of that notion (*yataḥ* = *yataḥ dhiyah hetoḥ*) the differentiation (*bhidā*): ‘This is mine and this belongs to another’ (*sva-pareti* = *grha-dhanādau svasya idam parasya ca idam iti*) occurs.”

The purport is: Then there truly is conditioned life (*samsṛtiḥ*), since a house and other things are actually under the control of the supreme Lord. Nothing is independent of Him.

Bhaktisiddhānta Sarasvatī—*Sva-pareti bhidā* means *sva-parā iti bhidā*, in other words: *ātma-parā-viṣayā bhidā vartate*, “A differentiation, which relates to oneself and another, remains.”¹⁷

Vira-Rāghava—*Sva-pareti bhedā* signifies: *śatru-mitra-bhidā bhavati*, “The differentiation between ‘enemy’ and ‘friend’ occurs.”

Siddhānta-pradīpa—*Aham-dhiḥ* signifies: *dehe aham-buddhiḥ* (the notion of ‘I’ as regards the body, i.e. “I am my body”). “There is a difference of perception: ‘This is mine and this is another’s’ (*sva-pareti bhidā* = *idam mama idam anyasyeti prthag-dṛṣṭih bhavati*).”

17 By taking *sva-parā* as a *bahuvrīhi* compound, the word *iti* is superfluous, as indicated in the gloss.

Anvitārtha-prakāśikā—“Because of the notion of ‘I’, there is the perception of difference (*bhidā = bheda-drṣṭih bhavati*): “mine and another’s (*sva-pareti = svah paraḥ iti*).”

ANNOTATION

Above, pandit Gaṅgā Sahāya sheds light on Viśvanātha Cakravartī’s commentary. The explanation of *sva-pareti* as *svah paraḥ iti* is substantiated in this text: *svah paraḥ iti vitteṣv ātmani vā bhidā* (11.2.52) and is justified by the *sūtra*: *supāṁ suluk*, “[In the Vedas,] there are deletions of case endings” (*Aṣṭādhyāyī* 7.1.39). The elision takes place in consideration of the meter.

10.4.27

śoka-harṣa-bhaya-dveṣa-lobha-moha-madānvitāḥ |
mitho ghnantāṁ na paśyanti bhāvaiḥ bhāvām pṛthag-drṣāḥ ||

śoka—lamentation; *harṣa*—pleasure; *bhaya*—fear; *dveṣa*—enmity; *lobha*—greed; *moha*—bewilderment; *mada*—madness; *anvitāḥ*—endowed with; *mithāḥ*—one another; *ghnantam*—who is killing (i.e. causing to kill); *na paśyanti*—do not perceive; *bhāvaiḥ*—by means of living beings; *bhāvām*—living beings; *pṛthag-drṣāḥ*—persons who see severally.

Śrīdhara Svāmī—

pṛthag-drṣāḥ śoka-harṣa-bhaya-dveṣa-lobha-moha-madānvitāḥ
bhāvaiḥ (nimitta-bhūtaih) *mithāḥ* (bhāvān) *ghnantāṁ bhāvām na paśyanti*.

Bhaktisiddhānta Sarasvatī—

pṛthag-drṣāḥ (janāḥ) śoka-harṣa-bhaya-dveṣa-lobha-moha-
madānvitāḥ (santah) *mithāḥ bhāvaiḥ* (nimitta-bhūtaih) *bhāvām ghnantam* (parameśvarām) *na paśyanti*.

Gaṅgā Sahāya (*Anvitārtha-prakāśikā*)—

pṛthag-drṣāḥ (janāḥ) śoka-harṣa-bhaya-dvesa-lobha-moha-
madānvitāḥ (santah) *bhāvaiḥ* (nimitta-bhūtaih) *bhāvām mithāḥ ghnantam* (api kāla-rūpaṁ parameśvarām) *na paśyanti*.

“People who do not see that everything is united and who subject themselves to lamentation, worldly pleasures, fear, enmity, greed, bewilderment and madness do not perceive God, who makes living beings hurt one another.”

Śridhara Svāmī—“What happens when there is a perception of difference between one’s belongings and another’s?” He answers: “Those who see everything as separate (*prthag-drśah*) do not see (*na paśyanti*) the Lord (*bhāvam* = *iśvaram*), who is killing living beings (*ghnantam* = *bhāvān ghnantam*) mutually (*mithah*) by means of living beings, who are the causes (*bhāvaiḥ* = *bhāvaiḥ eva nimitta-bhūtaih*).” The sense is: “Those who see everything as separate do not see, rather they think: ‘I am a killer’ and ‘I am hurt.’”

Viśvanātha Cakravartī—“Those whose perception is only external (*prthag-drśah* = *bahir-drṣṭayah*) do not see the Lord (*na paśyanti* = *iśvaram na paśyanti*), who is killing (*ghnantam*) men, cows, horses, and so on (*bhāvam* = *manuṣya-gavāśvādikam*) mutually (*mithah* = *parasparam*) by means of kings, tigers, diseases, etc. (*bhāvaiḥ* = *nṛpa-vyāghra-rogādibhiḥ*).”

Jiva Gosvāmī—(Additions are underlined.) *Bhāvaiḥ* means *bhūtaih* (by beings). *Prthag-drśah* means *bahir-drṣṭayah* (those whose perception is only external). The rest was explained by Śridhara Svāmī. In his commentary, in truth Iśvara, not the body nor the soul, is the killer. And only the body, not the soul, is killed.

Baladeva Vidyābhūṣaṇa—Vasudeva talks about the consequences of both perceiving one’s belongings as one’s own and feeling completely independent: They are subject to sorrow and so on.

Anvitārtha-prakāśikā—“People who see a difference (*prthag-drśah* = *bheda-darśinah janāḥ*) do not see the Lord in the form of Time.”

10.4.28

śri-śuka uvāca

*kaṁsa evam prasannābhyaṁ viśuddham pratibhāṣitah |
devakī-vasudevābhyaṁ anujñāto 'viśad gr̥ham ||*

śrī-śukah uvāca—Śrī Śuka said; *kaṁsah*—Kaṁsa; *evam*—in that way; *prasannābhyaṁ*—who were serene; *viśuddham*—purely (guilelessly); *pratibhāṣitah*—who was talked to in return; *devakī-vasudevābhyaṁ*—by Devakī and Vasudeva; *anujñātah*—who was permitted; *aviśat*—entered; *gr̥ham*—the house.

*śrī-śukah uvāca—kaṁsah evam viśuddham pratibhāṣitah
prasannābhyaṁ devakī-vasudevābhyaṁ anujñātah (ca san) gr̥ham
aviśat.*

Śrī Śuka said: After Vasudeva had thus guilelessly replied to him, he and his wife Devakī, who were serene, gave their consent: Kaṁsa went home.

Śridhara Svāmī—Viśuddham is an adverb.

Viśvanātha Cakravarti—Viśuddham is an adverb and means *akapaṭam* (guilelessly). In the reading *viśrabdham*, the sense is *savīśvāsam* (believable).

Sanātana Gosvāmī—Kaṁsa acquired such knowledge by Vasudeva's aforementioned teachings. Thus, even the asuras may have knowledge of the soul and knowledge of being subject to karma, but they can never have *bhakti*, hence the insignificance of their knowledge is intimated.

10.4.29

*tasyāṁ rātryāṁ vyatitāyāṁ kaṁsa āhūya mantriṇaḥ |
tebhyā ḥaṣṭa tat sarvam yad uktam yoga-nidrayā ||*

tasyāṁ rātryāṁ vyatitāyāṁ—when that night had passed; *kaṁsah*—Kaṁsa; *āhūya*—after calling; *mantriṇaḥ*—ministers (advisors); *tebhyāḥ*—unto them; *haṣṭa*—told; *tat sarvam*—all that; *yad uktam*—what was said; *yoga-nidrayā*—by *yoga-nidrā* (*Yogamāyā*).

*tasyāṁ rātryāṁ vyatītāyāṁ (satyāṁ) kāṁsaḥ mantriṇāḥ āhūya yad
yoga-nidrayā uktam, tat sarvam tebhyaḥ ācaṣta.*

The next morning, Kāṁsa summoned his advisors and told them everything Yoganidrā said.

Sanātana Gosvāmī—From this verse to the end of the chapter, Śukadeva talks about Kāṁsa’s behavior, which was contrary to the knowledge he expounded, in order to demonstrate that even such knowledge is not well established in the minds of those who are averse to the Lord. *Mantriṇāḥ* (advisors) denotes Pralamba, Kesi, Cāṇūra, and so on (ref. *Viṣṇu Purāṇa* 5.4.2).

10.4.30

*ākarṇya bhartur gaditam tam ūcur deva-śatravah |
devān prati kṛtāmarṣā daiteyā nāti-kovidāh ||*

ākarṇya—after hearing; *bhartuḥ*—of the master; *gaditam*—the speech (“what was said”); *tam ūcuh*—said to him; *deva-śatravah*—enemies of gods; *devān prati*—toward the gods; *kṛta-amarṣāḥ*—by whom indignation was done; *daiteyāḥ*—the demons (“sons of Diti”); *na-ati-kovidāḥ*—not very clever.

daiteyāḥ nāti-kovidāḥ deva-śatravah (punah) devān prati kṛtāmarṣāḥ (santah) bhartuḥ gaditam ākarṇya tam ūcuh.

Gaṅgā Sahāya (*Anvitārtha-prakāśikā*)—
*deva-śatravah (ata eva) devān prati kṛtāmarṣāḥ nāti-kovidāḥ daiteyāḥ
bhartuḥ (karṇasya) gaditam ākarṇya tam (karṇam prati) ūcuh.*

The demons, the gods’ enemies, who had shown hatred to the gods and were not very learned, listened to their master’s briefing and responded as follows.

Śridhara Svāmī—*Nāti-kovidāḥ* means *drṣṭa-mātra-matayah* (they form an opinion merely on what they see), in other words: *na dirgha-darśanāḥ* (they don’t have a broad outlook).

Viśvanātha Cakravartī—*Nāti-kovidāḥ* means *na kovidāḥ*. *Ati* does not have the sense of abundance.

Sanātana Gosvāmī—The demons are the natural enemies of the gods, and on top of that they had shown hatred.

10.4.31

*evam cet tarhi bhojendra pura-grāma-vrajādiṣu |
anirdaśān nirdaśāṁś ca hanisyāmo 'dyā vai śiśūn ||*

evam—thus; *cet*—if; *tarhi*—then; *bhoja-indra*—O King of the Bhojas; *pura-grāma-vraja-ādiṣu*—in towns, villages, cowherd settlements, and so on; *anirdaśān*—who are not ten days old; *nirdaśān*—who have passed ten days [of age]; *ca*—and; *hanisyāmaḥ*—we will kill; *adya*—today; *vai*—indeed (or a verse filler); *śiśūn*—infants.

bhojendra! evam (idam) cet, tarhi adya pura-grāma-vrajādiṣu anirdaśān nirdaśān ca śiśūn hanisyāmaḥ.

Gaṅgā Sahāya (*Anvitārtha-prakāśikā*)—
bhojendra! evam (yoga-nidrayā uktam) cet, tarhi pura-grāma-vrajādiṣu (vartamānān) anirdaśān nirdaśān ca śiśūn adya vai hanisyāmaḥ.

“If this is so, king of the Bhojas, then today, in towns, villages, cowherd settlements and elsewhere we will kill babies that are more or less ten days old.

Śrīdhara Svāmī—“... babies who are not more than ten days old (*anirdaśān = na nirgatāni daśa dināni yeśāṁ tān*) and babies who are more than ten days old (*nirdaśān ca*).”

Sanātana Gosvāmī—As regards *rājendra* (O king of kings), the idea is: “All the kings that you subdued will help us.” Even in the reading *bhojendra* (O king of the Bhojas), the sense is the same. As a pun, *bhojendra* means “O king of enjoyers”. The drift is: “Kick back and enjoy life.” “We’ll proceed to kill them right away (*adya vai = adya eva*).”

Jīva Gosvāmī—The vocative *rājendra* is used because they despise Indra. In the reading *bhojendra* too, the sense is the same. *Vai* means *eva*.

Bhaktisiddhānta Sarasvatī—*Evaṁ cet* (if so) means: “if your killer has already taken birth.”

10.4.32

*kim udyamaiḥ karisyanti devāḥ samara-bhīravah |
nityam udvigna-manaso jyā-ghoṣair dhanuṣas tava ||*

kim—what; *udyamaiḥ*—by means of endeavors; *karisyanti devāḥ*—will the gods accomplish; *samara-bhīravah*—cowards in battle; *nityam*—constantly; *udvigna-manasah*—whose minds are agitated (afraid); *jyā-ghosaiḥ*—by the sound of the bowstring; *dhanuṣah tava*—of your bow.

devāḥ samara-bhīravah (ata eva) tava dhanusah jyā-ghosaiḥ nityam udvigna-manasah udyamaiḥ kim kariṣyanti?

“The gods are cowards in battle. Their minds are always afraid of the twang of your bowstring. What can they do?

Sanātana Gosvāmī—Kamsa might say: “The gods might attack us. Should we get ready for war?” They respond here. The gods’ minds are always afraid of the sound of his bowstring: Either the gods heard the twang of his bow in a previous war or he twangs his bow every now and then for fun.

10.4.33-34

*asyatas te śara-vrātaiḥ hanyamānāḥ samantataḥ |
jīviṣava utsṛjya palāyana-parā yayuḥ ||
kecit prāñjalayo dīnā nyasta-śastrā divaukasah |
mukta-kaccha-śikhāḥ kecid bhītāḥ sma iti vādinah ||*

asyatas—[of you] who were throwing; *te*—your; *śara*—of arrows; *vrātaiḥ*—by a multitude; *hanyamānāḥ*—being killed; *samantataḥ*—

on all sides; *jijīviṣavaḥ*—they who desire to live; *utsrjya*—after relinquishing; *palāyana-parāḥ*—intent on fleeing; *yayuh*—they went; *kecit*—some [gods]; *prāñjalayah*—they whose joined hand palms are eminent; *dīnāḥ*—afflicted; *nyasta-śastrāḥ*—by whom weapons were abandoned; *divaukasah*—whose residence is heaven; *mukta-kaccha-śikhāḥ*—by whom the *kaccha* (the hem of the lower garment tucked in the waistband) and the *śikhā* (tuft of hair on the back of the head) are loosened; *kecit*—some; *bhitāḥ*—[we are] afraid; *sma*—(used to fill the meter); *iti*—thus; *vādināḥ*—they said.

(*devāḥ*) *asyataḥ te śara-vrātaiḥ samantataḥ hanyamānāḥ* (*santāḥ atah*) *jijīviṣavaḥ* (*ata eva*) *palāyana-parāḥ* (*ca santāḥ, raṇam*) *utsrjya yayuh*.

kecit divaukasah dīnāḥ (santāḥ) nyasta-śastrāḥ prāñjalayah (ca babhūvuh), *kecit (apare divaukasah) mukta-kaccha-śikhāḥ (santāḥ, vayam) bhitāḥ iti vādināḥ (babhūvuh)*.

“Killed on all sides by arrows from your bow, the gods fled for their lives. Those who remained on the battlefield felt utterly miserable, cast their weapons aside and prayerfully joined their palms above their heads. Yet others loosened their attire and śikhās and muttered: “We’re scared.”

Śrīdhara Svāmī—They gave up the fight (*utsrjya = raṇam tyaktvā*).

Sanātana Gosvāmī—The *Viṣṇu Purāṇa* states that Kāṁsa once conquered the gods:

kim na dr̥ṣṭo 'mara-patir mayā saṁyugam etya saḥ |
pr̥ṣthenaiva vahan bāṇān apagacchan na vakṣasā ||
mad-rāṣṭre vāritā vr̥ṣṭir yadā śakreṇa kim tadā |
mad-bāṇa-bhinnair jaladair nāpo¹⁸ muktā yathepsitāḥ ||

18 *āpo* (*Viṣṇu Purāṇa*).

“[Kansa speaks:] Didn’t I see Indra, the monarch of immortals, enter the battle and run away while carrying my shafts on his back and not on the chest? When there is a downpour of bravery in my kingdom, what can Indra do? He withheld rain, but when the rainclouds were pierced by my arrows they released as much water as we needed.” (*Viṣṇu Purāṇa* 5.4.6-7)

Those who stayed were either afflicted or demoralized (*dīnāḥ* = *duḥkhitāḥ kṣīṇa-cittāḥ vā*), and so they eminently joined their palms on their heads (*prāñjalayah* = *prakṛṣṭāḥ mūrdhni nibaddhāḥ añjalih yaiḥ te*).

Baladeva Vidyābhūṣaṇa—Kāṁsa was very courageous. He had conquered the world. The *Hari-vamśa* mentions it (2.1.24).

10.4.35

*na tvar̄m vismr̄ta-śastrāstrān virathān bhaya-samvṛtān |
haṁsy anyāsakta-vimukhān bhagna-cāpān ayudhyataḥ ||*

na—do not; *tvam*—you; *vismrta*—are forgotten; *śastrāstrān*—them by whom weapons that cut and weapons that are thrown (or weapons without mantras and weapons with mantras); *virathān*—them who do not have a chariot; *bhaya-samvṛtān*—them who are overwhelmed by fear; *haṁsi*—[you] kill (or hurt); *anya-āsakta-vimukhān*—them who are busy with something else and them who are facing away; *bhagna-cāpān*—them whose bow is broken; *ayudhyataḥ*—them who did not want to fight.

tvam vismr̄ta-śastrāstrān virathān bhaya-samvṛtān anyāsakta-vimukhān bhagna-cāpān ayudhyataḥ (vā) na haṁsi.

“You do not hurt either fighters who have forgotten how to use weapons or those who do not have a chariot, or those who are overwhelmed by fear, or those who are busy with something else, or those who are looking away, or those whose bows are broken, or those who do not want to fight.

Śrīdhara Svāmī—“You do not hurt (*na hamsi = na hinatsi*) either those who are busy with something else or those who are facing away (*anyāsakta-vimukhān = anyāsaktān vimukhān ca*).”

Viśvanātha Cakravartī—They mean to say: “You’re too nice to them. That is the reason they reach old age. Now is not the time for *dharma*. Stop being a gentleman.”

Sanātana Gosvāmī—They say: “This is amazing. The gods keep living simply because you practice *dharma*.”

They forgot about their weapons (*vismṛta-śastrāstrān*), although they had them, because they were scared out of their wits. A *śāstra* is a sword and the like. An *astra* is an arrow and so on.¹⁹

Baladeva Vidyābhūṣaṇa—“You do not kill either those who are fighting with others (*anyāsakta = anyaiḥ saha yudhyamāna*) or those who are running away from battle (*vimukhān = yuddhāt palāyamanān*).” The idea is: “You’re a big asura. Stop being righteous. Now is not the time for that.”

Anvitārtha-prakāśikā—A *śāstra* is a weapon used without a mantra, and an *astra* is a weapon discharged with a mantra. *Ayudhyataḥ* signifies *yuddham avāñcataḥ* (those who do not want to fight) and is made with the suffix *kyac* (called *kyan* in Jīva Gosvāmī’s grammar: HNV 600).

ANNOTATION

In Gaṅgā Sahāya’s explanation, *ayudhyataḥ* is a present participle made from the noun *yudh*, a synonym of *yuddha* (*Amara-koṣa* 2.8.106) and the suffix *kyac*.

According to Ashutosh Sharma Bishvas, however, *ayudhyataḥ* is archaic usage, and the proper form is *ayudhyamānān* (them who are not fighting) (*Bhāgavata Purāṇa, a linguistic study*, Assam, 1968, p. 218). The verbal root *yudh* is *ātmanepadī* (4A).

19 A *śāstra* is “something by means of which there is cutting,” although the verbal root *śas/u* only has the sense of *himsā* (to hurt, kill), and an *astra* is “something by means of which there is throwing”: the verbal root *as/u* has the sense of *kṣepaṇa* (to throw).

10.4.36

kim kṣema-śūraih vibudhair asamīyuga-vikatthanaiḥ |
 raho-juṣā kim hariṇā śambhunā vā vanaukasā |
 kim indrenālpa-vīryeṇa brahmaṇā vā tapasyatā ||

kim—what [can be achieved]; *kṣema*—when there is tranquillity; *śūraih*—who are valorous; *vibudhaiḥ*—by the gods; *asamīyuga*—when there is no war; *vikatthanaiḥ*—who brag; *rahāḥ-juṣā*—who experiences secrecy (or who inhabits a secret place); *kim*—what [can be accomplished]; *hariṇā*—by Hari; *śambhunā*—by Śiva²⁰; *vā*—or; *vana-okaśā*—whose residence is the forest; *kim*—what [can be accomplished]; *indreṇā*—by Indra; *alpa-vīryeṇa*—whose power is little; *brahmaṇā*—by Brahmā; *vā*—or; *tapasyatā*—who is performing austerities.

kṣema-śūraih asamīyuga-vikatthanaiḥ vibudhaiḥ kim (sādhyam asti)? raho-juṣā hariṇā śambhunā vanaukasā vā kim (sādhyam asti)? alpa-vīryeṇa indreṇā brahmaṇā tapasyatā vā kim (sādhyam asti)?

Gaṅgā Sahāya (*Anvitārtha-prakāśikā*)—
kṣema-śūraih asamīyuga-vikatthanaiḥ vibudhaiḥ kim (aniṣṭam kartum śakyam)? raho-juṣā hariṇā kim? vanaukasā śambhunā vā (kim)? alpa-vīryeṇa indreṇā vā tapasyatā brahmaṇā vā kim?

“What can the gods do? They are brave only when they feel secure, and they brag only when there is no war. What can Hari the recluse and Śambhu the forest dweller do? And what can Indra of little might and Brahmā the ascetic do?

Śridhara Svāmī—What can the gods do? They are heroic in a fearless place (*kṣema-śūraih* = *kṣeme nirbhaye deṣe śūraih*). They brag whenever there is no war (*asamīyuga-vikatthanaiḥ* = *samīyugād anyatra vikatthanam praudhi-vādaḥ yeṣāṁ taiḥ*).

Kaṁsa might say: “But I fear Hari and Śambhu.” They respond

20 The name Śambhu means either *śam mangalaṁ bhāvayati*, “he who creates auspiciousness (*śam* = *mangalam*)” or *śam mangala-svarūpah bhavati*, “He is the personification of auspiciousness” (*Amṛta* commentary on *Hari-nāmāmrta-vyākaraṇa* 874).

to that with *raho-juṣā* (recluse). The sense is: Hari entered the hearts of all, hence He is very rarely seen. Śambhu's residence is the forest of Ilāvṛta, where there are no men (*vanaukasā = puruṣa-pravṛtti-rahitam ilāvṛta-vanam oko yasya tena*).²¹

Viśvanātha Cakravarti—The ministers say: “We, however, never fear them.” (The rest of the commentary is the same as the above. In addition:) “There is no reason to fear either Hari or Śambhu: Their strength doesn't match yours. If Hari is powerful, why doesn't He show up and fight? Why does He stay hidden, having entered in the hearts of people?”

Jīva Gosvāmī—(Additions are underlined.) Karmā might say: “Still, the gods are alive. Those who are conceited might show bravery.” They respond to that in this verse of six lines. The gods brag about themselves when they are not on a battlefield, that is, when they are with women. The rest was explained by Śridhara Svāmī. In his commentary, he says Hari entered the hearts of all. This is the surface meaning. What the asuras mean to say is: “He hides on the Milk Ocean and in other places out of fear of you.”

“Then Brahmā might show up.” “There is no chance of that happening. He lost his courage by performing austerity, and is not inclined to curse because he thinks that will diminish his austerity.”

10.4.37

*tathāpi devāḥ sāpatnyān nopekṣyā iti manmahe |
tatas tan-mūla-khanane niyuṅkṣvāsmān anuvratān ||*

tathā api—nevertheless; *devāḥ*—the gods; *sāpatnyāt*—because of enmity; *na upekṣyāḥ*—should not be overlooked; *iti*—thus; *manmahe*—we think; *tataḥ*—therefore; *tat-mūla-khanane*—in digging out the root of them; *niyuṅkṣva*—command; *asmān*—us; *anuvratān*—who are followers.

21 Men can enter Ilāvṛta-varṣa, but they turn into women, as in the case of Sudyumna, who entered Śiva's pastime forest called Sukumāra (*Bhāgavatam* 9.1.23-26).

tathāpi devāḥ sāpatnyāt na upekṣyāḥ iti (vayam) manmahe. tataḥ (tvam) tan-mūla-khanane asmān (tava) anuvratān niyuṅkṣva.

“Still, because of their enmity, we think that the gods should not be overlooked. Therefore order us, your followers, so that we may eradicate Him, the root of the gods.

Śrīdhara Svāmī—“Although the gods aren’t able to accomplish anything through their undertakings, nevertheless precepts should be carried out.”

Viśvanātha Cakravartī—“Although the enemies are insignificant, they shouldn’t be overlooked.” Thus they say the ways of *Nīti-sāstra* (books on ethics and precepts) must be followed.

Sanātana Gosvāmī—“Order us, your unalloyed devotees (*anuvratān* = *tvad-eka-bhaktān*), to dig out, that is, to eradicate, the root of them all (*tan-mūla-khanane* = *teṣāṁ mūlasya khanane utpātane*).”

Jīva Gosvāmī—*Manmahe* stands for *manyāmahe* (we think). Kāṁsa might reply: “The gods will get scared and run away.” They respond to that with *tataḥ*, “Therefore appoint us in the killing (*khanane* = *hīṁsane*) of Viṣṇu, the root of the gods. Now He is hiding as a child.”

10.4.38

*yathāmayo ḥage samupekṣito nr̄bhir
na śakyate rūḍha-padaś cikitsitum |
yathendriya-grāma upekṣitas tathā
ripur mahān baddha-balo na cālyate ||
(varīṣa-stha-bilam)*

yathā—just as; *āmayah*—a disease; *arīge*—in the body; *samupekṣitah*—totally neglected; *nr̄bhiḥ*—by men; *na śakyate*—cannot; *rūḍha-padaḥ*—whose position has increased; *cikitsitum*—be remedied; *yathā*—[and] just as; *indriya-grāmaḥ*—the multitude of senses; *upekṣitah*—disregarded (uncontrolled); *tathā*—similarly; *ripuh*—an enemy; *mahān*—great; *baddha-balāḥ*—whose strength

is consolidated; *na cālyate*—is not made to move (i.e. cannot be disposed of).

yathā arge (utpannah) āmayah nr̄bhiḥ (yatheṣṭa-snāna-bhojanādi-kurvadbhiḥ prathamāṁ) samupeksitah, (ata eva) rūdha-padah (yadā bhavati, tadā) cikitsitum na śakyate, yathā (ca) indriya-grāmaḥ (prathamataḥ) upeksitah (yadā viśayāsaktaḥ bhavati, tadā saṁyamitum na śakyate), tathā ripuh (api upeksitah yadā) baddha-balāḥ (san) mahān (bhavati, tadā) na cālyate.

“Just as a bodily disease neglected by humans cannot be cured if it grows deeply, and just as uncontrolled senses cannot be mastered in proximity to enjoyable sensory objects, so an enemy cannot be disposed of when he becomes imposing as a result of the consolidation of his power.

Jīva Gosvāmī—(Additions are underlined.) Kaṁsa might retort: “If Hari is hiding, what harm can He do to me?” They respond here. Keeping in mind that a disease can be cured by a potent medicine, they give another example.

“If the enemy becomes mighty (*mahān* = *vivṛddhaḥ san*) he cannot be moved from his position (*na cālyate* = *sthānād bhrāmśayitum api na śakyate*),” much less defeated.

10.4.39

*mūlam hi viṣṇur devānāṁ yatra dharmah sanātanaḥ |
tasya ca brahma-go-viprāḥ tapo yajñāḥ sa-dakṣināḥ ||*

mūlam—the root; *hi*—indeed; *viṣṇuh*—Viṣṇu; *devānām*—of the gods; *yatra*—where; *dharmah*—religious principles (code of ethics); *sanātanaḥ*—eternal; *tasya*—of that (of *dharma*); *ca*—and; *brahma*—the Vedas; *go*—cows; *viprāḥ*—Brāhmaṇas; *tapah*—austerity; *yajñāḥ*—sacrifices; *sa-dakṣināḥ*—which involve remuneration.

hi viṣṇuh (eva) devānāṁ mūlam (bhavati. sah ca) yatra dharmah sanātanaḥ (bhavati, tatra āste). brahma-go-viprāḥ tapah yajñāḥ sa-dakṣināḥ ca tasya (dharmasya mūlam bhavanti).

“Viṣṇu, of course, is the root of the gods. He abides wherever eternal *dharma* is practiced. And the root of *dharma* is the Vedas, cows, Brāhmaṇas, asceticism as well as fire sacrifices which involve remuneration.

Śridhara Svāmī—“The root of the gods is Viṣṇu, and He abides where there are religious principles (*dharma*). The root of religious principles (*tasya = dharmasya*) is the Vedas and so on.”

Viśvanātha Cakravartī—The purport of *dharmaḥ sanātanaḥ* is: Only *dharma*, which makes Him come alive, is His foundation. The foundation of religious principles (*tasya = dharmasya*) is the Vedas and so on.

Sanātana Gosvāmī—*Mūla-khanane* (in digging out the root) was said (10.4.37), and now they talk about the root. *Hi* means *niścitam* (certainly). *Sanātanaḥ* means *sthirah* (continuous). *Tapah* denotes the practice of one’s occupational duties, both eternal and occasional. Selfish acts (*kāmya-karma*) are included by the term *yajña*. In point of *sa-dakṣiṇāḥ* (with remuneration): If this were not so, there would be a defect in being the root of *dharma*, because remuneration is an aspect of *yajñas*.

Jīva Gosvāmī—Now, in four verses and a half they talk about the means of killing Viṣṇu, the root, even though He is hidden. They point out that He is the root and also mention the accompanying elements by reiterating the statement of sages who are conversant with the secrets on this topic.

It is well known (*hi = prasiddham*) in the Vedas that He is the foundation of the gods. *Dharmaḥ* means *apūrvah* (actions giving benefit in the next life). *Sanātanaḥ* signifies *anādi-siddhah* (well established from time immemorial), and *veda-prasiddhah* (well known from the Vedas). This term serves to exclude the sense of *dharma* as *upadharma* (minor duties) and so on. *Tapah* denotes the practice of one’s particular *dharma*, whether eternal or occasional. Selfish acts (*kāmya-karma*) are included by the term *yajña*. As regards *sa-dakṣiṇāḥ*, this is an important aspect of a *yajña* and so it accomplishes the fact of being a root of *dharma*.

10.4.40

*tasmāt sarvātmanā rājan brāhmaṇān brahma-vādinah |
tapasvino yajña-śilān gāś ca hanmo havir-dughāḥ ||*

tasmāt—therefore; *sarva-ātmanā*—by means of every effort; *rājan*—O king; *brāhmaṇān*—the Brāhmaṇas; *brahma-vādinah*—who expound the Vedas; *tapasvinah*—ascetics; *yajña-śilān*—[persons] who have the habit of [performing] sacrifices; *gāḥ*—cows; *ca*—and; *hanmāḥ*—we kill (we will kill); *havīḥ*—oblation (anything offered as an oblation); *dughāḥ*—[cows] which milk (yield).

rājan! tasmāt (viṣnoḥ āvirbhāva-hetutvād vayam) brāhmaṇān brahma-vādinah tapasvinah yajña-śilān gāḥ havir-dughāḥ ca sarvātmanā hanmāḥ.

“Therefore, O king, with all effort we shall kill Brāhmaṇas who expound the Vedas. We will also slay ascetics, performers of fire sacrifices, and cows which provide milk, the source of ghee for oblations.

Viśvanātha Cakravartī—“The driving force of sacrifices is oblations (*havis*). Cows exist for that purpose, hence they too should be killed.”

Sanātana Gosvāmī—“We will kill Brāhmaṇas in many ways, that is, by various means (*sarvātmanā = aśeṣa-prakāreṇa = vividhopāyaiḥ*).”

The reason for killing Brāhmaṇas is *brahma-vādinah* (they expound the Vedas). The gist is: The Vedas automatically become destroyed by murdering them. The significance of the vocative *rājan* (O king) is: “We will do this only because of your power.” The reason for killing cows is that they provide products such as ghee that are fit for sacrifices (*havir-dughāḥ = ghṛtādi-yajñīya-dravya-pradāḥ*).

Jīva Gosvāmī—“Although Viṣṇu abides in secret places, killing Him shall take place simply by destroying the concomitant elements.”

“We kill (*hanmāḥ*) with every effort (*sarvātmanā = sarveṇa eva*

prayatnena).”²² The sense is: “Killing them is our topmost *dharma* (duty), which destroys that *dharma*, hence we shall kill (*hanmāḥ = hanyāma*) them.” (The rest is the same as the last paragraph in Sanātana Gosvāmī’s commentary.)

Anvitārtha-prakāśikā—The sense of *tasmāt* (therefore) is: *viṣṇoh āvirbhāva-hetutvāt*, “because those things are reasons for Viṣṇu’s manifestation.” The Brāhmaṇas create instructions on the topic of the Vedas (*brahma-vādinah = vedopadeśa-kartṛn*).

10.4.41

*viprā gāvaś ca vedāś ca tapah satyam damah śamah |
śraddhā dayā titikṣā ca kratavaś ca hareḥ tanūḥ ||*

viprāḥ—Brāhmaṇas; *gāvah*—cows; *ca*—and; *vedāḥ*—the Vedas; *ca*—and; *tapah*—austerity; *satyam*—truthfulness; *damah*—control of the senses; *śamah*—control of the mind; *śraddhā*—faith; *dayā*—compassion; *titikṣā*—tolerance; *ca*—and; *kratavah*—sacrifices; *ca*—and; *hareḥ*—of Hari; *tanūḥ*—[are] the body.

viprāḥ (ca) gāvah ca vedāḥ ca tapah (ca) satyam (ca) damah (ca) śamah (ca) śraddhā (ca) dayā (ca) titikṣā ca kratavah ca hareḥ tanūḥ (bhavanti).

“Brāhmaṇas, cows, the Vedas, asceticism, truthfulness, control of the senses, control of the mind, faith, compassion, tolerance, and Vedic sacrifices are Hari’s body.

Viśvanātha Cakravartī—Here they say: “Killing the Brāhmaṇas signifies that the collapse of His body will take place.”

Baladeva Vidyābhūṣaṇa—Brāhmaṇas and so on are the body of Hari, meaning they are symbols for the sake of worship. The drift is:

²² *Ātmā* means effort (*prayatna* or *yatna*), in accordance with *Amara-koṣa* (3.3.109): *ātmā yatno dhṛtir buddhiḥ svabhāvo brahma varṣma ca*, “Ātmā means *yatna* (effort), *dhṛti* (firmness), *buddhi* (intelligence), *svabhāva* (nature), *brahma* (*jīva* or Brahman), and *varṣman* (body).”

“If the worship diminishes, He will weaken and die.”

Sanātana Gosvāmī—Both *tapah*, that is, *sva-dharmācaranam* (the practice of one’s occupational duties), and *satyam*, which signifies *yathārtha-bhāṣāṇam* (honesty), are ordinary duties (*sādhāraṇa-dharma*). *Śama* and so on are mostly observances on the path of renunciation (*nivṛtti-dharma*). And for the most part, *kratus* (fire sacrifices) are customary practices on the path of material enjoyment (*pravṛtti-dharma*).

Here, more so than before, the mention of *śama* and so on signifies the desire to kill sages (ref. next verse), inasmuch as they practice those observances. *Tanūḥ* means *adhiṣṭhānam* (foundation). The singular case is poetic license. Or the singular implies that each one is Hari’s body.²³

Jīva Gosvāmī—(Additions are underlined.) The items in the enumeration are not only aspects concomitantly associated with Visnu, they are actually non-different from His body. Thus, in this verse they simply reiterate what they had said (in the previous two verses).

Both *tapah*, that is, *sva-dharmācaranam* (the practice of one’s occupational duties), and *satyam*, which signifies *yathārtha-bhāṣāṇam* (honesty), are ordinary duties (*sādhāraṇa-dharma*). *Dayā* and so on are mostly observances on the path of renunciation (*nivṛtti-dharma*). And *kratus* are, for the most part, customary practices on the path of material enjoyment (*pravṛtti-dharma*).

Here, more so than before, the mention of *dayā* and so on signifies the desire to kill sages, inasmuch as they practice those observances. As regards *tanūḥ*, the singular case is because the main thing is the aggregate: Together they constitute His body. The reading as a short syllable, *tanuh*, is not in many editions.

10.4.42

*sa hi sarva-surādhyakṣo hy asura-dviḍ guhā-śayah |
tan-mūlā devatāḥ sarvāḥ seśvarāḥ sa-catur-mukhāḥ |*

23 Jīva Gosvāmī edited this out, but Śrīdhara Svāmī expresses the same opinion in his commentary on the next verse.

ayam vai tad-vadhopāyo yad ṛṣīnāṁ vihim̄sanam ||

sah—He; *hi*—since (or only); *sarva-sura-adhyakṣaḥ*—the master of all the gods; *hi*—indeed; *asura-dvītīya*—the *asuras'* enemy; *guhā-śayah*—who reposes in the cavity (who abides in the heart); *tat-mūlāḥ*—whose root is He; *devatāḥ*—the gods; *sarvāḥ*—all; *sa-iśvarāḥ*—including Śiva; *sa-catuh-mukhāḥ*—including Brahmā (“who has four faces”); *ayam*—this; *vai*—indeed; *tat-vadhopāyah*—the means of killing Him; *yat*—which [killing there is]; *ṛṣīnāṁ*—of sages (cognizers of the Vedas); *vihim̄sanam*—killing (or suppressing).

sah hi guhā-śayah (api) sarva-surādhyakṣaḥ hi asura-dvītīya (bhavati), devatāḥ sarvāḥ seśvarāḥ sa-catur-mukhāḥ tan-mūlāḥ (bhavanti). yad ṛṣīnāṁ vihim̄sanam (bhavati), ayam vai tad-vadhopāyah (bhavati iti).

“Although He abides in the hearts of all, Viṣṇu is the master of the gods and the enemy of the asuras. He is the root of all the celestials, including Śiva and Brahmā. Suppressing the sages is the means to kill Him.”

Śrīdhara Svāmī—“Since Brāhmaṇas and so on are the bodies of and the foundation of Hari, this is the means.”

Viśvanātha Cakravartī—The sages are the foundation of Viṣṇu, who is the foundation of everything.

Jīva Gosvāmī—Here they say: “Killing the sages will get the job done. After that, punishing the gods would be like beating empty husks.”

The words *sa hi* mean *sa eva* (that same one). The second word *hi* has the sense of *prasiddhi* (renown): Everyone knows that He is the master of the gods.

Why can He not be killed once and for all? Suspecting this reply, they say: *guhā-śayah*. The idea is: “Because the places where He abides, the hearts of all, cannot be seen. Although now He has

taken birth on Earth, He remains hidden, and so we cannot find Him, otherwise we would overpower Him.”

In the half verse which begins from *ayam* (suppressing the sages is the means to kill Him), they summarize their logical reasoning and draw the conclusion. “Given that He remains hidden, He could never be found among the children on our hit list. Cows are a means of subsistence by providing milk. They are the root of *dharma*, but by killing only them, He will still escape.” With that in mind they say *rśinām vihim̄sanam*. Killing the Brahmavādīs (exponents of the Vedas) and other such persons is the means to kill Him.

The sense is this: Previously it was said that *dharma* is the shelter of Viṣṇu in terms of being His means of subsistence. The Vedas and so on are the root of Viṣṇu, hence they are akin to His body. Of those, the Brāhmaṇas are the shelter of the others. Therefore killing Him, who is hiding in covert places like a captain in a citadel, can take place only by destroying the place of the means of subsistence of the root.

Baladeva Vidyabhūṣana—This verse comprises an extra half. “Although He abides in the hearts of all beings (*guhā-śayah = sarvabhūta-guhā-śayah api*), He is the master of all the gods and is hostile to the demons (*asura-dviṭ = asura-dhruk*). He is the root of all the gods (*tan-mūlā devatāḥ = sarvāśām devatānām mūlam* is added).”²⁴

The gist is: When the sages will have been killed, their sacred tradition (*sampradāya*) will become extinct, and so everybody will follow the asuras.

10.4.43

śrī-śuka uvāca

evarṁ durmantribhiḥ karṇsaḥ saha sammantrya durmatiḥ ।
brahma-him̄sāṁ hitāṁ mene kāla-pāśāvrto 'surah ॥

śrī-śukah uvāca—Śrī Śuka said; *evam*—in this way; *durmantribhiḥ*—his bad advisors; *karṇsaḥ*—Karṇsa; *saha*—with; *sammantrya*—after consulting; *durmatiḥ*—silly (“whose wits are bad”); *brahma-*

24 Thus the compound *tan-mūlāḥ* is a *bahuṛīhi* compound (whose root is He), not a *saṣṭhī tatpuruṣa* (who are the root of Him).

hirṇsām—killing the Brāhmaṇas (or hurting the Brāhmaṇas); *hitam*—an advantage; *mene*—he thought; *kāla-pāśa-āvṛtah*—covered by the ropes of death; *asurah*—demon.

śrī-śukah uvāca evam karṇsaḥ asurah kāla-pāśāvṛtah durmatih durmantribhiḥ saha evam sammantrya brahma-hirṇsām hitam mene.

Śrī Śuka continued: Upon consulting with his wicked advisors in this way, Kamsa, a silly asura enmeshed in the ropes of death, thought that killing the Brāhmaṇas would be convenient.

Jīva Gosvāmī—(Additions are underlined.) He is naturally *durmatih* (silly). Regarding *hitam*: Another reading is *hitām*.

Baladeva Vidyābhūṣaṇa—*Durmantribhiḥ* signifies: “with Pralamba and others.”

10.4.44

*sandiṣya sādhu-lokasya kadane kadana-priyān |
kāma-rūpa-dharān dikṣu dānavān gr̥ham āviśat ||*

sandiṣya—after ordering; *sādhu-lokasya*—saintly people; *kadane*—in persecuting (or in wreaking havoc); *kadana-priyān*—for whom persecuting is dear; *kāma-rūpa-dharān*—who sustain forms at will; *dikṣu*—in [all] directions; *dānavān*—the demons; *gr̥ham*—the home; *āviśat*—he entered.

(*karṇsaḥ*) *dānavān kadana-priyān kāma-rūpa-dharān (sarveṣu)*
dikṣu sādhu-lokasya kadane sandiṣya gr̥ham āviśat.

The demons were fond of wreaking havoc and could assume any form at will. Kamsa ordered them to persecute *sādhus* in every direction and went home.

Sanātana Gosvāmī—The locative case in *kadane* has the sense of *nimitta* (purpose). The demons assume any form at will (*kāma-rūpa-*

dharān = svechayā vividha-rūpa-dhāriṇah).

Jīva Gosvāmī—The locative case in *kadane* has the sense of *nimitta* (purpose).

Anvitārtha-prakāśikā—The *sādhus* are the righteous, those who have a pure mode of living (*sādhu-lokasya = sad-ācāra-janasya*).

10.4.45

*te vai rajah-prakṛtayas tamasā mūḍha-cetasah |
satāṁ vidveṣam ācerur ārād-āgata-mṛtyavah ||*

te—they; *vai*—indeed; *rajah-prakṛtayah*—whose nature [is imbued with] the mode of action / passion; *tamasā*—because of the mode of ignorance; *mūḍha-cetasah*—whose minds are stupid; *satām*—unto eminently good persons; *vidveṣam*—hatred; *āceruh*—performed; *ārāt-āgata-mṛtyavah*—whose death has come near.

te (dānavāḥ) vai rajah-prakṛtayah tamasā mūḍha-cetasah ārād-āgata-mṛtyavah satāṁ vidveṣam āceruh.

It is well known that the demons had temperaments of *rajo-guṇa* and their minds were dulled by *tamo-guṇa*. They engaged in oppressing saintly persons. The death of these demons was at hand.

Śrīdhara Svāmī—Their death had come near (*ārād-āgata-mṛtyavah = ārāt samipam āgato mṛtyur yeṣāṁ te*).

Viśvanātha Cakravartī—With the words *ārād-āgata-mṛtyavah*, Śukadeva makes King Parīksit cheer up.

Sanātana Gosvāmī—*Tamasā* signifies either “because of *tamo-guṇa*,” which has come forth because of wishing to harm Śrī Viṣṇu and the Vaiṣṇavas” or “because of anger.” *Vai* has the sense of *prasiddhi* (renown).

Jīva Gosvāmī—Their intelligence walks on the evil path because of

their nature of *rajas* and because of their abundance of *tamas*. They are not seeing the good path, although it is shown by the *sādhus*. With *ārāt* and so on Šukadeva indicates the result of hatred.

10.4.46

*āyuh śriyam yaśo dharmam lokān āśīṣa eva ca |
hanti śreyāṁsi sarvāṇi puṁsaḥ mahad-atikramah ||*

āyuh—the life span; *śriyam*—opulence, beauty; *yaśah*—renown; *dharmam*—religion; *lokān*—[elevation to higher] planets; *āśīṣah*—blessings; *eva*—certainly; *ca*—and; *hanti*—destroys; *śreyāṁsi*—excellent things; *sarvāṇi*—all; *puṁsaḥ*—of a man; *mahat-atikramah*—transgressing (disrespecting) the greats.

mahad-atikramah puṁsaḥ āyuh śriyam yaśah dharmam lokān āśīṣah eva ca (iti) śreyāṁsi sarvāṇi hanti (iti).

Gangā Sahāya (*Anvitārtha-prakāśikā*)—
mahad-atikramah puṁsaḥ āyuh śriyam yaśah dharmam lokān āśīṣah (kim bahunā) sarvāṇi śreyāṁsi hanti.

Disrespecting the greats mars one's life span, wealth, reputation, religiousness, prospects of going to higher planets, and blessings, nay, all excellences.

Śrīdhara Svāmī—Šukadeva says enmity toward saintly persons is not just a cause of death. Rather it creates a bunch of problems.

Sanātana Gosvāmī—The items in the enumeration are listed in increasing order of importance. “Humiliating the Vaiṣṇavas, or even slightly offending them (*mahad-atikramah* = *mahatāṁ śrī-vaiṣṇavānām abhibhavaḥ kaścid aparādhah api iti vā), destroys [the prospect of reaching] the heavenly planets, which are attainable by means of practicing religious principles (*lokān* = *dharma-sādhyasvargādīn*).” The ‘blessings’ are personal desires (*āśīṣah* = *nijavāñchitāni*).*

What is the use of mentioning them one by one? Offending the

greats destroys all excellences, that is, all the personal goals and the means of attaining them (*sarvāṇi śreyāṁsi* = *sarvāṇi api sādhyasādhanāni*), even if the offender has already achieved many goals (*pūṁsaḥ* = *sādhitāśeṣa-puruṣārthasya api janasya*).

Jīva Gosvāmi—(The commentary is the same, except for this:) Contempt for, and even a verbal offense to, those who are well known as persons who solely depend on Viṣṇu, meaning those who are like the greats,...

Vallabhācārya—Śukadeva mentions the consequences of offending the greats in order to inform that all this was brought about by Māya so that the asuras would be completely destroyed. Six awesome qualities are mentioned in this verse.

At first, the result of offending the greats is the diminution of the quality of life. Then wealth or beauty diminishes. Then one's renown dwindles. Thereafter *dharma*, which is included in *yaśas* (renown), is in jeopardy. It follows that the attainment of a heavenly planet, which is achievable by means of the previous four items, is compromised. And naturally the blessings one might obtain on a heavenly planet are up in the air. The word *ca* (and) signifies blessings in this life too, such as having a son. The greats are those who have a connection with Bhagavān. How can someone who is materially passionate be considered really great?

Appendix of Chapter Four

Māyā

Of the two types of Māyā, Yogamāyā and Mahā-māyā, the latter is not entirely material, in the sense that it is not completely independent of the will of God. Mahā-māyā has three aspects:

śrīr bhūr durgeti yā bhinnā jīva-māyā mahātmanah |
ātma-māyā tad-icchā syāt guṇa-māyā jaḍātmikā ||

“The Jīva-māyā energy is separated as the energies Śrī, Bhū, and Durgā. The Ātma-māyā is the Lord’s desire. The Guṇa-māyā is inert.” (*Mahā-saṁhitā*, quoted in *Bhagavat-sandarbha* 22)

Jīva Gosvāmī expounds Jīva-māyā: *asyārthaḥ, śrīr atra jagat-pālana-śaktih, bhūs tat-sṛṣti-śaktih, durgā tat-pralaya-śaktih. tat-tad-rūpena yā bhedam prāptā, sā jīva-viṣayā tac-chaktir jīva-māyety ucyate*, “This is the meaning: Śrī, Bhū, and Durgā are the energies of continuation, creation, and annihilation of the world, respectively: The Lord’s energy which is divided into these forms and which influences the souls is called Jīva-māyā”” (*Bhagavat-sandarbha* 22). Sanātana Gosvāmī also quotes the above verse in his *Dig-darśinī* commentary on *Bṛhad-bhāgavatāmrta* 2.4.173.

Jīva Gosvāmī also states a general definition: *sā jīva-viṣayā tac-chaktir jīva-māyety ucyate*, “Jīva-māyā is so called because its sphere of activity is the souls” (*Bhagavat-sandarbha* 22). He adds: *tatheyam api jīva-jñānam āvṛnoti, sattvādi-guṇa-sāmya-rūpāṁ guṇa-māyākhyāṁ jaḍāṁ prakṛtim udgirati, kadācit prthag-bhūtān sattvādi-guṇān nānākāratayā parinamayati ceti jñeyam. [...] tad evāṁ nimittāṁśo jīva-māyā upādānāṁśo guṇa-māyety*, “This energy covers the knowledge of the soul, spits out inert material nature,

which is called Guṇa-māyā and which is the form of the equilibrium of *sattva-guṇa* and so on, and at some point in time causes them to exist severally as various forms. [...] In this way Jīva-māyā is the aspect that is the instrumental cause and Guṇa-māyā is the aspect that is the ingredient cause” (*Bhagavat-sandarbha* 22).

Other instrumental causes of Māyā are karma, Time, and Svabhāva (*Sārārtha-darśinī* 2.10.12). Essentially, Jīva-māyā denotes *avidyā-śakti*, inasmuch as this potency bewilders living entities (*Sārārtha-darśinī* 3.10.17). The word Guṇa-māyā, which denotes *pradhāna*, is seen in the text: *kāla-vṛttyā tu māyāyāṁ guṇa-māyyām*, “when Guṇa-māyā was agitated by the activity of Time” (*Bhāgavatam* 3.5.26). Moreover, the three aspects of Mahā-māyā are mentioned simultaneously in this verse:

sa eva bhūyo nija-viryā-coditāṁ
sva-jīva-māyāṁ prakṛtiṁ sisṛkṣatāṁ |
anāma-rūpātmani rūpa-nāmanī
vidhītsamāno 'nusasāra śāstra-krt ||

“Desiring to establish forms and names for the souls, who are formless and nameless, the Lord emanated the Vedas and superintended Māyā, who desired to create (as ātma-māyā) and who is both *pradhāna*, which was impelled by the Lord’s personal power (Time), and His Jīva-māyā.” (1.10.22)

In *Bhāgavatam*, the term Ātma-māyā (His own Māyā) often denotes Viṣṇu-māyā, that is, either Yogamāyā or Mahā-māyā (or both at once): Viśvanātha Cakravartī gives an interpretation of the word *ātma-māyā* in *Bhāgavatam* 2.9.29 and another in 2.9.34, in reference to Yogamāyā and Mahā-māyā.

Commenting on the text: *yoga-māyām upāśritah* (*Bhāgavatam* 10.29.1), Jīva Gosvāmī writes: *yoga-māyām durghaṭa-sampādikāṁ svarūpa-śaktim*, “Yogamāyā is the Lord’s *svarūpa-śakti* that accomplishes what is difficult to do” (*Kṛṣṇa-sandarbha* 188). That definition comes from Śrīdhara Svāmī, who explains *yoga-māyā-samāvṛtah* in the *Gītā* as follows: *yogo yuktir madiyah ko'py acintyah prajñā-vilāsah*, *sa eva māyāghatana-ghatānā-paṭīyastvāt*, “*Yoga* means *yukti* (suitability; scheme), which refers to any inconceivable,

clever amusement of Mine. That amusement is *māyā* on account of being very clever in making the impossible possible” (*Subodhinī* 7.25).

Baladeva Vidyābhūṣaṇa, however, says the word *yoga-māyā* in the *Gītā* denotes Mahā-māyā: *yad aham yoga-māyayā samāvṛto mad-vimukha-vyāmohakatva-yoga-yuktayā māyayā samācchanna-parisara ity arthah*, “I am covered by Yogamāyā” means “I, whose status is fully covered by Māyā, which is endowed with *yoga*. *Yoga* bewilders those who are averse to Me”” (*Gītā-bhūṣaṇa* 7.25). Likewise, sometimes *yoga-māyā* can mean “mystic power” in a material sense (*Bhāgavatam* 3.22.34; 5.6.15; 6.18.61).

In another context, Viśvanātha Cakravartī writes: *evam vimukha-mohanām māyayā unmukha-mohanām yoga-māyayeti vyavasthitih*, “Māyā bewilders those who are averse to the Lord and Yogamāyā bewilders those who are agreeable to the Lord” (*Sārārtha-darśini* 10.1.25).

Commenting on *paśya me yogam aiśvaram*, “Behold My godly might” (*Bhagavad-gītā* 9.5), Baladeva Vidyābhūṣaṇa explains the word *yogam* as follows: *yuṣyate 'nena durghaṭeṣu kāryeṣu iti nirukter yogo 'vicintya-śakti-vapuh satya-saṅkalpatā-lakṣaṇo dharmas tam ity arthah* “By the etymology: ‘Arranging is done by means of this, in tasks difficult to accomplish,’ *yoga* is a form of the unthinkable potency, that is, an attribute whose characteristic is the quality of making a resolve come true” (*Gītā-bhūṣaṇa* 9.5).

Moreover, Yogamāyā, also called Yogā, is the fifth among the group of nine transcendental potencies: Vimalā, Utkarṣinī, Jñānā, Kriyā, Yogā, Prahlādī, Satyā, Īśānā, and Anugrahā (*Bhāvārtha-dīpikā* 11.27.25).

Mayāvādīs like to refer to this description of Māyā: *māyā nāma anādir anta-vatī pramāṇāpramāṇa-sādhāraṇā na satī nāsatī na sad-asatī*, “She who is named Māyā is beginingless, has an end, and is between proof and nonproof. It is not that she is existent, nor is she nonexistent, nor is she both existent and nonexistent” (*Sarvasāra Upaniṣad*). The *Bhāgavatam*, a summary of the most important Vedic texts, specifies: *māyā yan nayena virudhyate* (3.7.9). Viśvanātha Cakravartī explains: *māyā yat yā nayena tarkena viruddhyate atarkyetyarthah svayam acid-rūpāpi cin-mātrasya bhagavata eva śaktih*, “Māyā is incompatible with logic. The sense

is she cannot be conjectured. Although she is inherently the form of *acit* (unconscious, unreal), she is the energy of the Lord, who is sheer consciousness" (*Sārārtha-darśinī* 3.7.9).

In the Māyāvādīs' expressions such as "Brahman created the world" and "Māyā is the *sakti* of Brahman," the term Brahman indicates Viṣṇu. The wording in *Bhāgavatam* is sometimes similar, but only because this scripture mirrors texts of the *Upaniṣads*. For instance: *uru-śakti brahmaiva bhāti*, "Brahman, which has many potencies, shines" (*Bhāgavatam* 11.3.37). In a similar context, Jīva Gosvāmī explains: *atrāpi śaktimattvena brahma-śabdasya parameśvara-vācakatvāt*, "By the fact of having potency, here also the word Brahman is expressive of the Supreme Lord" (*Krama-sandarbha* 1.1.1). The Lord is called Brahman: *bhagavān brahma-samjñitah* (*Bhāgavatam* 3.28.41).

Baladeva Vidyābhūṣaṇa states: *caturṇām eṣāṁ brahma-śaktikatvād ekāṁ śakti-mat brahmety advaita-vākye 'pi saṅgatir itime 'rthāś catur-lakṣaṇyāṁ asyāṁ yathā-sthalāṁ prakāśyante. lakṣaṇyāṁ adhyāyāḥ*, "Although this is a statement of monism: 'Brahman is one. It has potencies, since these four (Īśvara, the *jīvas*, Time, and *prakṛti*) are Brahman's potencies', it is in harmony with the scripture (*Vedānta-sūtra*), hence these entities will be expounded in these four chapters in that way, in accordance with the topic" (*Govinda-bhāṣya*, introduction). Commenting on: *prakṛtiś ca pratijñā-drṣṭāntānuparodhāt*, "[Brahman is] also the ingredient cause because there is no contradiction between that statement and examples in the scriptures and other enunciations" (*Vedānta-sūtra* 1.4.23), he writes: *brahmaiva jagataḥ prakṛtir upādānam*, "Only Brahman is the ingredient cause (*prakṛtiḥ = upādānam*) of the universe" (*Govinda-bhāṣya* 1.4.23), but in his next commentary he clarifies: *ca-śabdo 'nukta-samuccayārthaḥ*. "so 'kāmayata [...] iti taittirīyake paramātmāna eva cij-jadātmāna bahu-bhavana-saṅkalpopadeśāt tad-ātmaka-bahu-srṣṭtvopadeśāc ca sa evobhaya-rūpah, "In this sūtra the word *ca* signifies an addition of something that has not been mentioned. Only He (Mahā-Viṣṇu) is both forms (the ingredient cause and the instrumental cause) because of the information in *Taittirīya Upaniṣad*, beginning from *so 'kāmayata* (He desired), regarding Paramātmā's resolve to become many as bodies that are conscious and inert, and also because of the information

regarding many Creators (as Garbhodaka-śāyī Viṣṇu throughout many universes) that have the nature of Paramātmā” (*Govinda-bhāṣya* 1.4.24).

Thus in such contexts, the term Brahman indicates Viṣṇu. For instance: *tad aikṣata*, “That (Brahman) glanced” (*Chāndogya Upaniṣad* 6.2.3), which only signifies: “He, Mahā-Viṣṇu, glanced.” Another example is seen in *Viṣṇu Purāṇa*. Maitreya asks: *katham sargādi-kartṛtvam brahmaṇo ‘bhyupagamyate*, “How is it that Brahman’s doership in Creation is obtained?” (*Viṣṇu Purāṇa* 1.3.1). In his answer, Parāśara says: *tan nibodha yathā sarge bhagavān sarinpravartate nārāyaṇākhyah*, “Therefore listen how the Lord, called Nārāyaṇa, deals with Creation” (*Viṣṇu Purāṇa* 1.3.3). Thus, Viṣṇu is the controller. Brahman is not a doer in any way. Yet they have the same nature: *svarūpa-dvayābhāvāt*, “because of the absence of a dual *svarūpa*” (*Bhāgavatam* 6.9.36).

Etymology

The derivation of the word *māyā* is indicated in this verse:

*sā vā etasya saṁdraṣṭuh śaktih sad-asad-ātmikā |
māyā nāma mahā-bhāga yayedam nirmame vibhuḥ ||*

“Fortunate Vidura, the potency called Māyā has the nature of cause and effect and belongs to Him who glances. By means of her, the all-pervading Lord made this world.” (3.5.25)

In this regard, Jīva Gosvāmī writes: *miyate ’nayeti māyā-śabdena śakti-mātram api bhan্যate*, “Any energy can be designated with the word *māyā*, by the derivation: *miyate ’nayā*, “Creating is done by means of her”” (*Bhagavat-sandarbha* 22.7). Similarly, Sanātana Gosvāmī equates the term *māyā* with *śakti* (*Bṛhad-vaiṣṇava-toṣaṇī* 10.1.7). The etymology, using the word *anayā* (by means of her), is apparent in the above quotation, with the word *yayā* (by means of whom).

The grammatical explanation is this: The suffix */gh/a/ñ*, called */gh/a[n]* in *Hari-nāmāmrta-vyākaranā*, is added in the instrumental voice (*karaṇe prayoga*) after the verbal root *mā* (to measure, build,

fashion). Then the affix *y/uk* is inserted before *[gh]a/ñ*, by the rule: *āto yuk ciñ-krtoḥ*, “The suffix *y/uk* is added after *ā* when *[c/i/ñ]* or a *kṛt* suffix [that has the indicator letter *ñ* or *n*] follows” (*Aṣṭādhyāyī* 7.3.33; HNV 413). Afterward *māya* is made feminine by appending the suffix *[t]ā/p* (*Aṣṭādhyāyī* 4.1.4; *kṛṣṇād āp*, HNV 1081). Another explanation is that the word *māyā* is made by applying the *unādi* suffix *ya* after the verbal root *mā* (*Uṇādi-sūtra* 4.110), and *māya* is made feminine as before.

Viṣṇu-māyā

In front of Kamīsa, Yogamāyā transformed into an eight-armed form (10.4.9-10). Some Vaiṣṇavas argue that this is a spiritual form, given that Jīva Gosvāmī says a spiritual Durgā exists in the transcendental world: *ye tu tatra śrī-bhagavat-pīṭhāvaraṇa-pūjāyāṁ gaṇeśa-durgādyā vartante te hi viṣvaksenādivad bhagavato nityavaikuṇṭha-sevakāḥ* (*Bhakti-sandarbha* 285). Still, three verses later she is referred to as Māyā:

*iti prabhāṣya tam devī māyā bhagavatī bhuvi |
bahu-nāma-niketeṣu bahu-nāmā babhūva ha ||*

“After addressing Kamīsa in this way, mighty Māyā became revered in many places on Earth as a goddess with many names.” (10.4.13)

This is a classic example of the intention, in the *Purāṇas*, to avoid making a clear-cut distinction between Yogamāyā and Mahāmāyā. Verses 16 to 19 in the fourteenth chapter are another good illustration of that. This verse is another example, in the context of Kṛṣṇa’s *āvirbhāva*:

*viṣṇor māyā bhagavatī yayā sammohitāṁ jagat |
ādiṣṭā prabhunāmīṣena kāryārthe sambhaviṣyati ||*

“Viṣṇu’s Māyā is powerful. Ordered by Him, the Lord who is an amīsa, she by whom the world is confounded will take birth for the sake of duty.” (10.1.25)

In their commentaries on that verse (10.1.25), Viśvanātha Cakravartī says the term Viṣṇu-māyā denotes Yogamāyā, whereas Sanātana Gosvāmī and Jīva Gosvāmī say it signifies Mahā-māyā. Both Yogamāyā and Mahā-māyā are called *viṣṇu-śakti*:

etat sarvam idam viśvam jagad etac carācaram |
 para-brahma-svarūpasya viṣṇoḥ śakti-samanvitam ||
 viṣṇu-śaktih parā proktā kṣetra-jñākhyā tathāparā |
 avidyā-karma-samjñānyā trītyā śaktir isyate ||

“All this universe, in which there are moving beings and immobile entities, is fully endowed with the potencies of Viṣṇu, whose nature is Para-Brahman. Viṣṇu has three potencies: the superior one, the one known as *kṣetra-jñā* (a soul) and the inferior one: This third energy, Māyā, has the names *avidyā* and *karma*.” (*Viṣṇu Purāṇa* 6.7.60-61)

In addition, the Lord ordered Yogamāyā (*yoga-māyāṁ samādiśat*, 10.2.6), and then addressed her as Mahā-māyā (10.2.10-12). Similarly, in this verse Rukmiṇī speaks of herself as *prakṛti* (Material Nature):

astv ambujākṣa mama te caraṇānurāga
 ātman ratasya mayi cānatirikta-dṛṣṭeh |
 yarhy asya vrddhaya upātta-rajo-'timātro
 mām iksase tad u ha nah paramānukampā ||

“O lotus-eyed, You delight in Yourself and do not see much in me. Yet may I have deep love for Your feet. When You have a superabundance of *rajo-guṇa*, which is appropriated for the sake of increasing this universe, and glance on me, that is Your supreme grace on me.” (10.60.46)

Moreover, the *Hari-viṁśa* says Viṣṇu ordered Nidrā-devī to transfer the *śad-garbhas* in Devakī,²⁵ but the *Padma Purāṇa* states

²⁵ sandadarśa jale suptān ṣad-garbhan garbha-saṁsthitān, nidrayā kālā-rūpiṇyā sarvān antarhitān sa vai. svapna-rūpeṇa teṣān vai viṣṇur dehān athāviśat, prāṇeśvarāṁś ca niṣkr̥ṣya nindrāyai pradadau tadā. tām covāca tato nindrām viṣṇuh satya-parākramāḥ, gaccha nidre mayotsṛṣṭā devakī-

that Mahā-māyā did so (this is quoted below). And according to the *Nārada Pañcarātra*, Mahā-māyā is an *amṛta* of Yoga-māyā (quoted in Jīva Gosvāmī's commentary on *Brahma-saṁhitā* 5.3 and in *Sārārtha-darśinī* 10.1.25), whereas the *Padma Purāṇa* affirms that Mahā-nidrā is an *amṛta* of Mahā-māyā:

24

tato nārāyaṇīṁ māyāṁ parameśah samabhravit ||

27-29

nanda-gopasya patnyāṁ tu yaśodāyāṁ sanātani |
tavāṁśa-bhūtā mahā-nidrā vindhyāṁ gatvā mahācalam ||
tatra sampūjyamānā hi devair indra-purogamaiḥ |
hanyād daityān mahā-vīryān śumbhāsura-purogamān ||
rudra uvāca
tathety uktvā mahā-māyā hiranyaśa-sutāṁs tadā |
paryāyeṇa ca devakyāṁ ṣad-garbhān sannyaveśayat ||

“Rudra said: Then the Lord addressed Nārāyaṇī, who is Māyā: “The eternal Mahā-nidrā, your *amṛta*, will take birth in Yaśodā, the wife of Nanda the cowherd. Upon going to the Vindhya Mountains, she, worshiped there by Indra and other gods, will kill very powerful demons, the leader of whom is Śumbhāsura.” Mahā-māyā replied “All right” and placed the ṣad-garbas, Hiranyaśa’s sons, in Devakī one after the other.” (*Padma Purāṇa* 6.245.24-29)

Discrepancies in Bhāgavatam

In like manner, the *Bhāgavatam* contains contradictory statements regarding the difference between matter and a transcendental entity (esp. Bhagavān, *bhakti*, and Vaikuṇṭha). In Vedānta, the old-school viewpoint is that transcendence is pure *sattva*, that is, *sattva* devoid of *rajas* and *tamas*. Examples are shown:

(1)

aśapan kupitā evam yuvāṁ vāsaṁ na cārhathah |

rajas-tamobhyāṁ rahite pāda-mūle madhudviṣāḥ ||

“Thus checked by the doorkeepers Jaya and Vijaya, the four Kumāras became enraged and cursed them: “You do not deserve to live near the Lord’s feet, which are devoid of *rajas* and *tamas*.”
(7.1.38)²⁶

(2)

*naṣṭa-prāyeṣv abhadreṣu nityāṁ bhāgavata-sevayā |
bhagavaty uttama-śloke bhaktir bhavati naīṣthikī ||
tadā rajas-tamo-bhāvāḥ kāma-lobhādayaś ca ye |
ceta etair anāviddhāṁ sthitāṁ sattve prasīdati ||*

“When nearly all the bad karma has disappeared by means of constant service to devotees and to *Bhāgavatam*, devotional service to Lord Uttamaśloka becomes firmly established. Then the mind, untouched by impetuses of the nature of *rajas* and *tamas* such as lust and greed, becomes fixed in *sattva* and develops serenity.”
(1.2.18-19)

(3)

bhaktih pravṛttātmā-rajas-tamopahā ||

“*Bhakti*, which dispels *rajas* and *tamas* in the mind, took place.”
(1.5.28)

(4)

*yasyāvayava-saṁsthānaiḥ kalpito loka-vistaraḥ |
tad vai bhagavato rūpaṁ viśuddhaṁ sattvam ūrjitam ||*

“The expanse of planets is fancied as the locations of the limbs of Garbhodaka-śayī Viṣṇu. That form of the Lord is pure, potent *sattva*.”
(1.3.3)

(5)

*pravartate yatra rajas tamaś tayoḥ
sattvāṁ ca miśraṁ na ca kāla-vikramāḥ |
na yatra māyā kim utāpare harer
anuvratā yatra surāsurārcitāḥ ||*

26 In that line of thought, many monistic *Upanisads* state that Īśvara is made of Māyā.

“In the spiritual world, there is neither *rajas* nor *tamas*, nor *sattva* mixed with those two. There is no influence of Time. In that place, Māyā does not exist, much less any other material entity. Hari’s followers are worshiped by gods and asuras.” (2.9.10)

Still, many other texts in *Bhāgavatam* emphatically state that there is no *sattva-guṇa* in transcendence. For instance: *harir hi nirguṇah sākṣat puruṣah prakṛteḥ parah, sa sarva-dṛg upadraṣṭā tam bhajan nirguṇo bhavet*, “Hari, the Puruṣa in person who is beyond Nature, is devoid of the *guṇas*. He sees everything and is the witness within too. One who serves Him becomes transcendental” (10.88.5), and: *anādir ātmā puruṣo nirguṇah prakṛteḥ parah*, “The Puruṣa, the Soul, has no beginning, is devoid of the *guṇas* and is beyond Nature” (3.26.3). Pure bhakti is described in the same way:

*lakṣaṇam bhakti-yogasya nirguṇasya hy udāhṛtam |
ahaituky avyavahitā yā bhaktih puruṣottame ||*

“The definition of transcendental *bhakti-yoga* is stated: It is devotional service to Puruṣottama which is unconditional and constant.” (3.29.12)

The above-mentioned discrepancies in philosophical viewpoints have become the main source of discord between Māyāvādīs and Vaiṣṇavas, although both viewpoints are seen in this Vaiṣṇava scripture. In his commentary on *Bhagavad-gītā*, Śrīdhara Svāmī noted this contrast between the two factions:

*nirguṇopāsanasyaivam sa-guṇopāsanasya ca |
śreyah katarad ity etan nirṇetum dvādaśodyamah ||*

“Which is better: The path of worshiping *nirguṇa* Brahman or the path of worshiping *saguṇa* Bhagavān? The twelfth chapter aims at finding the answer.” (*Subodhinī* 12.1)

Madhusūdana Sarasvatī agreed with this distinction,²⁷ as did

²⁷ *tatraivam sati mayā mumukṣunā kim nirākāram eva vastu cintaniyam
kim vā sākāram iti svādhikāra-niścayāya saguṇa-nirguna-vidyayor višeṣa-*

Vopadeva. According to him, the forms of the Puruṣa (the Avatāras) consist of *sattva-guṇa* with a trace of *rajas* and *tamas*, whereas Viṣṇu's form is made of *sattva-guṇa* without any *rajas* or *tamas*.²⁸ Jīva Gosvāmī refuted Vopadeva and set forth the standpoint that in *Bhāgavatam* the word *sattva* is used in two ways, depending on the context: *aśuddha-sattva* (*sattva-guṇa*) and *śuddha-sattva* (transcendental existence).²⁹

The Composition of *Bhāgavatam*

The *Bhāgavatam* is an ancient scripture. But in its present form it was compiled after the third century BCE, because both Cāṇakya and King Dhana-Nanda are mentioned in the twelfth canto,³⁰ and the famous Candragupta of the Maurya dynasty is mentioned there too.³¹

bubhutsayā arjuna uvāca evam iti (*Gūḍhārtha-dipikā* 12.1).

28 *tatrādau viṣṇu-prakaranam | tatra viṣṇor lakṣaṇam bhedāś ca | “aham evāsam evāgre nānyad yat sad-asat param | paścād aham yad etac ca yo ‘vaśiyeta so ‘smi aham”* [*Bhāgavatam* 2.9.33] ||6|| *sa dvedhā nirākārah sākāraś ca | anavacchinnaṁ caitanyaṁ nirākāraḥ | sattāvacchinnaṁ caitanyaṁ sākāraḥ | sa ca caturdhā rajas-tamobhyāṁ yukte sattve puruṣaḥ | rajasā brahmā | tamasā rudraḥ || śuddhe viṣṇur eva | agocarasya gocarative hetuḥ prakṛti-guṇaḥ sattvam | gocarasya bahu-rūpatre rajah | bahu-rūpasya tirohitatve tamah | tathā parasparam udāśinatve sattvam || upakārītive rajah apakārītive tamah |* (*Muktā-phala* 1.6-7). Hemādri comments: *caturtham āha—śuddhe viṣṇur iti. śuddhe rajas-tamobhyāṁ asprṣṭe sattve viṣṇur eva.* (*Kaivalya-dipikā* 1.7)

29 *atra sattva-śabdena sva-prakāśatā-lakṣana-svarūpa-śakti-vṛtti-višeṣa ucyate, “sattvam viśuddham vasudeva-śabdītam, yad īyate tatra pumān apāvṛtaḥ”* [*Bhāgavatam* 4.3.23] *ity-ādy-udāhariṣyamāñānusārāt, agocarasya gocarative hetuḥ prakṛti-guṇaḥ sattvam* [*Muktā-phala* 1.7] *ity aśuddha-sattva-lakṣaṇa-prasiddhy-anusāreṇa tathā-bhūta-cic-chakti-vṛtti-višeṣaḥ sattvam iti saṅgati-lābhāc ca. tataś ca tasya svarūpa-śakti-vṛttitvena svarūpātmataivety uktam, “tad abhayam ātma-sukham” iti.* (*Bhagavat-sandarbha* 10.12); *atra tv aprākṛta-viśuddha-sattva-hetutvam “sattvam viśuddham vasudeva-śabdītam”* *ity-ādeḥ. darśītam cāsyā sattvasyāprākṛtatvam bhagavat-sandarbhe* (*Pṛiti-sandarbha* 110).

30 *nava nandān dvijāḥ kaścit prapannān uddhariṣyati | teṣāṁ abhāve jagatīm mauryā bhokṣyanti vai kalau* || (12.1.11). In their commentaries, Śrīdhara Svāmī and Viśvanātha Cakravartī confirm that the Brāhmaṇa mentioned here is Cāṇakya, also known as Kauṭilya.

31 *sa eva candraguptam vai dvijo rājye bhiṣekṣyati* (12.1.12).

Like many other Vedic scriptures, such as *Rāmāyana*, *Mahābhārata* and *Manu-smṛti*, the *Bhāgavatam* is most likely a recast of an earlier version. For instance, the *Rāmāyana* is a composite work: The consensus is that parts of the first chapter and of the last chapter (seventh) are later additions. Based on this, the fourth century BCE is generally accepted as the date of the composition of *Rāmāyana*.³² Similarly, the original *Mahābhārata* was shorter than it is nowadays. At the outset, Vyāsa says the work is called *Bhārata*. He adds that he made both a detailed version and an abridged version. On top of that, he says there are several variations of the text.³³ Nowadays it is well known that there are two recensions of *Mahābhārata*: Northern and Southern. Everyone uses the Northern recension (the *Pune Critical Edition*), but the southern one contains more details. The former has eighteen cantos (*parvan*), whereas the latter has twenty-four. In addition, the mention of the Hunas in the *bhiṣma-parva* appears to imply that the redaction of *Mahābhārata* was still ongoing in 400 C.E.

All the ancient Vedic scriptures were preserved by memory for generations until they were put in writing. Moreover, the Sanskrit language evolved over the course of thousands of years. This is obvious by looking at the differences between Vedic Sanskrit, in which the *Saṃhitā* portion of the *Vedas* were composed, and Classical Sanskrit, in which the *Upaniṣads* were written. The latter were put on paper (birch bark, etc.) much later than the former. Dr. Keith, a professor in Glasgow in the first half of the twentieth century, expounds:

From the language of the *Rgveda* we can trace a steady development to Classical Sanskrit, through the later *Saṃhitās* and the *Brāhmaṇas*.³⁴

32 <http://www.britannica.com/topic/Ramayana-Indian-epic>

33 *vistiryaitan mahaj jñānam rsih saṅksepam abravīt | iṣṭam hi vidusām loke samāsa-vyāsa-dhāraṇam || manv-ādi bhārataṁ kecid āstikādī tathāpare | tathoparicarādy anye vīprāḥ samyag adhyiyate ||* (*Mahābhārata* 1.1.49-50).

34 Keith, A.B. (1956) [1920] *History of Sanskrit Literature*, London: Oxford University Press, p. 4 (source: <https://archive.org/details/SanskritLiterature>).

It is, in point of fact, perfectly obvious that there is a steady progress through the later Samhitās, the Brāhmaṇas, and the Āranyakas and Upaniṣads, and that the Bhāṣā, the spoken language of Pāṇini's grammar, is closely related to, though not identical with, the language of the Brāhmaṇas and the older Upaniṣads.³⁵

In the *Viṣṇu Purāṇa*, for instance, the genitive absolute is often used in the sense of the locative absolute, whereas in *Bhāgavatam* this usage is very rare (6.17.26; 8.4.5; 12.6.13; etc.). In other words, the genitive absolute is used therein although disregard, ordained by rule,³⁶ is not implied. This usage of the genitive absolute is not covered by Pāṇini's grammar (450 BCE), not to mention subsequent grammars. This suggests that the author or authors of *Viṣṇu Purāṇa* preferred a different system of grammar, one older than Pāṇini's school, such as the Aindra school, the archetype of Kātantra grammar (50 CE). The *Bhāgavatam* is the only other scripture to use the genitive absolute in that way.

Most likely, the *Bhāgavatam* contains many verses of an earlier version which are in accordance with Advaita-vedānta. For example: "They cross the ocean of material existence, leave the boat of Your lotus feet on the shore and go" (10.2.31).³⁷ The sense is *jñānis* cease to practice devotional service after achieving self-realization. Similarly, Jīva Gosvāmī implicitly rejects a verse of *Bhāgavatam* by saying that it expounds Vivarta-vāda (the world is an illusion).³⁸ This also explains why Madhvācārya and Vallabhācārya reject chapters twelve to fourteen of the tenth canto, which contain traces of Advaita-vedānta.

Thus, the *Bhāgavatam* was written in stages. This is also implied in the eleventh chapter of the tenth canto, where Śridhara Svāmī

35 Keith (1956) p. 4.

36 *atrānādare saṣṭhī ca* (*Hari-nāmāmrta-vyākarana* 697); *saṣṭhī cānādare* (*Astādhyāyi* 2.3.38).

37 *svayaṁ samuttīrya sudustaraṁ dyuman, bhavārṇavam bhīmam adabhra-sauhṛdāḥ | bhavat-padāmbhoruha-nāvam atra te, nidhāya yātāḥ sad-anugraho bhavān ||* (*Bhāgavatam* 10.2.31)

38 *yataḥ yad eva “sāmānya-viśeṣābh्याम् upalabhyeta sa bhramah”* [12.4.28] *vivarta-vāda* *eva* (*Krama-sandarbha* 12.4.28).

and Vallabhācārya do not comment on verses ten to twenty because they consider them to be interpolations.

It was shown above that the meaning of *sattva* can be confusing in certain contexts. The same absence of clear distinction, in nature, between the two types of life force in the body can be inferred. In volume one, in the appendix of the second chapter, it was proven from scripture that the body has two kinds of life force: natural and supernatural. The latter is the vehicle of the soul and is dependent on the volition of the soul. It can be activated in times of grave danger and is sometimes viewed as a miraculous event.³⁹ The supernatural life force ‘transcends’ the ordinary life force. Yet it is difficult to say whether the supernatural life force consists of *sat-cid-ānanda* or is simply a quintessential aspect of the natural life force. In expounding the nature of a devotee’s spiritual body, Viśvanātha Cakravartī wrote: *tathaiva bhaktir māyikān eva śabdādīmś tat-karaṇa-kartr-ādīmś cāsārāṁśān eva jarayati, na tu sārāṁśān bhagavat-sambandhinah śabdādīn prākṛtāṁś tad-indriyādīmś ca jarayati “cakṣuśāś cakṣur uta śrotrasya śrotram” ity-ādi-śruteḥ. yair eva bhaktānāṁ dehaḥ siddho bhavati.*

“Similarly *bhakti* destroys only the material aspects of sound, touch, color and shape, taste, and smell, the material senses and the material presiding deities. *Bhakti* does not destroy the quintessential aspects, which are connected to God, in light of the text beginning: *cakṣuśāś cakṣur uta śrotrasya śrotram*, “God is the eye of the eye, the ear of the ear” (*Brhad-āraṇyaka Upaniṣad* 4.4.18). By the quintessential aspects, a devotee’s spiritual body manifests.” (*Sārārtha-darśinī* 3.25.33). Here the word *prākṛta* (‘quintessential’) literally means ‘material’.

Furthermore, the question whether the body of Īśvara is *nirguna* or *saguna* misses the point. Sometimes Rasa (relish) is material, sometimes Rasa is purely spiritual, and sometimes spiritual Rasa is evoked by some connection with matter. An example was shown above. Here is another: On the battlefield of Kurukṣetra, Kṛṣṇa was hit by Bhīṣma’s arrows, and so His body exuded blood. Ultimately,

39
trnd/

<http://edition.cnn.com/2017/03/09/us/idaho-boy-saves-dad-angels-trnd/>

this increased Bhīṣma's love of God, because he was happy to see Kṛṣṇa attack him to save Arjuna (*Bhāgavatam* 1.9.38).

All in all, the *Bhāgavatam* is a mysterious scripture which continues to fascinate. For example, it propounds the theory of multiple universes: Nowadays, this theory is accepted by many academics too, under names such as 'parallel universes'. In addition, in the fifth canto the *Bhāgavatam* sets forth an amazing theory regarding the relative movements of the Earth, sun and moon. This theory explains the ecliptic and is known as the planisphere interpretation. In *Mysteries of the Sacred Universe*, Richard L. Thompson wrote:

“The *Bhāgavatam* verse 5.22.8 says that the moon is 100,000 *yojanas* above the sun, and this is often taken as a highly unscientific statement. However, it makes perfect sense from the point of view of the planisphere interpretation. The sun and the moon both require planes above the earth plane, but this has nothing to do with their distances from the earth globe.”

Moreover, the *Bhāgavatam* propounds the concept of archetype: Eternal people exist in the transcendental world, and a soul can become one of them after this life. For example, Vasu, a god, merged in Uddhava, an eternal associate of Lord Kṛṣṇa (3.4.11-12). It follows that everyone in the universe is a variation of the corresponding archetype in other universes: Each parallel universe has the same people in it, yet the soul in one character in one universe is different from the soul in the same character in another universe. Still, each parallel universe has its own specialty. Many physicists, including Brian Greene (*The Elegant Universe*), believe in the existence of parallel universes. Max Loughan, a physicist who was a child prodigy, believes that we all have our counterparts in each universe.⁴⁰



40 <https://www.youtube.com/watch?v=PkuH0gqxKaY> (YouTube: “What is God? According to 13 year old genius physicist – Max Loughan”)

Chapter Five

Nanda Organizes Kṛṣṇa's Birth Celebration; Nanda and Vasudeva Meet in Mathurā

10.5.1-2

śrī-śuka uvāca

*nandas tv ātmaja utpanne jātāhlādo mahā-manāḥ |
āhūya viprān veda-jñān snātah śucir alaṅkṛtaḥ ||
vācayitvā svasty-ayanam jāta-karmātmajasya vai |
kārayāmāsa vidhi-vat pitṛ-devārcanam tathā ||*

śrī-śukah uvāca—Śrī Śuka said; *nandah*—Nanda; *tu*—however; *ātmaje utpanne*—when a son was born (or [joy] toward the son that took birth); *jāta-āhlādah*—whose joy took place; *mahā-manāḥ*—big-hearted (or whose mind is exalted); *āhūya*—after calling; *viprān*—the Brāhmaṇas; *veda-jñān*—who know the Vedas; *snātah*—who has bathed; *śuciḥ*—[being] pure; *alaṅkṛtaḥ*—decorated; *vācayitvā*—after making [Brāhmaṇas] recite;

sv-asti-ayanam—the *svasti-ayana* mantras (“that which leads to a superb existence”); *jāta-karma*—the *jāta-karma* ceremony; *ātmajasya*—of the son; *vai*—indeed (or a word used to fill the meter); *kārayāmāsa*—made [Brāhmaṇas] do; *vidhi-vat*—according to the injunctions; *pitr-deva-arcanam*—the worship of the forefathers and of the gods; *tathā*—and (or in that way, i.e. according to the injunctions).

śrī-śukah uvāca—ātmaje utpanne (sati) nandah tu jātāhlādaḥ (san) mahā-manāḥ viprān veda-jñān āhūya snātah śuciḥ alaṅkṛtaḥ (san viprān) svasty-ayanam vācayitvā (vipraih) ātmajasya jāta-karma tathā pitr-devārcanam vidhi-vat kārayāmāsa.

{*athavā: śrī-śukah uvāca—nandah tu ātmaje utpanne jātāhlādaḥ(ata eva) mahā-manāḥ viprān veda-jñān āhūya snātah (ata eva) śuciḥ (tatah) alaṅkṛtaḥ (ca san viprān) svasty-ayanam vācayitvā vidhivat (viprān) ātmajasya jāta-karma kārayāmāsa. (tatah saḥ) pitr-devārcanam tathā (kārayāmāsa cakāra vā).}*}

Śrī Śuka said: Nanda, however, became euphoric when his son was born. The noble-hearted father invited Brāhmaṇas conversant with the Vedas. After bathing, pure Nanda adorned himself and made them recite mantras for prosperity and perform the *jāta-karma* rite for his son, in accordance with the injunctions. Then he made those Brāhmaṇas duly worship the forefathers and the gods.

Śridhara Svāmī—

*pañcame jātakarṇ nandah sūnoḥ kṛtvā mahotsavam |
gatvātha mathurām prāpa vasudevāgamotsavam ||*

“In the fifth chapter, after organizing a great festival, including the *jāta-karma* ceremony, for his son, Nanda went to Mathurā, and on arrival occasioned a festive mood by meeting Vasudeva.”

10.5.1-2

Nanda is noble-hearted (or his mind is exalted) (*mahā-manāḥ* = *udāra-cittah*).

Viśvanātha Cakravartī—

*kṛṣṇa-janmotsavo dātuṁ karam śrī-mathurāgamah |
nandasya vasudevena samlāpah pañcame 'bhavat ||*

“The celebration of Kṛṣṇa’s birth, Nanda’s arrival in Mathurā to pay tax, and a friendly conversation between Nanda and Vasudeva take place in the fifth.”

In point of the word *tu* in *nandas tu* (Nanda, however): Although Vasudeva was delighted when his son was born, his mind shrivelled out of fear of Kāṁsa and so he could not do the *jāta-karma* ceremony. Nanda, however, was delighted when his son was born, his mind was replete with wonder (*mahā-manāḥ = ativismita-manāḥ*), and he performed the *jāta-karma* ceremony by organizing a recitation of Vedic hymns.

In this way, now that a difference from Vasudeva, which is simply this, has come to light because of the word *tu*, it's understood that Kṛṣṇa also took birth in Nanda's home. That is what the glorious king of sages intends to state here. It is also agreed upon by Vaiśampāyana, in light of his statement: *garbha-kāle tv asampūrṇe*, “[During the eighth month,] when the pregnancy had not reached maturity, [those two ladies, Devakī and Yaśodā, gave birth at the same time]” (*Hari-varṇa* 2.4.11).

It should not be said that *tu* is used to fill the meter here, because the meter is complete without it: *nanda ātmaja utpanne jātāhlādo mahā-manāḥ*. Nor should it be said: “*Tu* is meaningless given that the above is understood simply by the usage of the phrase *ātmaja utpanne* (when a son was born),” because in *upaguhyaātmajām* (clasping the daughter) (10.4.7) the word *ātmajā* is used even though the girl was not Devakī's daughter. Moreover, the context is the commencement of the *jāta-karma*, which occurs before the cutting of the umbilical cord, so how could the umbilical cord be cut without the child having just taken birth?⁴¹

In addition, many other scriptural texts state that Kṛṣṇa is Nanda's son. This is not the only one. None of them should be considered to be figurative. For example:

- ◊ *adrśyatānujā viṣṇoh*, “Kṛṣṇa's younger sister was seen” (10.4.9);
- ◊ *prāg ayam vasudevasya kvacij jātas tavātmajah*, “Some time ago

41 According to tradition, the *jāta-karma* ceremony should ideally take place right after birth, in the maternity room. The father should make sure that the umbilical cord is not cut at first. He should touch the newborn's tongue with ghee and with a powder of rice and barley while reciting appropriate prayers. Then he should give permission to cut the umbilical cord (*Sat-kriyā-sāra-dipikā*). For the details regarding the various *saṁskāras* of Vedic life, including the *jāta-karma* rite, consult the appendix at the end of this chapter.

- this son of yours took birth as Vasudeva's" (10.8.14);
- ◊ *naumīdya te... paśupāṅgajāya*, "You are the son of a cowherd" (10.14.1);
 - ◊ *dehināṁ gopikā-sutah*, "the son of a *gopi*" (10.9.21);
 - ◊ In *Gautamīya-tantra*: *vallavī-nandanaṁ vande*, "I praise the son of a *gopi*,"
 - ◊ And also in *Krama-dīpikā*: *devatā sakala-loka-mangalo nanda-gopa-tanayah samīritah*, "The Deity, the auspiciousness of all the worlds, the son of Nanda the cowherd, has been proclaimed" (*Krama-dīpikā* 2.8)⁴²;
 - ◊ And in a mantra: *nanda-putra-padarī ne-'ntam*, "the word *nanda-putra* (Nanda's son), at whose end there is the dative case ending" (*Krama-dīpikā* 7.77), and so on.

Some people think: "The greats say names such as Nanda-nandana, Subala-sakha and Gopī-kānta are superior to names such as Vasudeva-nandana, Arjuna-sakha and Rukminī-kānta because the latter are expressive of *prema* mixed with *aiśvarya* whereas the former are only expressive of *prema* and hence imply that He is under the control of Nanda et al. Thus, since the designation of being Nanda's son only depends on the *bhāva*, not on the truth, Kṛṣṇa is not really Yaśodā's son, otherwise, if the actual facts were most important, it would have to be said that Varāha is Brahmā's son (since He came out of his nose) and Kṛṣṇa is Uttarā's son (since He went to her womb to save Parīkṣit)."

But it cannot be said that Nanda and Yaśodā imagine that Kṛṣṇa is their son. A fact cannot be rendered untrue just by denying that it happened. He was born from her womb.

Regarding *jātāhlādaḥ*, there is a *sahokti* (connected statement): *putreṇa sahāhlādo 'pi jātah*, "Joy arose, and so did a son," and an *utpreksā* (fanciful assumption): *putra-vyājenāhlāda eva jātah*, "Under the guise of a son, joy arose."⁴³

42 *Krama-dīpikā* was written by Kāśmīrika Śrī Keśava Bhatta, who is in the line of Nimbārkācārya. The book was commented upon by Govinda Bhaṭṭācārya.

43 Both interpretations are copied from *Laghu-vaiṣṇava-toṣaṇī*, rendered below. In truth, the first interpretation is simply a *vastu-dhvani* (implied idea). If there were a *sahokti*, or even just an implied *sahokti*, one word

The verb *kārayāmāsa* (he did, caused to do) is used because Nanda was unable to do it himself, on account of inertia which arose from joy.

Sanātana Gosvāmī—In five verses, while illustrating Śrī Nanda’s name by the etymology: *nandayati hṛṣayati jagad iti nandah*, “He delights the world,” Śukadeva implies, with the word *tu* (but), a distinction between Nanda and Vasudeva. In that regard, it is said *ātmaja utpanne* and so on to shed light on a special type of affection. Thus, the possibility that He is someone else’s son is refuted. This idea will be strengthened ahead with the same kind of statement.

Although Vasudeva, completely preoccupied for the sake of protecting Him, was overanxious by being very affectionate to the Lord when He was an ordinary child (*prākṛta-siśu*), he brought Māyā by exchanging Him, and so it is inferred that he is inferior to Nanda, because the former has the knowledge that He is God and the latter is fixed in pure *bhakti*.

Or, the sense of *ātmaje* is that He is Nanda’s own son. This is said by the Lord, by rejecting the notion that He is Vasudeva’s son.

Some Vaiṣṇavas explain the matter as follows: “The one and only Lord took birth in Vasudeva’s home, but in Nanda’s home He took birth with Māyā. Since it is very confidential, that event was not mentioned previously. In that regard, however, the son that was placed down by Vasudeva by replacing Him with Māyā became one with Nanda’s son. Thus, it can literally be said, by the literal mode of meaning (*mukhyā vṛtti*), that He is Nanda’s son. Therefore Brahmā said *paśupāṅgajāya*, “unto the son of a cowherd” (10.14.1). Hence it is stated in *Rudra-yāmala*:

kr̥śno 'nyo yadu-sambhūto yah purnāḥ so 'sty atah parah |
vr̥ndavanam parityajya sa kvacin naiva gacchati ||

“The Kṛṣṇa who never leaves Vṛndāvana is superior to the other

should have been in the instrumental case in the sense of *saha* (with). Poetical theorists do not allow anything else to be called *sahokti*. The second interpretation can also be classed as an *apahnuti-dhvani* (implied *apahnuti* ornament (poetic denial)), owing to the usage of a word like *vyāja* (under the guise of) (*Sāhitya-kaumudi* 10.61).

Kṛṣṇa, the fullness, who was born among the Yadus.” (*Laghu-bhāgavatāmrta* 1.5.461)

Nanda’s mind is naturally exalted (*mahā-manāḥ = prakṛtyā eva udāra-cittah*). And the words *ātmaja utpanne jātāhlādah* express the reason for doing the great festival of the *jāta-karma*.

He summoned the Brāhmaṇas (*viprān*): The term *vipra* means: *viśeṣataḥ prānti pūrayanti kāmān iti viprās tān*, “They fulfill (*prānti*⁴⁴ = *pūrayanti*) desires in a special way, and so they are *vipras*.” *Viprān* is the accusative case plural. In addition, they knew the Vedas (*veda-jñān*), meaning they knew the specific Vedic injunctions such as *jāta-karma*. Thus, they were learned in the Vedas (*veda-jñān* = *śrotriyān*). It is said in the Śruti: *yāvatīr vai devatāḥ sarvāḥ tā veda-vidi brāhmaṇe santi*,⁴⁵ “All the gods exist in a Brāhmaṇa who knows the Vedas.”

Nanda, being pure in a special way (*śuciḥ = śuciḥ san = viśeṣataḥ pavitraḥ san*), on account of Vaiṣṇava *tilaka*, *ācamana*, and so on. *Taiḥ* (instead of *vai*) signifies *vipraih* (he made those Brāhmaṇas do). In the reading *vai*, the sense is: That too is well-known. *Vidhinā* (instead of *vidhi-vat*) means *yathā-vidhi* (according to the injunctions). This word is connected with the previous clauses and with the subsequent one too. *Tathā* has the sense of *ca* (and): *tathā pitṛ-devārcanam ca*, “and he made them do the worship of forefathers and of gods” by means of the *nāndī-mukha-śāddha* (a ceremony unto the three ancestors preceding the great-grandfather).

Jīva Gosvāmi—This is one syntactic unit of two verses. While illustrating here the meaning of Nanda’s name by the etymology: *nandayati jagad iti nandah* (Nanda is he who delights the world), in five verses Śukadeva implies that Nanda’s profuse good fortune, signified by the word *tu* (but), is superior to Vasudeva’s because the former has pure parental affection whereas the latter’s affection is chiefly characterized by the knowledge of the Lord’s godhood (*aiśvaryā-jñāna*). Therefore Nanda will be praised by the king with

44 The verbal root is *prā pūrane* (to fill) (2P).

45 *vasanti* (two manuscripts out of six, and *Laghu-vaiṣṇava-toṣani*).

the two verses starting from *nandah kim akarod brahman*:

*nandah kim akarod brahman śreya evam-mahodayam |
yaśodā ca mahā-bhāgā papau yasyāḥ stanāṁ hariḥ ||
pitaraū nānvavindetāṁ kṛṣṇodārārbhakehitam |
gāyanty adyāpi kavayo yal loka-śamalāpaham ||*

Parīkṣit said: O Brāhmaṇa, what good deed, whose result was so great, did Yaśodā and Nanda do? She is the very fortunate lady whose breasts Hari sucked. Devakī and Vasudeva did not get to see Kṛṣṇa's exalted childhood deeds, which dispel the impurities of the world. Even nowadays the poets render those deeds in song. (10.8.46-47)

Moreover, the words *ātmaja utpanne* consist of one set of three meanings: *ātmajatvam utpannatvam ātmajatvena utpannatvam* (being a son, being born, and being born as a son). Those three meanings are implied by each of the two syntactical connections,⁴⁶ as in the case of *nilotpala* (blue lotus, i.e. either the lotus is blue or it is perceived to be blue). And that is for the sake of rejecting any other hypothesis ("He is not Nanda's son").

Of the three meanings, being a son means He was already born with the thought in Him that He would be a son. It's understood that Nanda and Yaśodā too knew that He would their son, just like in: *ā viveśāṁśa-bhāgena mana ānakadundubheḥ*, "He entered Ānakadundubhi's heart" (10.2.16), and *tato jagan-mārgalam acyutāṁśam*, "Afterward, Devakī bore Him, an *āṁśa* of Acyuta. He brings good fortune to the world" (10.2.18).

Nanda and Yaśodā will achieve Śrī Kṛṣṇa's presence in terms of being an abode of such love, because of scriptural statements such as:

◊ *yasya deve parā bhaktir yathā deve tathā gurau, tasyaite kathitā hy arthāḥ prakāśante mahātmanah*, "The purports are told to the great soul whose devotion to his guru is like his transcendental devotion

46 The words *ātmaja utpanne* are either a *viṣaya-saptamī* (object of emotion) of *jātāhlādah* (i.e. "Nanda became joyful that a son was born") or a *sati-saptamī* (locative absolute: "when the son was born").

to God” (*Śvetāśvatara Upaniṣad* 6.23);

✧ *bhaktir evainam nayati bhaktir evainam darśayati*, “Only devotion leads to Him and only devotion makes Him show Himself” (*Māṭharasṛuti*, cited by Madhvācārya in his commentary on *Vedānta-sūtra* 3.3.54);

✧ *bhaktyāham ekayā grāhyah*, “I can be grasped by exclusive devotion” (*Bhāgavatam* 11.14.21).

To bring about His manifestation, which is the form of the topmost goal of life, devotion characterized by having a mind focused on Him at all times is necessary, as shown in Nārada’s previous life and in the previous lives of Dhruva, Prahlāda and others.

To bring about a special manifestation of His, the corresponding special element is required, in light of the logical reasoning called *tat-kratu* (one becomes what one resolves to become)⁴⁷ and because of the evidence in: *ye yathā māṁ prapadyante, tāṁs tathaiva bhajāmy aham*, “I serve them in the same way they devote themselves to Me” (*Bhagavad-gītā* 4.11). The general nature of Nanda’s and Yaśodā’s devotion will be pointed out in the boon chosen by Brahmā.

The above is exactly what Śukadeva says with *mahā-manāḥ*, which means either: *mahān śrī-kṛṣṇa eva mano yasya*, “he whose mind is the great one, Kṛṣṇa,” because there happened to be an extreme similarity of nature, or: *mahat mano yasya*, “he whose mind is great,” insofar as he was able to carry Him. In accordance with the text: *yasyāsti bhaktir bhagavaty akiñcanā, sarvair guṇais tatra samāsate surāḥ*, “The gods and all their virtues assemble in one who has unselfish devotion to the Lord” (5.18.12), being *mahā-manas* is the main thing here, and other qualities, such as *audārya* (exaltedness), are included. Being *mahā-manas* indicates other things too: It also applies to Yaśodā in a specific way, for example in the verse that begins *nandah kim akarod brahmaṇ* (10.8.46) (see above).

Although in a general way He was born to Nanda and Yaśodā like He was born to Vasudeva and Devakī, there is a difference by the logical reasoning: “The cause of the result is inferred from the

⁴⁷ Here the term *kratu* means *saṅkalpa* (resolve). For the details on *tat-kratu-nyāya*, consult *Vedānta-sūtra* 4.3.15 and *Pṛiti-sandarbha* 51.

result.” Kṛṣṇa was born to Vasudeva and Devakī as a four-handed boy and was born to Nanda and Yaśodā as a two-handed boy.

Now (as regards the second meaning), the stated fact that He took birth only means that something external happened. It is not that He took birth like a *jīva* does. He took birth to Nanda and Yaśodā like He took birth to Vasudeva and Devakī. There was no difference. Or rather there was a difference, because the former two manifest as fundamental forms that suggest His being a son and because the latter two manifest as forms that do not make known His being a son. And that distinction is proper, given the nature of the eminent love of the former: a pure parental mood. That distinction is shown here with the word *tu*, in *nandas tu*, and will be illustrated in other places too.

However, without such *bhāva*, which shone by its absence in Vasudeva’s words beginning from *vidito ’si* (10.3.13)⁴⁸ and which was already covered because of the *aiśvarya-jñāna* of the latter two, He is not taken as a son. Thus, Brahmā does not regard Śrī Varāha as a son (although Varāha came out of his nostril), and Uttarā did not think of Kṛṣṇa as a son.

Therefore He took birth as Nanda’s son with all His *anīśas*. This is expressed in unequivocal terms with an action, in the words beginning from *āhūya*. Hence Garga will mention that Kṛṣṇa is mainly the son of the former two: *prāg ayam vasudevasya kvacij jātas tavātmajah*, “Previously this son of yours was born somewhere as Vasudeva’s child” (10.8.14). In the same line of thought, Brahmā will say *paśupāngajāya* (10.14.1), and venerable Śuka will say in even clearer terms: *nāyam sukhāpo bhagavān dehinām gopikā-sutah*, “He, the Lord, the son of a *gopī*, is not easily attained by embodied beings” (10.9.21). The same is also stated by the knowers of Āgama: *sakala-loka-maṅgalo nanda-gopa-tanayo devatā*, “The auspiciousness of all the worlds, the son of Nanda the cowherd, the Deity” (*Nārada Pañcarātra* 3.3.9; *Krama-dipikā*).

Therefore it is only said: *nandas tv ātmaja utpanne*, and not: *nandas tv ātmajām matvā* (But Nanda, thinking of Him as a son).

48 “Vasudeva said: “Now I know You directly. You are the Puruṣa, who is beyond Prakṛti. You have the nature of Brahman, the bliss of the absolute experience. And You are Paramātmā, the witness of everyone’s intelligence.”” (10.3.13)

Consequently, in this regard, even Māyā's birth was only for the sake of deceiving Vasudeva and others. Māyā stayed in Yaśodā's womb and Kṛṣṇa in her heart.⁴⁹ Thus, given that their mother is the same, she is said to be Viṣṇu's younger sister (10.4.9).

When Śrī Devakī wanted Him, who was situated in Yaśodā in that way, to cover His four-armed form, which had manifested by itself, then the manifestation of the two-armed form located in Yaśodā's heart occurred before Devakī's eyes by means of covering that form. For this reason, to reconcile his own statement: *prāg ayam vasudevasya kvacij jātas tavātmajah*, “Some time ago this son of yours took birth as Vasudeva's” (10.8.14), Śrī Garga will add: *bahūni santi nāmāni rūpāṇi ca sutasya te*, “Your son has many names and many forms” (10.8.15).

Now (in terms of the third meaning: the state of taking birth as a son), it is established that Kṛṣṇa is mainly the son of Nanda and Yaśodā, because of Garga's above-mentioned statements and because of the conceit of Nanda and Yaśodā, which is in the scope of the proper philosophical conclusions. It cannot be said that Kṛṣṇa is the son of Nanda and Yaśodā in a secondary way, like the word *upaguhyātmajām* (after clasping the daughter) (10.4.7) is so used, because Vasudeva and Devakī were sure that Devī was Yaśodā's daughter. Therefore, given that the philosophical conclusion is such, we shall elaborate on that only in a way favorable for a big festival.

Concerning *putre ca utpanne jātāhlādah*, it is not that only a son took birth (*jāta*), rather joy (*āhlāda*) also took place (*jāta*): In this way there is the *sahokti* ornament (connected statement). There is also an *utprekṣā* ornament (fancy assumption): *putra-vyājenāhlāda eva jātah* (joy took place under the guise of a son), which is implied by a *svataḥ-sambhavi-vastu* (a literary idea also possible in day-to-day life). Thus, those two ornaments imply an abundance of joy. The poetical rhetoricians would analyze the text that way. Moreover, this joy is also the reason for the special occurrence that is the great festival (the *jāta-karma*).

49 Jīva Gosvāmī also mentions this in *Gopāla-campū* (1.3.82-83). That portion was translated in Annotation 10.3.8. The point is: “Since Kṛṣṇa appeared from the heart, not from the womb, He could not possibly have had an umbilical cord.” However, perhaps Yogamāyā made Him look like He had one, in order to bewilder Nanda and others.

Nanda called the Brāhmaṇas. They are named *vipras* because they fulfill (*prānti* = *pūrayanti*) desires in a special way (*viprān* = *viśeṣataḥ prānti pūrayanti kāmān iti viprās tān*). Those Brāhmaṇas knew the Vedas (*veda-jñān*), meaning they completely knew the Vedic injunctions, including the *jāta-karma*. In other words, they were learned in the Vedas (*veda-jñān* = *śrotriyān*). The Śruti states: *yāvatīr vai devatāḥ sarvās tā veda-vidi brāhmaṇe vasanti*, “As many gods as there are, they all abide in a Brāhmaṇa who knows the Vedas.”

Being pure in a special way (*śuciḥ* = *viśeṣataḥ pavitraḥ san*)—in reference to his Vaiṣṇava *tilaka*, his observance of *ācamana*, and so on—, Nanda called those Vipras and made them, the doers who are impelled (*taiḥ* = *vipraiḥ prayojya-kartrbhīḥ*), do the *jāta-karma*.

The *jāta-karma* is a specific Vedic activity that consists of karma that produces intelligence and so on by means of mantras such as *bhūs tvayi*, because there is a rule that only Brāhmaṇas can do this. Further in that regard, the result is only Nanda’s, according to the maxim: *karma-phalam prayuktari*, “The result of the activity goes to the one who initiates the action.”

In the reading *vai* (instead of *taiḥ*), the sense is: That too is well known.⁵⁰ *Vidhinā* means *yathā-vidhi* (according to the injunctions). Sometimes the reading is *vidhi-vat*. This term is connected with the previous ones and with the later ones, in accordance with the suitability.

Tathā has the sense of *ca* (and): *tathā pitṛ-devārcanam* signifies: *pitṛ-devārcanam ca*, “and he made them do the worship of forefathers and of gods” by means of the *nāndī-mukha-śrāddha*. Thus, Nanda himself did not do it.

Moreover, the adjective *jātāhlādah* (his joy took place) signifies that he was numbed by bliss: This is the main reason he made them do those rites. Alternatively, the sense is: Nevertheless, he did [the worship of forefathers and of gods] by relying on the repetition of the mantras.

⁵⁰ This reading, mentioned by Sanātana Gosvāmī also, is not seen in modern editions of *Bhāgavatam*, including those of Rāma-Nārāyaṇa, Gītā Press, *Anvitārtha-prakāśikā*, and Kṛṣṇa-Śaṅkara Śāstri. Many times, alternate readings mentioned in the *Tosanīs* are not seen elsewhere.

Krama-sandarbha—At first, Kṛṣṇa had entered Nanda’s mind: *mahā-manāḥ* means *śrī-kṛṣṇāviṣṭa-cittah* (he whose mind was entered by Śrī Kṛṣṇa). When Kṛṣṇa became Nanda’s son (*ātmaje* = *putri-bhūte*), Nanda was joyful (*jātāhlādah*).

The epithet *mahā-manāḥ* sheds light on a similarity between Nanda and Vasudeva, in view of: *āviveśāṁśa-bhāgena mana ānakadundubheḥ* (He entered Ānakadundubhi’s heart with His *amśas* and other features) (10.2.16). With *kārayāmāsa*, Śukadeva informs about a special characteristic of the *bhāva*. Nanda could not do the ceremony himself because He was numbed by joy.

Baladeva Vidyābhūṣāna—

*sūnor janmotsavam kṛtvā vrajeśo mathurām agāt |
śauriṇā tatra samlāpam vyadhād ity āha pañcame ||*

“After organizing a party for the birth of his son, the King of Vraja went to Mathurā. He conversed with Vasudeva there. The speaker mentions this in the fifth chapter.”

After telling, in a very secret way, about His birth in the residence of King Śrī Nanda, Śrī Śukadeva, the king of sages, restricted by the desire of Śrī Hari, the master, shows, with this pair of verses, which forms one unit, the festivity related to it. *Tu* has the sense of *bhinnopakrama* (a different beginning).

When a son was born, Vasudeva, although delighted, was unable to organize a festival for the one who took birth, because he was confined in prison. He mentally gave ten thousand cows. “But Nanda had the *jāta-karma* of the son done according to the injunctions after inviting Brāhmaṇas, such as Bhāguri, who knew the Vedas.”

Thus, when the son was born—that is, when he heard the women inside the residence—, Nanda, who has a big heart (*mahā-manāḥ*), was delighted (*jātāhlādah* = *jātāhlādah san*), was cleansed by means of taking a shower (*snātaḥ* = *dhārayā snātaḥ*), was purified in a special way (*śuciḥ* = *viśeṣetaḥ pavitraḥ san*) by performing *ācamana*, by putting on upward *tilaka*, and so on, and had expensive ornaments (*alaṅkṛtaḥ* = *dhṛtānarghya-bhūṣanah*). Then he organized the *jāta-karma* rite.

It is thus made clear that Kṛṣṇa is the legitimate son of King Nanda.⁵¹ This will be made clear again many times, in texts such as: *yaśodāyāḥ sutodbhavam*, “the birth of Yaśodā’s son” (10.5.9), *nandah sva-putram ādāya*, “Nanda, after taking his son” (10.6.43), and *sva-putrodayāya*, “for his son’s prosperity” (10.5.16).

Bhaktisiddhānta Sarasvatī—Nanda prompted Brāhmaṇas to recite words of well-being (*svasty-ayanam* = *svasti-vācanam* = *svasti-vākyam*).

Anvitārtha-prakāśikā—Nanda, however, was delighted when Kṛṣṇa took birth as a son and therefore his mind was very liberal in giving and so on (*mahā-manāḥ* = *dānādau atyudāra-cittāḥ*). (This is substantiated in the next verse.)

“After making Brāhmaṇas do a *svasty-ayana* (*svasty-ayanam vācayitvā* = *brāhmaṇaiḥ*⁵² *svasti-vācanam kārayitvā*), he organized a specific *sāṁskāra* (specific Vedic milestone in the course of life), called *jāta-karma*, for his son. Before that, he had the *nāndī-śrāddha*, etc., done (*pitr-devārcanam* = *nāndī-śrāddhādikām ca kārayāmāsa*) according to the injunctions (*tathā* = *tataḥ pūrvam vidhi-vat*).

10.5.3

*dhenūnāṁ niyute prādād viprebhyāḥ samalaṅkṛte |
tilādrīn sapta ratnaugha-śāta-kaumbhāmbarāvṛtān ||*

dhenūnām—of cows; *niyute*—two millions; *prādāt*—gave; *viprebhyāḥ*—to Brāhmaṇas; *samalaṅkṛte*—which [two millions] were fully decorated; *tila*—of sesame; *adrīn*—mountains; *sapta*—seven; *ratna*—of jewels; *ogha*—with a multitude; *śāta-kaumbha*—golden; *ambara*—and with cloths; *āvṛtān*—covered.

51 Nanda, a cowherd, is not a king, yet he is thought of as a king so that Kṛṣṇa may be called a prince. Everyone knows that girls are enamored of a prince.

52 Perhaps this refers to the reading *taiḥ*, yet the word *brāhmaṇaiḥ* should be *brāhmaṇān*, in the object case, since the verbal root in *vācayitvā* is expressive of sound. For the details, consult the rule: *akarmaka-gati-jñāna-śabda-bhojana-vācinām*, *ani-kartā karma nau syāt krñ-hṛñ-āder vibhāṣayā* (*Hari-nāmāmrta-vyākaraṇa* 641); *gati-buddhi-praty-avasānārtha-śabda-karmā-karmakānām ani-kartā sa nau* (*Aṣṭādhyaī* 1.4.52) (*Siddhānta-kaumudi* 540).

(*nandah*) *dhenūnāṁ niyute samalaṅkṛte sapta tilādrīn ratnaugha-śāta-kaumbhāmbarāvṛtān (ca) viprebhyaḥ prādāt.*

Nanda gave the Brāhmaṇas two million fully decorated cows in addition to seven mountains of sesame seeds covered with golden cloths and with jewels.

Śrīdhara Svāmī—“He gave two hundred thousand (*niyute* = *dve lakṣe*) cows and seven hills of sesame (*tilādrīn sapta* = *sapta-tila-parvatān ca*).” What were they like? They were covered with a multitude of jewels and with cloths tinged with melted gold (*ratnaugha-śāta-kaumbhāmbarāvṛtān* = *ratnaughaiḥ ratna-samūhaiḥ śāta-kaumbhāmbaraiḥ suvarṇa-rasāktair ambaraiś cāvṛtān*).

Viśvanātha Cakravartī—*Niyute* means *viṁśati-lakṣāṇi* (two million). Kṣirasvāmī says: *ekaṁ daśa-śata-sahasrāṇy ayutāṁ prayutākhya-lakṣam atha niyutam*, “The numerical sequence is: *eka* (one), *daśa* (ten), *śata* (one hundred), *sahasra* (one thousand), *ayuta* (ten thousand), *lakṣa* (one hundred thousand), also called *prayuta*, and then *niyuta* (one million).” The measure of a *tilādri* is mentioned in the *uttara-khaṇḍa* of *Bhaviṣya Purāṇa*:

*uttamo daśabhir dronair madhyamah pañcabhir mataḥ |
tribhiḥ kaniṣṭho rājendra tila-śailah prakīrtitah ||*

“O king of kings, a mountain of sesame is considered the best size as ten *dronas*, the medium as five, and the lowest as three.”

The number of a *drona* is also stated:

*khāri dronādhaka-prasthāḥ kuḍavāṁ ca palaṁ picuh |
śānakō māṣakaś ceti yathā-pūrvavāṁ catur-guṇāḥ ||*

“A *khāri*, a *drona*, an *ādhaka*, a *prastha*, a *kuḍava*, a *pala*, a *picu*, a *śānika*, and a *māṣa*: Each is four times less than the previous one.”⁵³

53 Monier-Williams Dictionary gives various definitions for each of

Sanātana Gosvāmī—The cows were fully adorned (*samalaṅkrte = samyag alaṅkrte*), meaning they were adorned with silver hooves, golden horns, and so on, according to what was said.⁵⁴ The measure of a *tilādri* and so on is mentioned in the *uttara-khaṇḍa* of *Bhaviṣya Purāṇa*:

*uttamo daśabhir dronair madhyamah pañcabhir mataḥ |
tribhīḥ kaniṣṭho rājendra tila-śailah prakīrtitah |
pūrva-vac cāparam sarvam viṣkambha-parvatādikam⁵⁵ ||*

“O king of kings, a mountain of sesame is considered the best size as ten *dronas*, the medium as five, and the lowest as three. And the full length, a mountain and so on, is unprecedented, as before.”

Moreover, the following is said in that book in the context of mountains of grains:

*itthāṁ niveśyāmara-śailam agryam
atas tu viṣkambha-girin kramena |
turīya-bhāgena catur-diśām ca
saṁsthāpayet puṣpa-vilepanādhyān ||*

“Thus, after concentrating on the foremost mountain of the gods, one should erect mountains that are a support and that are besprinkled with flowers, and establish the four directions sequentially with a portion that is one fourth,” and so on. These *viṣkambha-giris* etc. are the four beginning with Mandara. For example:

these. For example it says an *ādhaka* is either 7 pounds 11 ounces or, in Bengal, 164 pounds (both in avoirdupois weight). A *kudava* is either 12 handfuls; a measure corresponding to a vessel four fingers wide and as many deep; or one finger-and-a-half deep and three fingers each in length and breadth. One *māṣa* is 17 grains (troy weight). Thus, it seems there is no strict differentiation between weight and volume. Monier-Williams says a *khari* is either 18 *dronas*, 3 *dronas* or 4 *dronas*, and further says that 18 *dronas* correspond to 3 bushels, that is, 105 liters. Taking the definition above (one *khari* equals 4 *dronas*), one *khari* is two thirds of a bushel (22 liters).

54 This is explained by Baladeva Vidyābhūṣāna.

55 *viṣkambhaṁ parvatādikam* (*Laghu-vaiṣṇava-toṣāṇi*); *viṣkambha-parvatādikam* (*Vaiṣṇavānandī*).

*merur mahān vrīhi-mayas tu madhye
 suvarṇa-vṛkṣa-traya-samīyutah syāt |
 pūrveṇa muktā-phala-vajra-yukto
 yāmyena gomedaka-puspa-rāgaiḥ ||
 paścāc ca gārutmata-nīla-ratnaiḥ
 saumye ca vaidūrya-saroja-rāgaiḥ |
 brahmātha viṣṇur bhagavān purārīr
 divākaro 'py atra hiranmayah syāt ||*

“There is a big Meru made of rice. It can be held together by a triad of golden trees in the middle. It is endowed in the east with pearls and diamonds, in the south with *gomedaka* gems and flower pollen, in the west with emeralds and blue jewels, and [in the north] with rubies and *vaidūrya* gems. Pretty lady! Brahmā, Lord Viṣṇu, Purāri and the sun-god abide where there is gold.” Moreover:

*śuklāmbarāṇy ambu-dharāvalī syāt
 pūrveṇa kṛṣṇāni ca dakṣiṇena |
 vāsāṁsi paścād atha karburāṇi
 raktāni caivottarato ghanāni ||*

“White cloths might be a series of clouds. Cloths are dark blue in the east, variegated in the south, red in the west, and dark in the north,” and so on. The number of a *drona* is also mentioned:

*khārī dronādhaka-prasthāḥ kuḍavāṁ ca palāṁ picuh |
 śāṇako māṣakaś ceti yathā-pūrvavāṁ catur-guṇāḥ ||*

“A *khārī*, a *drona*, an *ādhaka*, a *prastha*, a *kuḍava*, a *pala*, a *picu*, a *śāṇaka*, and a *māṣa*: Each is four times less than the previous one.”

In this way, one *drona* is 256 *palas*. That is just what Śukadeva hints at. Or, with *ratnaugha* and so on he mentions something even more special: *śāta-kaumbha* means either *śāta-samūha* (a multitude of hundreds) or *sauvarṇābharaṇa-jāta* (produced with golden decorations).

Alternatively, here in Vraja a *tilādri* is equal in height to Govardhana. Thus, *tilādrin sapta* means seven mountains like that

endowed with numerous jewels and so on.

“He gave eminently” (*prādāt = prakarṣena adāt*): He gave in a manner such as sending those Brāhmaṇas to the domiciles of his own people after washing the Brāhmaṇas’ feet.

Jiva Gosvāmī—*Niyute* means: *virūṣati-lakṣāṇi* (two millions). We will prove this in the twelfth chapter (10.12.2). In that regard, the general idea is shown in Kṣīrasvāmī’s definition: *ekam daśa-śata-sahasrāṇy ayutāṁ prayutākhyā-lakṣam*⁵⁶ *atha niyutam*, “*Eka* (one), *daśa* (ten), *śata* (one hundred), *sahasra* (one thousand), *ayuta* (ten thousand), *lakṣa* (one hundred thousand), known as *prayuta*, and then *niyuta* (one million.”

(Additions are underlined.) “Fully adorned” (*samaññākṛte = samyag alaṅkṛte*) signifies: “adorned with silver hooves, golden horns, and so on, according to what was said.” The measure of a *tilādri* and so on is mentioned in the *uttara-khaṇḍa* of *Bhaviṣya Purāṇa*: *uttamo daśabhir...* (see above). Moreover, the following is said there in the context of mountains of grains: *itthāṁ niveśyāmara-śailam...* (see above). And those are the four beginning with Mandara. For example, in that same book: *merur mahān...* (see above). Moreover: *śuklāmbarāṇy ambu-dharāvalī...* (see above). The number of a *drona* is also mentioned: *khāri dronādhaka-prasthāḥ...* (see above).

In this way, one *drona* is 256 *palas*. While hinting at this, with *ratnaugha* and so on Śukadeva mentions something even more special: The seven mountains of sesame seeds were covered with golden cloths to make them look like Sumeru. Thus, *tilādrin sapta* means seven mountains like that endowed with numerous jewels and so on.

“He gave eminently (*prādāt = prakarṣena adāt*)” signifies: He gave in a manner such as sending those Brāhmaṇas to the domiciles of his own people after washing the Brāhmaṇas’ feet.

Krama-sandarbhā—As regards *dhenūnām* ([two millions] of cows): One *niyuta* is one hundred times ten thousand. By relying on Kṣīrasvāmī’s statement, this is indicated: How could he possibly do all that by himself?

56 *prayutākhyā-lakṣam* (Puri Dāsa’s edition).

Baladeva Vidyābhūṣaṇa—With *dhenūnām* and so on, Śukadeva talks about overjoyed King Nanda's gift at that time.

Bhāskara has said that a *niyuta* (one million) is a *prayuta*.⁵⁷ Concerning *samalaṅkṛte* (fully decorated), this is said in Hemādri's *Dāna-khanda*⁵⁸:

daśa-sauvarṇike śrīge khurāḥ pañca-palānvitāḥ |
pañcāśata-palikāṁ prsthāṁ pucche muktā-vibhūṣitām ||
svarṇa-śrīgīṁ raupya-khurīṁ tāmra-prsthā-vibhūṣitām ||
sa-vatsāṁ vastra-sahitām sa-ghanṭām kānsya dohanīm ||
ūdhavantīṁ roga-hināṁ su-śrīgīś ca manoharām ||
evāṁ gāṁ yo naro dadyāt sa suraiḥ saha modate ||

“A person who gives cows that are as follows enjoys with the gods: The two horns have ten times 175 grains troy of gold. The hooves are endowed with five *palas*. The height is fifty *palas*. The cows have golden horns and silver hooves, are decorated on the upside with copper, have calves, cloths and bells, and give milk upon being ordered: Their udders are always full. The cows are charming, are disease-free, and their horns are superb.”

Anvitārtha-prakāśikā—*Dhenūnām* signifies: *nava-prasūtānām* (cows that have recently given birth) (ready to give milk).

10.5.4

kālena snāna-śaucābhyaṁ saṃskārais tapasejyayā |
śudhyanti dānaiḥ santuṣṭyā dravyāṇi ātmātma-vidyayā ||

kālena—by time; *snāna-śaucābhyaṁ*—by bathing and by cleaning; *saṃskāraih*—by Vedic ceremonies marking specific milestones in the course of a human life; *tapasā*—by [practicing] austerity; *ijyayā*—by worshiping; *śudhyanti*—become purified; *dānaiḥ*—by giving; *santuṣṭyā*—through contentment; *dravyāṇi*—substances (see

57 This is also Monier-Williams' and Apte's definition, whereas Kṣīrasvāmī says a *lakṣa* (one hundred thousand) is called a *prayuta*.

58 Hemādri (fl. 1260–1310 CE) wrote *Catur-varga-cintāmaṇi*, which consists of five chapters: *vrata*, *dāna*, *tirtha*, *mokṣa*, and *pariśesa*. In addition, he wrote a commentary on Vopadeva's *Muktāphala*.

the footnote ahead); *ātmā*—the soul (or the ego⁵⁹); *ātma-vidyayā*—by knowledge of the soul.

kālena snāna-śaucābhyaṁ saṁskāriḥ tapasā ijyayā dānaiḥ santuṣṭyā (vā) dravyāṇi śudhyanti. ātma-vidyayā ātmā (śudhyati).

{*athavā: kālena (bhūmi-ādi vartmādi vā) snāna-śaucābhyaṁ (dehādi-amedhya-liptāṅgādīni) saṁskāriḥ (garbhādi) tapasā (indriyādi) ijyayā (traivarnikam) dānaiḥ (dhanādīni) santuṣṭyā (manah, evam etāni) dravyāṇi (kālādibhiḥ) śudhyanti. ātmā (tu) ātma-vidyayā (eva śudhyati).}*}

Dravyas (things or people) are purified by time, by bathing, by cleaning, by *saṁskāras*, by practicing austerity, by worshiping, by giving, and by being content. The ego is purified by the knowledge of the soul.

Śrīdhara Svāmī—In this verse, he illustrates purifiers that apply in specific instances in order to demonstrate with examples that the purification of a newborn takes place only by *saṁskāras* (Vedic ceremonies marking specific milestones in the course of life) such as the *jāta-karma*, which is connected with giving boiled rice and so on, just as cows, gold and other *dravyas* are purified only by being given, and so on.

Earth and other things are purified over time, the body and so on by bathing, bodily limbs and so on that are smeared with impure things by cleaning, birth and so on by *saṁskāras*, the senses by practicing austerity, Brāhmaṇas and others by worshiping, *dravyas* (objects) and so on by being given, the mind by contentment, and the *ātmā* by means of spiritual knowledge.

Viśvanātha Cakravartī—With the *dīpaka* ornament ('illuminator', syllepsis),⁶⁰ he gives examples regarding the *jāta-karma*, which is

59 The *Bhāgavatam* verse 6.12.11 is an instance where the word *ātman* means ego, according to Śrīdhara Svāmī: *ātmā 'hankārah* (*Bhāvārtha-dipikā* 6.12.11). Another instance is verse 10.6.25, according to Śrīdhara Svāmī.

60 Here syllepsis takes place because many nouns are connected to the

necessary, which involves various gifts and which, at first, purifies a child from birth.

“*Dravyas* are purified over time, and so on” (*kālādibhiḥ dravyāṇi śudhyanti*). In that regard, paths and so on are purified by time; bodies and so on by bathing; limbs and so on smeared with impure things by cleaning; birth and so on by *samskāras*; the senses by practicing austerity; Brāhmaṇas and others by worshiping; wealth and so on by giving; the mind by contentment; and the soul by means of the knowledge of the Soul. In other words, a *jīva* is purified by experiencing the nature of Paramātmā.

Sanātana Gosvāmī—Someone might think: “Why did all that occur?” He responds in this verse. With various examples, according to the time, the necessity of the *jāta-karma* and of giving is meant to be expressed. The rest was explained by Śridhara Svāmī.

Alternatively: “Things are certainly purified by time, but the soul is purified only by the direct awareness of its nature (*ātma-vidyayā = svarūpa-jñānenā eva*).” Or else: “only by devotion to the Lord.” The soul is mentioned separately although it is included in *dravya*.⁶¹ The gist is: Who can describe the glory of its purification, given that Paramātmā in person showed up in Nanda’s house?

Another explanation is: There is a purification of some object at some time by something; fine, but Paramātmā’s purification of everything simultaneously is already accomplished by the Lord being a son. What more need be said?

Jīva Gosvāmī—“If he was inert out of bliss, why did he not procrastinate so that eventually he could do it himself?” In case someone were to think that way, in this verse Śukadeva means to say: “Only because of love for his son.” Thus, with examples the necessity of purifying a birth according to the time is meant.

same verb, which is stated once. Moreover, the verse also features the *prativastūpamā* ornament (two sentences have an implied similarity).

61 In Nyāya-Vaiśeṣika philosophy, *ātmā* is classed as a *dravya* (substance): *tatra dravyāṇi prthivy-ap-tejo-vāyv-ākāśa-kāla-dig-ātma-manāṁsi navaiva*, “There are only nine *dravyas* (substances): earth, water, fire, air, space, time, directions of space, *ātmā* (*jīvātmā* and *paramātmā*), and the mind” (*Tarka-saṅgraha* 1.3).

The rest was explained by Śrīdhara Svāmī. In his commentary, earth and so on, which he added, are *dravyas* in the sense of *artha* (material things). Purifying a birth is the subject of the comparison; the purification of *dravyas* is the example, because ‘Purifying a birth’ is what is to be substantiated, and so the word *yathā* (as) is implied by the word *tathā* (so) (not listed in any reading of the text). Sometimes the reading is *yathā tathā*.

The inclusion of the purification of earth and so on is implied only for the sake of nourishing the above-mentioned example. Alternatively: “Earth and other *dravyas* are purified by time, etc., whereas the soul is purified only by the direct awareness of its nature (*atma-vidyayā = svarūpa-jñānenā eva*),” or “only by devotion to the Lord.” For this reason, there is a separate mention of the soul, although it is included by the term *dravyāni*. In relation to that, the universe too is purified at once by the Lord, Śrīmat Para-Brahman Himself in a human form, who is taking birth as a son. Still, that purification is done only by means of the topmost love. The idea is: “This gives great joy to everyone and especially to those like me.”

Baladeva Vidyabhūṣāṇa—With the *dīpaka* ornament, he gives examples regarding the *jāta-karma*, which involves various gifts and so on, which purifies a newborn, and which is the topic under discussion. The drift is: Since the purification of taking birth occurs by a *samskāra*, the *samskāra* should be performed. (Consult the appendix for more details on the *samskāras*.)

10.5.5

*saumaṅgalya-giro viprāḥ sūta-māgadha-vandinah |
gāyakāś ca jagur nedur bheryo dundubhayo muhuḥ ||*

saumaṅgalya-girah—whose words are auspiciousness; *viprāḥ*—the Brāhmaṇas; *sūta*—reciters of *Purāṇas*; *māgadha*—reciters of genealogies [of royalty]; *vandinah*—bards, praisers; *gāyakāḥ*—singers; *ca*—and; *jaguḥ*—sang; *neduh*—resounded; *bheryah*—kettledrums (ref. *Bhagavad-gītā* 1.13); *dundubhayah*—kettledrums; *muhuḥ*—constantly.

Viśvanātha Cakravartī / Baladeva Vidyabhūṣāṇa—

(*tadā*) *viprāḥ saumaṅgalya-girah* (*babhūvuh*). *sūta-māgadha-vandinah gāyakāḥ ca jaguḥ. bheryah dundubhayāḥ* (*ca muhuḥ neduḥ*).

Gaṅgā Sahāya (*Anvitārtha-prakāśikā*)—

(*tadā*) *viprāḥ sūta-māgadha-vandinah ca muhuḥ saumaṅgalya-girah* (*babhūvuh*). *gāyakāḥ (ca muhuḥ) jaguḥ. bheryah dundubhayāḥ (ca muhuḥ) neduḥ.*

Then the Brāhmaṇas, the sūtas, the māgadhas, and the vandins gave blessings, and singers sang. Bherī drums and dundubhi kettledrums repeatedly resounded.

Śrīdhara Svāmī—The Brāhmaṇas and the others became speakers of good fortune (*saumaṅgalya-girah* = *svasti-vācakāḥ babhūvuh*). In that regard, it is said:

*sūtāḥ paurāṇikāḥ proktā māgadhā varṇśa-śaṁsakāḥ |
vandinas tv amala-prajñāḥ prastāva-sadrśoktayah ||*

“Sūtas are well versed in the Purāṇas, māgadhas praise genealogies, but vandins, who are conversant with purity, make statements suited to the occasion.”

Viśvanātha Cakravartī—“Then the Brāhmaṇas became *saumaṅgalya-girah* (they whose quality of being auspicious is in words) (*saumaṅgalyam gīrsu yeṣāṁ te*).” That is, they became speakers of virtuous blessings. The *sūtas* and the others (*jaguḥ*). It is said: *sūtāḥ paurāṇikāḥ...* (see above).

Sanātana Gosvāmī—*Bherīs* are a kind of *ānaka* (large drum) and a kind of *śuśira* (wind instrument). *Dundubhis* too are a type of large drum. They resounded (*neduḥ*) by themselves. They are hit simultaneously with a pair of wooden sticks with both hands. *Muhuḥ* (repeatedly) is syntactically connected with everything because nobody felt satiated, due to the great mirth.

Jīva Gosvāmī—(The commentary is the same.)

Baladeva Vidyābhūṣaṇa—“Then the Vipras gave blessings (*saumaṅgalya-girah* = *āśīrvādakāḥ babhūvuh*). The *sūtas* and others sang.” The *bherīs* and the *dundubhis* repeatedly resounded... on the main gate of King Nanda’s residence and on his rooftop, on account of the favorable occasion of a big festival.

Anvitārtha-prakāśikā—Their words are auspicious, meaning they evoke auspiciousness (*saumaṅgalya-girah* = *su-maṅgalam eva saumaṅgalyam tad-bodhikāḥ girah yeṣām te*).

10.5.6

*vrajaḥ sammr̥ṣṭa-saṁsikta-dvārājira-grhāntarah |
citra-dhvaja-patākā-srak-caila-pallava-torāṇaiḥ ||*

vrajaḥ—the cowherd settlement (or the land of Vraja); *sammṛṣṭa*—were fully cleaned; *saṁsikta*—were well sprinkled; *dvāra*—doors (or gates, passages); *ajira*—courtyards; *gr̥ha-antaraḥ*—in which the interior of houses; *citra*—various (or multicolored); *dhvaja*—flags; *patākā*—banners (or flags); *sraj*—of garlands; *caila*—of a multitude of cloths; *pallava*—of blossoms; *torāṇaiḥ*—[was decorated] with festoons.

vrajaḥ sammr̥ṣṭa-saṁsikta-dvārājira-grhāntarah citra-dhvaja-patākā-srak-caila-pallava-torāṇaiḥ (vibhūṣitah abhūt).

The cowherd village, where the entrances, the courtyards and the houses were very clean and well sprinkled, was adorned with various flags and with festoons of multicolored flags, garlands, cloths and blossoms.

Śridhara Svāmī—“Vraja, in which the entrances (*dvāra*), the courtyards (*ajira* = *āngana*), and the interiors of houses (*gr̥ha-madhyā*) were fully cleaned (*sammṛṣṭa*) and sprinkled (*saṁsikta*), was adorned (*bhūṣitah* is added) with garlands (*sraj*) of banners (*patākā*) on [the masts of] multicolored flags (*citra-dhvaja*)

and with festoons (*torāṇaiḥ*) of cloths (*caila*) and of blossoms (*pallava*).”

Viśvanātha Cakravartī—“[Vraja,] “in which the entrances (*dvāra*), the courtyards (*ajira = arigana*), and the interiors of houses (*grhāntara = grha-madhya*) were at first completely cleaned and then well sprinkled with liquids containing sandalwood paste, flowers, and so on,” was decorated—*vibhūṣitah abhūt* is added—with various banners and flags (*citra-dhvaja-patākā*)⁶² and with three kinds of festoons (*toraṇa*): festoons of garlands (*sraj*), festoons of pieces of cloths (*caila = caila-khaṇḍa*), and festoons of blossoms (*pallava*).”

Sanātana Gosvāmī—Because of the two prefixes *sam*, it’s understood that the full cleaning and the sprinkling were special events that took place on another day. *Caila* signifies *cailāni*, that is, *khaṇḍita-vastrāni* (torn cloths).

The rest was explained by Śrīdhara Svāmī. In his commentary, *bhūṣitah* (adorned) is added to the syntactical connection. Or, the compound ending with *toraṇaiḥ* is in the instrumental case as a particularity (*viśesa*).⁶³ Alternatively, the sense is: “Vraja was adorned by garlands of flowers (*sraj = srajah = puṣpa-mālāḥ*) and by various (*citra = vividha*) flags and so on.” The rest of the explanation is the same as his.

Jīva Gosvāmī—(Additions are underlined.) Because of the two prefixes *sam*, it’s understood that the full cleaning and the sprinkling were special events that took place on another day. *Caila* signifies *cailāni*, that is, *khaṇḍita-vastrāni* (torn cloths).

The rest was explained by Śrīdhara Svāmī. In his commentary, “garlands of banners” signifies “arrangements in the form of garlands.” *Bhūṣitah* (adorned) is added to the syntactical connection.

62 The words *dhvaja* and *patākā* have the same sense (flag, banner). Some say there is a difference in size. *Patākā* can also mean flagpole, and a flag at the very top.

63 In this interpretation, the sense is: Vraja exists as a place in which there are festoons and so on. The rule is: *viśesa-lakṣaṇāt tṛtiyā* (*Hari-nāmāmrta-vyākaraṇa* 678).

Or the sense is: “Vraja was adorned by garlands of flowers (*sraj* = *srajah* = *puspa-mālāḥ*) and by various (*citra* = *vividha*) flags and so on.” The rest of the explanation is the same.

10.5.7

*gāvo vṛṣā vatsatarā haridrā-taila-rūṣitāḥ |
vicitra-dhātu-barha-srag-vastra-kāñcana-mālināḥ ||*

gāvah—cows; *vṛṣāḥ*—bulls; *vatsatarāḥ*—grown-up calves (“which are more than calves”); *haridrā*—[mixed with] turmeric; *taila*—with oil; *rūṣitāḥ*—daubed; *vicitra*—various (or multicolored); *dhātu*—earthy mineral oxides; *barha-sraj*—garlands of a peacock’s tail feathers; *vastra*—cloths; *kāñcana*—golden; *mālināḥ*—who have garlands.

gāvah vṛṣāḥ vatsatarāḥ (ca) haridrā-taila-rūṣitāḥ vicitra-dhātu-barha-srag-vastra-kāñcana-mālināḥ (ca babbūvuh).

Cows, bulls and grown-up calves were daubed with turmeric oil and vivid ochers, and had colorful cloths, golden garlands, and wreaths of peacock tail feathers.

Śrīdhara Svāmī—“The cows and so on were daubed (*rūṣitāḥ* = *liptāḥ*) with turmeric oils (*haridrā-taila* = *haridrā-tailaiḥ*) and had multicolored ochers (*vicitra-dhātu*), garlands of peacock tail feathers (*barha-sraj*), cloths (*vastra*) and golden garlands (*kāñcana-mālā*)” as ornaments.

Viśvanātha Cakravartī—*Rūṣitāḥ* means *liptāḥ* (smeared).

Sanātana Gosvāmī—Because of the two words *ca* (and),⁶⁴ one *ca* has the sense of *ukta-samuccaya* (adding something mentioned) and the other is in the sense of *anukta-samuccaya* (adding something not mentioned): Buffalos and other animals are included.

64 One reading of the verse is *vṛṣāś ca vatsāś ca*, instead of *vṛṣā vatsatarā*.

Jīva Gosvāmī—The two words *ca* accomplish the previous crescendo. Because of that, buffalos and other animals are included. Sometimes the reading is: *vrṣā vatsatarā*.

Baladeva Vidyābhūṣana—He shows the resplendence of the cows and so on. “They were daubed (*rūṣitāḥ* = *liptāḥ*)—on the horns—with oil mixed with turmeric (*haridrā-taila* = *haridrā-miśratena tailena*), and had multicolored ochers (*vicitra-dhātu*), garlands of peacock tail feathers (*barha-sraj* = *piccha-mālā*), multicolored cloths (*vicitra* is carried forward to *vastra* too) and golden garlands (*kāñcana-mālā*)” as ornaments.

10.5.8

*mahārha-vastrābharana-kañcukoṣṇīṣa-bhūṣitāḥ |
gopāḥ samāyayū rājan nānopāyana-pāṇayah ||*

mahā-arha—very valuable (or *maha-arha*—fit for a festival); *vastra*—with clothes; *ābharana*—with ornaments; *kañcuka*—with garments that fit tightly to the upper part of the body (i.e. a bodice, as regards women); *uṣṇīṣa*—with turbans; *bhūṣitāḥ*—[being] adorned; *gopāḥ*—the cowherds; *samāyayuh*—arrived; *rājan*—O king (Parīkṣit) (or *rājat*—shining, i.e. which were resplendent); *nānā*—[there are] various; *upāyana*—presentations; *pāṇayah*—in whose hands.

rājan! gopāḥ mahārha-vastrābharana-kañcukoṣṇīṣa-bhūṣitāḥ nānopāyana-pāṇayah (ca santāḥ) samāyayuh.

Adorned with very valuable garments, ornaments, tightfitting shirts, and turbans, O king, the cowherd men arrived with diverse presentations in their hands.

Alternatively: **Adorned with garments, ornaments, tightfitting shirts, and turbans, all of which were fit for a festival, the cowherd men arrived with various kinds of splendid presentations in hand.**

Sanātana Gosvāmī—The verb *samāyayuh* signifies *samyag āyayuh* (they properly came). In that regard, with the two adjectives,

mahārha-vastrābharaṇa-kañcukoṣṇīṣa-bhūṣitāḥ and *nānopāyana-pānayah*, he shows how properly they came: “Being adorned (*bhūṣitāḥ* = *bhūṣitāḥ santāḥ*) with clothes (*vastra*) and so on that were very valuable (*mahā-arha*)...” That is, the cowherds had kept those clothes for a festive occasion (*maha* = *utsava* = *utsavārtham*).

The purport of the vocative *rājan* (O king) is: “You already know about the ways the citizens arrive during a festival in a king’s palace. I don’t have to tell you anything.” As a pun (*rājan* stands for *rājat*, resplendent, and is taken as a part of the compound): *rājan-nānopāyana-pānayah* means: *rājanti śobhamānāni nānāvidhopāyanāni pāṇīṣu yeśām te*, “The cowherds have various resplendent presentations in their hands.”

Concerning *gopāḥ* (the cowherds): Naturally, their minds were very affectionate. As a pun: *gāṁ prthivīṁ pānti bhagavad-bhaktivistāraṇena raksantīti go-pāḥ*, “The *gopas* are so called because ‘they protect the Earth (*go*)’ by expanding devotion to the Lord.” Therefore, because of such good dress and so on the gist is: The full-fledged (*samyak*) arrival during a festival for the Lord is certainly proper (*samyak*). Such an explanation applies elsewhere too.

Jiva Gosvāmī—Śukadeva had showed the topmost *anurāga* of all of Gokula toward Śrī Nanda and Śrī Yaśodā, and now, in seven verses he illustrates it.

Concerning *samāyayuh*, which signifies *samyag āyayuh* (they came fully), the sense is: They came (*āyayuh*) after undertaking various auspicious arrangements in their respective homes, since it was said “Vraja was fully cleaned” (10.5.6). In that regard, with the two adjectives, *mahārha-vastrābharaṇa-kañcukoṣṇīṣa-bhūṣitāḥ* and *nānopāyana-pānayah*, he shows how properly they came: “Being adorned (*bhūṣitāḥ* = *bhūṣitāḥ santāḥ*) with clothes (*vastra*) and so on that were very valuable (*mahā-arha*)...” That is, the cowherds had kept those clothes as if they were gems. And “they had very valuable jewels and so on in their hands” (*nānopāyana-pānayah* = *nānopāyanāir mahārha-ratnādibhir yuktāḥ pāṇayo yeśām te*), which they gave with much merriness.

As a pun, the vocative *rājan* (O king) means: *he premṇā virājamāna*, “O you who are resplendent with love!” Or *rājat* (shining, ‘being resplendent’) is an adjective of *upāyana* (presentations).

The cowherds' minds are naturally very affectionate by nature. The cowherds became even more affectionate by being in proximity to cows. As a pun, “they also protect the Earth” (*gopāḥ = gāṁ pr̥thivīm api pānti*). This derivation should be understood ahead also.

Baladeva Vidyābhūṣana—“Adorned with very valuable (*mahārha = bahu-mūlya*) garments and so on, the cowherds—who were equal to King Śrī Nanda and who, by their effulgence, were diminishing the splendor of the master of the gods—had very valuable jewels (*upāyana = mahārha-ratnādi*) of various kinds (*nānā = nānā-vidhā*) in their hands.” The cowherds had taken suitable gifts with them from their homes.

10.5.9

*gopyaś cākarṇya muditā yaśodāyāḥ sutodbhavam |
ātmānam bhūṣayāñcakrur vastrākalpāñjanādibhiḥ ||*

gopyaḥ—the cowherd ladies; *ca*—and; *ākarṇya*—after hearing; *muditāḥ*—delighted; *yaśodāyāḥ*—of Yaśodā (or from Yaśodā) (or [giving birth] done by Yaśodā); *suta-udbhavam*—the birth of a son; *ātmānam*—themselves; *bhūṣayāñcakruḥ*—decorated; *vastra-ākalpa-añjana-ādibhiḥ*—with garments, ornaments, eyeliner, and so on.

*yaśodāyāḥ sutodbhavam ākarṇya gopyaḥ ca muditāḥ (satyah)
vastrākalpāñjanādibhiḥ ātmānam bhūṣayāñcakruḥ.*

Delighted upon hearing that Yaśodā had given birth to a son, the cowherd ladies too decorated themselves: They dressed for the occasion, wore ornaments and applied make-up.

Śrīdhara Svāmī—Ākalpa, which is in the plural, means *alaṅkāra* (ornament).

Viśvanātha Cakravartī—The term *gopyaḥ* (cowherd ladies) includes the wives of Nanda’s brothers.

Sanātana Gosvāmī—The word *ca* has the sense of *tu* (specification) to make a distinction from the previous verse. He illustrates it: “Right after hearing (*ākarnya* = *ākarnya eva*) about the birth of the son (*sutodbhavam* = *sutasya udbhavam* = *sutasya utpattim*) of Yaśodā (*yaśodāyāḥ*)—who gives Vraja fame, who was childless, and who is the First Lady of Vraja (*vrajeśvarī*)—, the cowherd ladies became delighted (*muditāḥ*)—because of their eternal and natural love for Him, and therefore—they adorned (*bhūṣayāñcakāra* = *abhūṣayan*) themselves (*ātmānam*) (or their bodies) with garments and so on.” The word *ādi* (and so on) refers to garlands, ointments, etc.

The word *ātman* (oneself; body) is used with the intent to communicate a nondifference between themselves and their bodies, given that those ladies are transcendental bodies (*sat-cid-ānanda-vigraha*) ('real, conscious and blissful bodies').

Jīva Gosvāmī—The term *gopyah* (cowherd women) includes the wives of Nanda’s brothers. The word *ca* has the sense of *ukta-samuccaya* (adding something stated): This means “The cowherd ladies too, upon hearing..., (arrived there).”

With *muditāḥ* (delighted), Śukadeva shows that the women’s joy was greater than the men’s. “Right after hearing (*ākarnya* = *ākarnya eva*) about the birth of the son of Yaśodā—who gives Vraja fame, who was childless, and who is the First Lady of Vraja—, the cowherd ladies became delighted (*muditāḥ*)—because of their eternal and natural love for Him, and therefore—they adorned (*bhūṣayāñcakāra* = *abhūṣayan*) themselves (*ātmānam*) with garments and so on.”

Baladeva Vidyābhūṣana—The cowherd ladies were equal to Śrī Vrajeśvarī and were comprised of the wives of Nanda’s brothers. Those *gopis* decorated themselves with clothes and so on. The sense is they wore jewels, earrings, necklaces, bracelets, ankle bells, and silk clothes. The tips of their noses were splendid due to the dazzle of a large pearl. Their eyes were colored with lines of mascara. Their verbal expressions were endowed with humility and splendor.

10.5.10

*nava-kunkuma-kiñjalka-mukha-parikaja-bhūtayah |
balibhis tvaritam jagmuḥ prthu-śronyaś calat-kucāḥ ||*

nava-kuṇkuma-kiñjalka—with fresh saffron filaments; *mukha-paṅkaja-bhūtayah*—the resplendence of whose lotus faces; *balibhiḥ*—with presentations; *tvaritam*—quickly; *jagmuḥ*—went; *pr̥thu*—[were] large; *śronyah*—whose hips; *calat*—[were] moving; *kucāḥ*—whose breasts.

(*gopyah*) *nava-kuṇkuma-kiñjalka-mukha-paṅkaja-bhūtayah calat kucāḥ (satyah) pr̥thu-śronyah (api) balibhiḥ (yuktāḥ nanda-grham)* *tvaritam jagmuḥ.*

Their breasts jiggling, they carried gifts and went swiftly although they had large hips. Their lotus faces were resplendent with fresh saffron threads.

Śrīdhara Svāmī—The cowherd ladies had splendor (*bhūti* = *śrī*) in their lotus faces because of the fresh saffron filaments (*nava-kuṇkuma-kiñjalka-mukha-paṅkaja-bhūtayah* = *nava-kuṇkuma-kiñjalkaiḥ mukha-paṅkajeṣu bhūtiḥ śriḥ yāsāṁ tāḥ*).

Viśvanātha Cakravartī—The splendor in their lotus faces was even greater than that of fresh saffron threads (*nava-kuṇkuma-kiñjalka-mukha-paṅkaja-bhūtayah* = *nava-kuṇkuma-kiñjalkād api mukha-paṅkaje bhūtiḥ śobhā yāsāṁ tāḥ*).

Their were quickly moving with gifts (*balibhiḥ*), that is, with jewels, necklaces, golden rings, invaluable clothes, fruits, coconuts, unbroken *dūrvā* grass, sandalwood, flower garlands, and so on, which were in golden containers, covered by cloths colored with gold and held in their left hands.

“Although their hips were large (*pr̥thu-śronyah* = *pr̥thu-śronyah api*), they went (*jagmuḥ*) quickly (*tvaritam*)” by the force of their eagerness, excitement and rapture.

Sanātana Gosvāmī—The verse was explained by Śrīdhara Svāmī. In his commentary, the sense is that their lotus faces were ‘decorated’ by fresh saffron threads. Or, “the splendor (*bhūti* = *śobhā*) of their lotus faces was like that of fresh saffron threads (*nava-kuṇkuma-kiñjalka*

= *nava-kuṇkuma-kiñjalkasya iva*).” A stupendous resplendence is thus indicated by the rise of the redness (*rāga*) of the lotus faces induced by the golden-bodied ladies’ absorption in *anurāga*.

Moreover, the ladies were going with their assistants, their retinue, who are strong (*balibhiḥ* = *balavadbhīḥ*). This was the means of going fast. Or the sense of *balibhiḥ* is: *bali-trayena viśiṣṭāḥ* (they had three kinds of offerings). Alternatively, “They were going along with gifts (*balibhiḥ* = *upahāraih saha*) such as china.

They went speedily although their hips were large. And their breasts were shaking (*calat-kucāḥ*): This is a characteristic of going speedily.

Jīva Gosvāmī—The splendor in their lotus faces was even greater than that of fresh saffron threads (*nava-kuṇkuma-kiñjalkād api mukha-paṅkajānāṁ bhūtiḥ śobhā yāsām*), because of high merriment. The stupendous resplendence of their faces is thus indicated by the ladies’ absorption in *anurāga* at that time.

Moreover: *balibhiḥ*, “along with presents (*balibhiḥ* = *upahāraih saha*),” such as unbroken vessels, made with big gems and so on.

With *tvaritam* and so on he only talks about the special type of joy: “They went speedily although their hips were large.” *Calat-kucāḥ* (whose breasts were moving) is a sign of that eminence. All this hints at their great longing.

Baladeva Vidyabhūṣaṇa—*Jagmuḥ* signifies *ājagmuḥ* (they came).

Anvitārtha-prakāśikā—*Kiñjalka* means *kesara* (stem, filament). The absence of the suffix *ka[p]* in *prthu-śronyāḥ* is poetic license.⁶⁵ “They went to Nanda’s house” (*jagmuḥ* = *nanda-gr̥ham jagmuḥ*).

10.5.11

*gopyaḥ su-mṛṣṭa-maṇi-kunḍala-niṣka-kanṭhyāś
citrāmbarāḥ pathi śikhā-cyuta-mālyā-varṣāḥ |*

⁶⁵ The rule is: *nadi-rtaś ca*, “[In a *bahuvrīhi* compound, the suffix *ka[p]* is] also applied after feminine words ending in *i* or *ū* and after words ending in *r*” (*Aṣṭādhyāyī* 5.4.153) (HNV 1078). Thus, *prthu-śronyāḥ* should read *prthu-śronikāḥ*.

*nandālayam sa-valayā vrajatīr virejur
vyālola-kuṇḍala-payodhara-hāra-śobhāḥ ||
(vasanta-tilakā)*

gopyah—the cowherd ladies; *su-mṛṣṭa*—bright (“very clean”); *mani*—[are studded with] jewels; *kuṇḍala*—whose earrings; *niṣka*—[there are] *niṣkas* (golden ornaments for the neck or the chest); *kanṭhyah*—on whose necks; *citra-ambarāḥ*—whose garments are amazing (or colorful); *pathi*—on the path; *sikhā*—from the tips (of the braids); *cyuta*—fallen; *mālyā*—of flowers; *varsāḥ*—on whom there are showers (or because of whom there are showers) (or who showers); *nanda-ālayam*—to Nanda’s abode; *sa-valayāḥ*—who have bangles; *vrajatīḥ*—while going (*vrajatyah*); *virejuh*—were especially resplendent; *vyālola*—dangling; *kuṇḍala*—[is due to] earrings; *payāḥ-dhara*—on the breasts; *hāra*—[and is due to] necklaces; *śobhāḥ*—whose resplendence.

*gopyah su-mṛṣṭa-mani-kundala-niṣka-kanthyah citrāmbarāḥ sikhā-
cyuta-mālyā-varṣāḥ sa-valayāḥ vyālola-kuṇḍala-payodhara-hāra-
śobhāḥ nandālayam vrajatīḥ pathi virejuh.*

The cowherd ladies looked especially glamorous while going to Nanda’s house. Their gem-studded earrings were polished, they wore golden pendants, they engendered showers of flowers, falling from the tips of their braids, they had colorful clothes, they wore bangles, and their splendor was enhanced by the necklaces on their breasts and by dangling earrings.

Śrīdhara Svāmī—“The cowherd ladies were gorgeous on the way (*pathi*), while going (*vrajatīḥ* = *vrajantyah*) to Nanda’s residence.”

The ladies had earrings that shone (*su-mṛṣṭa* = *ujjvalita*) and that were made of jewels (*mani* = *mani-maya*), had pendants on their necks (*niṣka-kanṭhyah* = *padakāni kanṭheṣu yāsāṁ tāḥ ca*), had showers of flowers falling from their *sikhās* (*sikhā-cyuta-mālyā-varṣāḥ* = *sikhābhyaḥ cyutāni mālyā-varṣāṇi yāsāṁ tāḥ*), were adorned with bangles (*sa-valayāḥ* = *karikāṇa-bhūṣitāḥ*), and had resplendence (*śobhā*) due to dangling earrings, and so on.

Viśvanātha Cakravartī—Nonsatiated, on account of an abundance of *bhakti*, Śukadeva describes them again although they had been described. *Śikhā*, in the plural, means: *dhammilāgrāṇi* (tips of the braids). *Vrajatīḥ* stands for *vrajantyāḥ* (while going).

Sanātana Gosvāmī—He describes them again because of a special *bhakti*. *Śikhā* is in the plural and means *dhammilāgrāṇi*. The rest was explained by Śrīdhara Svāmī. Alternatively, “the showers of their flowers were falling from the tips of their braids (*śikhās*) onto the path (*pathi*),” by going quickly.

Moreover: “They had glamor due to dangling earrings and due to necklaces on the breasts (*vyālola-kundala-payodhara-hāra-sobhāḥ* = *vyālolaiḥ kūndalaiḥ payodhara-vartibhiḥ hāraiḥ ca śobhā yāsām*).”

“They shone, that is, they were resplendent, in a special way (*virejuḥ* = *viśeṣataḥ rejuḥ* = *viśeṣataḥ aśobhanta*) just by going (*vrajatīḥ* = *vrajantyāḥ eva*) to Nanda’s house.” The drift is: Their bodies and ornaments magnificent, the ladies were especially magnificent with their love for Nanda’s son.

Jiva Gosvāmī—He describes them again because of a special *bhakti*. *Śikhā* is in the plural and means *dhammilāgrāṇi*.

“They were resplendent in a special way (*virejuḥ* = *viśeṣataḥ rejuḥ*) just by going (*vrajatīḥ* = *vrajantyāḥ eva*) to Nanda’s house.” The gist is: Their bodies, ornaments and so on were sublime in hundreds of ways, plus the ladies were especially sublime because their love for Nanda’s son.

Baladeva Vidyābhūṣana—Their chests were splendid because of jewel-studded pendants (*niṣka-kanthyāḥ* = *ratna-padaka-śobhitavaksasah*).

“The cowherd ladies rained flowers, which were falling from the tips of their braids (*śikhā-cyuta-mālyā-varṣāḥ* = *dhammilāgrebhyāḥ cyutāni mālyāni varṣanti iti tāḥ*).” The scene is fancifully imagined (*utpreksyate*) as follows: The tips of the braids, joyful because of the motion, offered flowers to the feet. (This is an implied *utprekṣā* ornament (fanciful assumption).)

The residence is Nanda's (*nandālayam* = *nandasya ālayam*): Its pillars are made with *vaidūrya* gems and other jewels—by the etymological derivation: *āliyate mano 'smi*, “Ālaya means: The mind is embraced in this”—, it has a multitude of golden eaves, it has lattices studded with diamonds and other precious stones, its rooftop glitters because of crystals, it is resplendent with many large open arbors, its enclosure is beautiful because of many copings, it is a quadrangular place that touches the halo of the moon on account of many stories, it has many waving colorful flags, it has a beautiful recreational grove, it is a place crowded with charming people so that it is like a well of jewels, it is located on the Yamunā's bank, and it sustains the splendor of the homes of the foremost cowherds. That is the real meaning, because it is the king's residence, because it is the Lord's domicile, and because of Brahmā's statement: *cintāmaṇi-prakara-sadmasu kalpa-vṛksa-laksāvṛteṣu, surabhīr abhipālayantam*, “[I worship Govinda,] who is tending Surabhi cows in *cintāmaṇi*-filled abodes that are screened by hundreds of thousands of wish-fulfilling trees” (*Brahma-saṁhitā* 5.29).⁶⁶

Anvitārtha-prakāśikā—The ladies' earrings were studded with jewels and were rendered stain-free (*su-mṛṣṭa-maṇi-kundala* = *nirmalī-kṛtāni maṇi-mayāni kundalāni yāsām*).

10.5.12

*tā āśiṣah prayuñjānāś ciram pāhīti bālakē |
haridrā-cūrṇa-tailādbhiḥ siñcantyo janam ujjaguh ||*

tāḥ—those ladies; *āśiṣah*—wishes (or blessings); *prayuñjānāḥ*—while setting forth (or in order to set forth); *ciram*—a long time; *pāhi*—may You protect; *iti*—thus; *bālakē*—as regards the babe; *haridrā-cūrṇa*—turmeric powder; *taila-adbhīḥ*—with water [mixed with] oil; *siñcantyah*—while sprinkling; *janam*—people (or *ajanam*—to the birthless one); *ujaguh*—sang intensely (or loudly).

(*tvarīm*) *ciram pāhi iti tāḥ (gopyah sūtikāntar-grhe praviṣya) bālakē
āśiṣah prayuñjānāḥ (babhūvuh. tataḥ bahir niḥṣṛtya) haridrā-cūrṇa-*

66 There is another grandiose description of Nanda's palace in Gokula in *Brahma-vaivarta Purāṇa* (4.10.15-20).

tailādbhiḥ (mithah) janam siñcantyah ujjaguh.

{*athavā:* (*tvam*) *ciram pāhi iti(-ādi-)āśīsaḥ bālakē tāḥ (gopyah)*
prayuñjānāḥ haridrā-cūrṇa-tailādbhiḥ (mithah) siñcantyah
(maṅgalārtham) ajanam (harim) ujjaguh.}

Baladeva Vidyābhūṣaṇa—

tāḥ (sūtikā-ṛghāṁ praviśya rāja-putratvāt yuva-rājaḥ bhūtvā nah)
ciram pāhi iti āśīsaḥ prayuñjānāḥ (tataḥ bahir nirgamya) haridrā-
cūrṇa-tailādbhiḥ (mithah) janam siñcantyah ujjaguh.

Those ladies sang intensely while declaring their wishes concerning the boy: “Protect for a long time,” while sprinkling water mixed with oil and turmeric on one another.

Alternatively: **They sang loudly while uttering blessings to the boy: “Protect Him for a long time,” and sprinkled turmeric liquids on one another.**

Śrīdhara Svāmī—“While they sprinkled people (*janam siñjantyah*).” Or else: “They sang loudly to the Lord, the birthless one (*ajanam ujjaguh*).”

Viśvanātha Cakravartī—Upon entering the maternity room, they said: “Protect for a long time (*ciram pāhi iti*).” The idea is: “... once You become king.” In the reading *jīva* (*ciram jīva*, “May You live long”), there is a rise of *vātsalya-bhāva*. Therefore, after going outside, “while reciprocally sprinkling (*siñcantyah = parasparam siñcantyah*) people (*janam*) with turmeric and so on, they loudly sang (*ujjaguh = uccaiḥ jaguh*).”

Sanātana Gosvāmī—“Protect for a long time (*ciram pāhi*).” Through the ingeniousness of this statement, they wish Him a long life and request His compassion and so on with respect to themselves.⁶⁷

67 Nonetheless, the verse has a double meaning, as Śrīdhara Svāmī pointed out: The cowherds are addressing Viṣṇu. This is made clear in verses 10.5.15-16. Thus, as a pun, the words “Protect for a long time” are

The suffix *ka* (in *bālaka*) has the sense of *alpa* (small). *Atyanta-bālyād iti bālakah*, “A little boy is so called because of utter boyishness.” That was appropriately said to Him then. Alternatively: “although He was an infant,” and so they spoke only because of their friendly nature. In truth, however, *bālaka* is derived as: *bālah kah brahmā api yasya*, “He in relation to whom Brahmā (*ka* = *brahmā*) is a kid (*bāla*),” given that Kṛṣṇa is Parameśvara.

“Always protect us. Never leave us.” In this way “They sang (*ujjaguh*) to the Lord (*ajanam* = *bhagavantam*),” which means either “they glorified His names loudly by combining songs,” or “they sang songs about Bhagavān.” Concerning *ajanam*: Even though there is no material birth, the reason for those ladies’ profuse love for singing loudly is intimated because of His taking birth with reference to Śrī Yaśodā.

In the reading *jīva*, some paternal aunts and elder ladies uttered blessings (*āśiṣah prayuñjānāḥ* = *āśiṣah prayuñjānāḥ babhūvuh*): *ciram jīva*, “May You live long.” It is understood that other ladies too sang loudly.

Jīva Gosvāmī—“Protect for a long time (*ciram pāhi*).” This is a statement expressive of their complete happiness, and so it’s understood that they wanted Him to show affection to them and to endow them with all types of excellence.

The suffix *ka* (in *bālaka*) has the sense of *alpa* (small). *Atyanta-bālyād iti bālakah*, “A little boy is so called because of utter boyishness.” That was appropriately said to Him then. Alternatively: “although He was an infant,” hence they spoke simply by the nature of love.

“They sang (*ujjaguh*) to the Lord (*ajanam* = *bhagavantam*),” which means either “They loudly glorified Him for the sake of the boy’s auspiciousness, or “They glorified Him in such a way that there was an uninterrupted series of auspicious songs for the sake of the boy’s auspiciousness.”

However, the reading *jīva* is a statement of their full-blown compassion. And this sheds light on their state of mind.

addressed to Viṣṇu: “Protect the child for a long time.”

Krama-sandarbhā—*Ajanam* denotes Viṣṇu. They sang... for auspiciousness.

Baladeva Vidyābhūṣāṇa—“They sang auspicious words (*ujjaguh* = *marigalāni jaguh*) while they set forth their wishes upon entering the maternity room: “Protect us for a long time... once You become a crown prince, due to being the son of the king,” and also after going outside while they sprinkled people (*janam*) with water mixed with oil that had the fragrance of turmeric (*haridrā-cūrṇa-tailādbhiḥ* = *haridrā-cūrṇa-sugandhi-taila-samprktābhiḥ adbhiḥ*).” Others interpret the text as: “They sang to Hari, the birthless one (*ajanam*).”

Anvitārtha-prakāśikā—In regard to *adbhiḥ*, the absence of ‘a’ at the end of the compound is poetic license.⁶⁸

10.5.13

*avādyanta vicitrāṇi vāditrāṇi mahotsave |
krṣṇe viśveśvare 'nante nandasya vrajam āgate ||*

avādyanta—were played; *vicitrāṇi*—various (or wonderful); *vāditrāṇi*—musical instruments (“by means of which there is playing [music]”); *mahā-utsave*—during a great festival (or *maha-utsave*—during a festival during a festival); *krṣṇe*—when Kṛṣṇa; *viśva-īśvare*—the master of the world; *anante*—who is unlimited; *nandasya vrajam*—to Vraja, which belongs to Nanda (or to Nanda’s cowherd village); *āgate*—who had arrived.

krṣṇe viśveśvare anante nandasya vrajam āgate (sati) vāditrāṇi vicitrāṇi mahotsave (vādakaiḥ) avādyanta.

68 The rule is: *rk-pathi-pur-apah*, “The letter *a* is applied [at the end of a compound] after the words *rc* (verse of praise to a deity), *pathin* (path, road), *pur* (city), and *ap* (water)” (HNV 1062) (*rk-pūr-ab-dhūḥ-pathām ānakṣe, Aṣṭādhyāyī 5.4.74*). Thus *haridrā-cūrṇa-tailādbhiḥ* should read: *haridrā-cūrṇa-tailāpaiḥ*. The word *adbhiḥ* would be proper if it were by itself: *ap* changes to *ad* when *bh* follows (*apo do bhe*, HNV 212).

When the master of the universe, Kṛṣṇa, who is unlimited, came down to Nanda's Vraja, wonderful instruments were played during a great festival.

Viśvanātha Cakravartī—They were played (*avādyanta*) in the three worlds because Kṛṣṇa is the master of the universe (*viśveśvare* = *viśvasya iśvare*). An infinite number of those instruments were played because He is unlimited (*ananta*).

Sanātana Gosvāmī—“The musical instruments (*vāditrāni*) were played (*avādyanta*)...” by musicians. There were many kinds (*vicitrāni*) of instruments. It is said:

tataṁ viñādikarṁ vādyam ānaddhārṇ murajādikam |
varṇādikarṁ tu śuṣiraṁ kāṁsyam tālādikarṁ ghanam ||

“Lutes and other musical instruments are expansive, *murajas* and other drums are tied, flutes are hollow, and cymbals, made of brass, are thick.”

Thus, there were four kinds. Or, since each instrument was wonderful, in terms of sound, they were *vicitrāni* (amazing).

Alternatively, “They resounded by themselves.” The reason for that is *mahotsave* (during a big festival). And the reason for that is Kṛṣṇa is unlimited (*anante* = *aparicchinne*).

Jīva Gosvāmī—“They were played (*avādyanta*) by musicians”: *vādakaiḥ* needs to be added. The instruments were manifold (*vicitrāni*): *tataṁ viñādikarṁ...* (see above). Thus they were fourfold. They were wonderful (*vicitrāni*) because every instrument was wonderfully played and because all the instruments were wonderfully in sync. Or the sense of *avādyanta* is: When the musical instruments in Vraja were being played, all the instruments in the world played by themselves and were played by people. The reason for that is *mahotsave* (during a big festival), meaning it was a featal (*utsava*) on top of another festival (*maha*).

And the reasons for that are *kṛṣṇe viśveśvare* and so on: “when

Kṛṣṇa, the Lord, who has descended in person as one whose glories attract everyone, who is the master of everything (*viśveśvare = sarva-prabhau*), who is unlimited (*anante = aparicchinne*)—because of the might of and the sweetness of His nature—, and who had attained (*iyusi*) Nanda’s Vraja,” the topmost place suitable for Him since it is a nectar ocean of the highest bliss of love (*premāmanda*)... The sense is: He makes one go there. Sometimes the reading is *āgate* instead of *iyuṣi*.

Krama-sandarba—They were played in the three worlds. The reason for that is *kṛṣṇe* and so on. *Nandasya vrajam* (Nanda’s Vraja) signifies that it is suitable for His cherished pastimes on account of *prema*, which has attained a high level.

Baladeva Vidyābhūṣaṇa—They were played in the universe because Kṛṣṇa is the master of the universe (*viśveśvare*); they were infinite because He is unlimited (*ananta*); and they were wonderful (*vicitrāṇi*).

10.5.14

*gopāḥ parasparam hrṣṭā dadhi-kṣīra-ghṛtāmbubhiḥ |
āsiñcanto vilimpanto navanītaiḥ ca cikṣipuḥ ||*

gopāḥ—the cowherds; *parasparam*—one another; *hrṣṭāḥ*—who were rapturous; *dadhi*—yogurt; *kṣīra*—cream; *ghṛta*—ghee; *ambubhiḥ*—with water; *āsiñcantaḥ*—while sprinkling; *vilimpantaḥ*—while smearing; *navanītaiḥ*—with fresh butter; *ca*—and; *cikṣipuḥ*—they threw.

Sanātana Gosvāmī / Jīva Gosvāmī—

*gopāḥ hrṣṭāḥ (santah) dadhi-kṣīra-ghṛtāmbubhiḥ parasparam
āsiñcantaḥ navanītaiḥ ca (parasparam) vilimpantaḥ (parasparam)
cikṣipuḥ.*

Bhaktisiddhānta Sarasvatī—

*hrṣṭāḥ gopāḥ dadhi-kṣīra-ghṛtāmbubhiḥ navanītaiḥ ca parasparam
āsiñcantaḥ vilimpantaḥ cikṣipuḥ.*

Gaṅgā Sahāya (*Anvitārtha-prakāśikā*)—
*hrṣṭāḥ gopāḥ dadhi-kṣīra-ghṛtāmbubhiḥ parasparam āsiñcantah
 navanītaiḥ (mukham) vilimpantah ca cikṣipuh.*

The cowherds were overjoyed: They thoroughly sprinkled each other with water, yogurt, cream, and ghee, besmeared one another in special ways with fresh butter, and made each other slip.

Viśvanātha Cakravartī—They made one another fall (*cikṣipuh* = *skhalayāmāsuh*) on slippery soil by force so that they would be covered with goo.

Sanātana Gosvāmī—Being overjoyed (*hrṣṭāḥ* = *hrṣṭāḥ santah*), they hurled yogurt and so on. Or they hurled each other (*cikṣipuh* = *anyonyam eva praksiptavantaḥ*) here and there by force while sprinkling one another (*parasparam*) fully (*āsiñcantah* = *samyak siñcantah*) with yogurt and so on and while smearing one another in special ways (*vilimpantah* = *višeṣetah limpantah*) with fresh butter.

Jīva Gosvāmī—(Additions are underlined.) “Being overjoyed (*hrṣṭāḥ* = *hrṣṭāḥ santah*), they made one another slip (*cikṣipuh* = *parasparam skhalayāmāsuh*) on slippery soil—either by force or in such a way that they were fully covered—while sprinkling one another (*parasparam*) fully (*āsiñcantah* = *samyak siñcantah*) with yogurt and so on and smearing one another in a special way (*vilimpantah* = *višeṣetah limpantah*) with fresh butter.”

Baladeva Vidyābhūṣāṇa—They threw (*cikṣipuh*) each other on the ground for fun. The drift is they could not get up anymore because the ground was covered with yogurt and fresh butter.

Anvitārtha-prakāśikā—“Smearing each other’s faces (*vilimpantah* = *mukham vilimpantah*) with fresh butter, they made one another fall (*cikṣipuh* = *pātayāmāsuh*).”

10.5.15-16

nando mahā-manas tebhyo vāso 'laṅkāra-go-dhanam |

*sūta-māgadha-vandibhyo ye 'nye vidyopajīvinah ||
tais taiḥ kāmair adinātmā yathocitam apūjayat |
viṣṇor ārādhanārthāya sva-putrasyodayāya ca ||*

nandah—Nanda; *mahā-manāḥ*—whose mind is exalted (or big-hearted); *tebhyaḥ*—to them (i.e. to the cowherds); *vāsah*—garments; *alaṅkāra*—ornaments; *go*—cows; *dhanam*—wealth; *sūta-māgadha-vandibhyah*—to the *sūtas*, the *māgadhas*, and the *vandins* (for the definitions, see *Bhāvārtha-dīpikā* 10.5.5); *ye anye*—which others; *vidyā-upajīvinah*—whose means of living is education;

taiḥ taiḥ kāmaiḥ—by means of those various desired things; *adina-ātmā*—noble-minded Nanda (“who has a noble heart”) (or “whose nature is noble”); *yathā-ucitam*—as is suitable; *apūjayat*—worshiped (i.e. honored); *viṣṇoh ārādhana-arthāya*—for the sake of the goal of worshiping Viṣṇu (i.e. for the sake of satisfying Viṣṇu); *sva-putrasya*—of his son; *udayāya*—for the prosperity; *ca*—and.

*nandah mahā-manāḥ adinātmā viṣṇoh ārādhanārthāya sva-putrasya
udayāya ca tebhyaḥ (gopebhyaḥ gopibhyaḥ ca) sūta-māgadha-
vandibhyah (ca) vāsah alaṅkāra-go-dhanam (prādāt). ye anye
vidyopajīvinah (bhavanti, te yān yān kāmān ayācanta,) taiḥ taiḥ
kāmaiḥ (tān anyān api) yathocitam apūjayat.*

{*kimvā: nandah mahā-manāḥ viṣṇoh ārādhanārthāya sva-putrasya
udayāya ca tebhyaḥ (gopebhyaḥ ca) sūta-māgadha-vandibhyah
(ca) ye anye vidyopajīvinah (bhavanti, tebhyaḥ ca yaiḥ yāni yācitāni
tebhyaḥ ca) taiḥ taiḥ kāmaiḥ (saha) vāsah alaṅkāra-go-dhanam
yathocitam (prādāt. evaṁ saḥ) adinātmā (tān sarvān) apūjayat.*}

Jīva Gosvāmī—

*nandah adinātmā mahā-manāḥ tebhyaḥ (gopebhyaḥ gopibhyaḥ ca
tathā) sūta-māgadha-vandibhyah (ca) ye (ca) anye vidyopajīvinah
(tebhyaḥ api) viṣṇoh ārādhanārthāya sva-putrasyodayāya ca vāsah
alaṅkāra-go-dhanam (prādāt). taiḥ taiḥ kāmaiḥ (saha punaḥ ca
ye ye svairam prārthitāḥ tat-tat-kāma-dāna-pūrvakam sarvān tān)
yathocitam apūjayat.*

To satisfy Viṣṇu and to promote his son's prosperity, noble-minded and big-hearted Nanda gave clothing, ornaments, cows and wealth to the cowherds and to the sūtas, māgadhas, vandins, professional singers, musicians, and others. He suitably honored them all and provided them with whatever they asked for.

Śrīdhara Svāmī—“They gave them (*tebhyaḥ* = *tebhyaḥ prādāt*) garments and so on.” “He worshiped others too (*apūjayat* = *anyān api apūjayat*), in accordance with the suitability (*yathocitam*).”

Viśvanātha Cakravarti—“Nanda, whose heart is very magnanimous (*mahā-manāḥ* = *mahodāra-manāḥ*), gave.” He also gave to those whose means of living (*vidyopajivināḥ*) are either dancing, singing, playing music, weaponry, the scriptures, and so on (*vidyā* = *vidyāḥ* = *nṛtya-gīta-vāadya-śastra-śāstrādyāḥ*).

He gave them whatever they asked for (*taiḥ taiḥ* = *yān yān ayācanta*, *taiḥ taiḥ kāmaih*). The sense of *yathocitam* is: “without transgressing etiquette, the status in terms of education, and so on.”

With the words *viṣṇor ārādhanārthāya sva-putrasyodayāya*, Śukadeva talks about the benefit of giving: The goal of worshiping Viṣṇu is to obtain Viṣṇu's satisfaction (*viṣṇoḥ ārādhanārthāya = viṣṇoḥ ārādhanasya arthaḥ viṣṇu-santoṣah tasmai*). He also mentions the benefit of that: for prosperity (*udaya* = *abhyudaya*) of his son (*sva-putrasya*).

The gist is that Nanda had this resolve: “By giving, Viṣṇu will be pleased. By pleasing Viṣṇu, my son will be prosperous.” Because of *ca* (and), the sense is: “also to make the protectors of the directions and of the nine planets pleased with my son.”⁶⁹

Sanātana Gosvāmī—The connection is understood as follows: *tebhyaḥ gopebhyaḥ gopi-janabhyāḥ ca tathā sūta-māgadha-vandibhyāḥ ca*, “Nanda gave garments and so on to those *gopas* and *gopis*, and to the *sūtas*, *māgadhas*, *vandins*, and so on,” not to

69 In Vedic culture, the nine planets are: Mercury, Venus, Mars, Jupiter, Saturn, the sun, the moon, Rahu, and Ketu (Monier-Williams). But *ca* is already connected with *sva-putrasyodayāya*, unless *sva-putrasyodayāya* is taken as a *bahuvrihi* adjective of *ārādhanārthāya*.

mention the singers, musicians, and so on (*ye anye vidyopajīvinah = ye anye gāyaka-vādakādayah, tebhyaḥ api*).” Wealth (*dhanam*) denotes gold, silver, and so on.

Concerning *mahā-manāḥ* (big-hearted), the repetition (*mahā-manāḥ* is also seen in text 10.5.1) is made to convey the ideas that Nanda is most magnanimous and knows what people want. The rest was explained by Śrīdhara Svāmī.

Or, with *taiḥ* and so on Śukadeva says Nanda gave to the *vidyopajīvin* and to others (*anye*), the wretched and so on. However, he did not only give those various things, he also honored these persons in many ways, and also worshiped (*apūjayat*) everyone, including the Brāhmaṇas. In addition: *yathocitam* (properly), that is, by fulfilling their various desires in accordance with *jāti* (class within a caste), *vidyā* (education), and so on,” since Nanda has a magnanimous nature on account of being noble-minded (*adīnātmā = adinatvād udāra-svabhāvah*).

Alternatively: “He honored them with incredible things (*taiḥ taiḥ = anirvacanīyah*), which are out of the reach of *ātmārāmas* and so on.” The sense is he made Bhagavān submissive through his son, his wife, and others. “He honored them because of desires (*kāmaih = kāmaih hetubhiḥ*)” with a view to to make the Lord submissive, but not to portray desirelessness, as in the case of those dedicated to *jñāna*, because such desires are worthy of being put on the heads of those desireless individuals. The word *kāmaih* is in the plural either because there is a bunch of them or because he has high regard for them. With *vishnoḥ* and so on, Śukadeva mentions those desires of his: “for the sake of Śrī Viṣṇu’s satisfaction (*viṣṇor ārādhanārthāya = śrī-viṣṇu-santosārtham*) and (ca) for the prosperity of his son (*svaputrasya udayāya*).” The sense is: “for the sake of auspiciousness in this world and in the next.”

Another explanation is: Nanda gave for the sake of the goal of life (*artha = puruṣārtha*) which is the worship of Viṣṇu, and for the sake of his son’s eminence (*udaya = utkarṣa*), because he was totally dedicated.

In truth, however, Nanda gave for the sake of his son’s eminence, which is the result (*artha = phala*) of worshiping Viṣṇu. (Here *ārādhanāya* is an adjective of *udayāya*.)

Jīva Gosvāmī—The words starting from *nandah* form one set of two verses. The syntactical connection is: *tebhyaḥ gopebhyāḥ gopibhyāḥ ca tathā sūta-māgadha-vandibhyāḥ ca ye ca anye vidyopajīvināḥ tebhyaḥ api vāsaḥ alaṅkāra-go-dhanam prādāt*, “He eminently gave garments, ornaments, cows, and wealth to those *gopas* and *gopis*, to the *sūtas*, *māgadhas* and *vandins*, and to others, such as singers and musicians (*vidyopajīvināḥ* = *gāyaka-vādakādayāḥ*).” *Prādāt* (he eminently gave) needs to be added. *Dhanam* (wealth) means gold, silver, and so on.

His heart is inherently magnanimous (*adīnātmā* = *svataḥ eva udāra-cittah*), but at this time he was *mahā-manāḥ*. Thus there is a repetition (on two counts)⁷⁰ with an intense desire to express his qualities of *audārya* (magnanimity) and *vijñatvam* (being wise), as one who is *śrī-kṛṣṇa-manāḥ*, just like it was said.⁷¹ He was not satisfied just by giving: he gave whatever they wanted.

The next syntactical connection is: *taiḥ taiḥ kāmaiḥ saha punah ca ye ye svairam prārthitāḥ tat-tat-kāma-dāna-pūrvakarāḥ sarvān tān yathocitam apūjayat*, “Whatever they spontaneously requested, along with various desired things, Nanda worshiped all these persons appropriately—that is, in accordance with position in society (*jāti*), age, and learning—by providing those various desired things,” and honored them by prompting them to accept garlands, sandalwood paste, and betel nut.

The words *viṣṇor ārādhānarthaḥ* *sva-putrasyodayāya ca* modify the giving (and not the sentence with the verb *apūjayat*). “Nanda gave to satisfy Viṣṇu, which is the goal, the result (*artha* = *phala*), of worshiping Him (*yo ’rthaḥ phalam, tat-santosas tad-artham*), and for the sake of his son’s prosperity (*udayāya ca* = *abhyudayāya ca*).” The gist is Nanda had this resolve: “By this act of giving, let Viṣṇu be pleased, and thereby the best will happen to my son.”

Baladeva Vidyābhūṣaṇa—Situated on a divine seat in his house, a big assembly studded with jewels, Nanda, whose sides were adorned by his relatives and by his friends, who was resplendent like the king

70 Śrīdhara Svāmī glossed *mahā-manāḥ*, in verse 10.5.1, as *udāra-cittah*.

71 In *Laghu-vaiṣṇava-toṣṇi* (10.5.1-2), Jīva Gosvāmī analyzed the word *mahā-manāḥ* as: (1) *mahān śrī-kṛṣṇa eva mano yasya*, “whose heart is the great one, Śrī Kṛṣṇa,” and (2) *mahat mano yasya*, “whose heart is grand.”

of gods, and who is big-hearted (*mahā-manāḥ*), gave to those *gopas*, to the *sūtas*, and to others.

The sense of *yathocitam* is: “without transgressing the level of education, etc.” Or *yathocitam* means he gave things with his hands to those worthy of honor, and to others through the servants.

The verb *apūjayat* (he worshiped) means *satkṛtavān* (he honored).

10.5.17

*rohiṇī ca mahā-bhāgā nanda-gopābhinanditā |
vyacarad divya-vāsah-srak-kaṇṭhābharaṇa-bhūṣitā ||*

rohiṇī—Rohiṇī; *ca*—and; *mahā-bhāgā*—whose good fortune is huge (or who has a big *anśa*, i.e. Saṅkarṣaṇa); *nanda-gopa*—by Nanda the cowherd (or by Nanda and the cowherds); *abhinanditā*—who greeted; *vyacarat*—wandered; *divya*—divine; *vāsah*—with garments; *srāj*—garlands; *kaṇṭha-ābharaṇa*—and neck ornaments; *bhūṣitā*—adorned.

rohiṇī mahā-bhāgā nanda-gopābhinanditā divya-vāsah-srak-kaṇṭhābharaṇa-bhūṣitā ca (satī) (mahotsava-karmārthaṁ samāja-tantri-jana-sammānanāya vā) vyacarat.

Rohiṇī, who is very fortunate, was greeted by Nanda and other cowherds. Adorned with divine garments, garlands and neck ornaments, she wandered through the crowd.

Viśvanātha Cakravartī—She is very fortunate (*mahā-bhāgā*), that is, she is more fortunate than all other wives of Vasudeva because she participated in the festival of Śrī Kṛṣṇa’s childhood pastimes.

She was greeted by King Nanda (*nanda-gopa* = *nanda-gopena* = *nanda-rājena*): *Amara-koṣa* states: *gopo bhūpe ’pi*, “Gopa also means king.”⁷² [For example, Nanda might have said to her:] “This son of mine came into existence only because of the auspiciousness

72 This quotation is not in modern editions of *Amara-koṣa*. Nevertheless, in *Viśva-koṣa*, *gopa* is given the sense of *nrpa* (king).

of your arrival.”

“She wandered” (*vyacarat*)... to greet other women who had come. Moreover: She was adorned (*bhūṣitā*) with divine garments and so on; they were given by Yaśodā and Nanda.

The gist is: On account of the bliss surrounding the festivity of Kṛṣṇa’s birth, she had already forgotten her husband’s sorrow, related to his confinement, and her own sorrow too, the feeling of separation from him.

Sanātana Gosvāmī—Here Śukadeva says Rohinī was treated with additional respect because of her sorrow arising from her feelings of separation from Vasudeva. She is very fortunate (*mahā-bhāgā*) because she is experiencing the āvirbhāva of the Lord; because she is never separated from Kṛṣṇa; and because she resides in Nanda’s cowherd village. Therefore she was greeted, that is, either she was treated very respectfully or she was gladdened (*abhinanditā* = *sammānitā*, *abhitah harṣitā vā*), by Nanda, who is a *mahā-rāja*, by the derivation of *gopa* as: *gāṁ prthivīṁ pāti iti go-pah* (he protects the Earth). Or *nanda-gopābhīnanditā* means she was delighted by Nanda and by the *gopas*.

Although she was unwilling because of the sorrow of separation from her husband, she was adorned (*bhūṣitā*) with divine garments, garlands and neck ornaments. Other items, of secondary importance, are also understood. The word *divya* (divine) is used because Yaśodā and others gave her the best clothes and so on, which were even better than their own.

The sense of *vyacarat* is: *itah tataḥ babhrāma*, “she wandered here and there,” because out of love she was busy in various ways during that big party. Only for this reason, there is no mention of the young toddler, who was put to sleep inside the home.

Jīva Gosvāmī—The name Rohinī is derived as: *rohayati janayati vraja-sukham tac-chilā iti rohinī*, “She has the habit of increasing the happiness of Vraja, therefore she is called Rohinī.”⁷³ The idea

73 The causative form is used here. The verbal root is *ruh janmani prādurbhāve ca* (to manifest; to appear). The suffix *[n]in[i]*, in the name Rohinī, is used in the sense of habit. The rule is: *ajātāv anupendropapade ninis tāccchilye* (*Hari-nāmāmrta-vyākaraṇa* 854).

is: Just now she has achieved the topmost eminence by making the etymology of her name come true.

“She too (*ca*) was very fortunate” (*mahā-bhāgā*): She had a special kind of good fortune because of the birth of her own son, who is like Him; because of the birth of Yaśodā’s son, in the sense that Yaśodā and Rohīṇī are best friends; because she attained the sweetness of His childhood pastimes; and because her good fortune is superior to that of Devakī and of other wives of Vasudeva.

“Being delighted (*abhinanditā* = *abhinanditā satī*) by Śrīmān Nanda and by the cowherds...” or by the king of Golula, known as Śrīmān Nanda,” since *Amara-koṣa* states: *gopo bhūpe ’pi*, “*Gopa* also has the sense of *bhūpa* (king).” Nanda might have said to her: “This son of mine has taken birth only because of auspiciousness, which has taken place simply because of your arrival.”

“... and being adorned (*bhūṣitā* = *manditā satī*) with divine garments and so on...,” while forgetting all sorrow upon experiencing the merriness with which they gave her those gifts. All those things were divine, meaning they can hardly be obtained by mortals.

“... she moved around (*vyacarat*).” The sense is: *itah tatah babhrāma*, “she wandered here and there.” She was busy in various ways during that big party, out of love. Only due to this, there is no mention of the very young little boy, who belongs to them and who was made to sleep inside their home.

10.5.18

*tata ārabhya nandasya vrajāḥ sarva-samṛddhimān |
hareḥ nivāsātma-guṇai ramākriḍam abhūn nrpa ||*

tatah ārabhya—beginning from that; *nandasya vrajāḥ*—Nanda’s Vraja; *sarva-samṛddhimān*—which is endowed with all opulences; *hareḥ nivāsa*—on account of His residing [there]; *ātma-guṇaiḥ*—because of the qualities of His own; *ramā*—of Lakṣmī (Rādhā); *ākriḍam*—a place of the pastimes; *abhūt*—became; *nrpa*—O king (Parīkṣit).

Viśvanātha Cakravartī—

*nrpa! hareḥ nivāsātma-guṇaiḥ nandasya vrajāḥ sarva-samṛddhimān
(sadā) tataḥ ārabhya (tu) ramākriḍam abhūt.*

Sanātana Gosvāmī—

nṛpa! (prāk svataḥ eva) sarva-samṛddhimān tataḥ (śrī-bhagavaj-janmanah) ārabhya nandasya vrajaḥ hareḥ nivāsātma-guṇaiḥ ramākriḍam abhūt.

Jīva Gosvāmī—

nṛpa! hareḥ nivāsātma-guṇaiḥ (prāk svataḥ eva) sarva-samṛddhimān nandasya vrajaḥ tataḥ ārabhya (tu) ramākriḍam abhūt.

Baladeva Vidyābhūṣaṇa—

nṛpa! hareḥ nivāsātma-guṇaiḥ nandasya vrajaḥ sarva-samṛddhimān (sarvadā eva) tataḥ (śrī-kṛṣṇa-janmanah) ārabhya ramākriḍam abhūt.

Gaṅgā Sahāya (*Anvitārtha-prakāśikā*)—

nṛpa! tataḥ (bhagavad-prādurbhāvād) ārabhya nandasya vrajaḥ sarva-samṛddhimān (jātaḥ, yataḥ) hareḥ nivāsātma-guṇaiḥ ramākriḍam abhūt.

Since then, O king, Nanda's Vraja, endowed with all types of excellence due to qualities of its own in terms of being Hari's abode, became a place for Ramā's pastimes.

Śrīdhara Svāmī—“Vraja became a place for Ramā’s pastimes (*ramākriḍam = ramā-ākriḍam = ramāyāḥ vihāra-sthānam*) owing to qualities in Vraja which manifest because of Hari’s presence, such as being a place that everyone likes (*harer nivāsātma-guṇaiḥ = hareḥ nivāsenā ye ātmani vraje guṇāḥ sarva-priyatvādayaḥ taiḥ*).”

Viśvanātha Cakravartī—Someone might think: “Kuvera, of all people, cannot fulfil people’s desires, so how could King Nanda do it?” Śukadeva responds to that here.

“Owing to qualities of its own, Vraja, Hari’s abode (*harer nivāsātma-guṇaiḥ = hareḥ nivāsa-bhūtasya ātmanah guṇaiḥ*), always endowed with all opulence (*sarva-samṛddhimān = sadā sarva-samṛddhimān*), became, right from that time (*tata ārabhyah = tata ārabhyah tu*), a place of pastimes of all types of excellence

(*ramākrīdam = ramā-ākrīdam = sarva-sampatteḥ krīdāspadam*).”

The import is: Given that every opulence had begun to sport in Nanda’s mansion, what desirable thing does not exist there?

Sanātana Gosvāmī—“How could fully decorating two hundred thousand cows at once, getting seven mountains of sesame seeds, adorning Vraja with innumerable cows, bulls, and so on, and giving numerous clothes, ornaments, and the rest be accomplished?” Śukadeva responds to that here.

Inherently fully endowed with all types of affluence (*sarva-samṛddimān*), all the cowherd villages (*vrajah = sarva-ghoṣah*) became, specifically from the time of the Lord’s birth (*tataḥ ārabhya = śrī-bhagavaj-janmanah ārabhya*), superior to Vaikuṇṭha as places for the superior pastimes of Mahā-Lakṣmī.

Why? *harer nivāśātmā-guṇaiḥ*, “because of its own qualities, given that Hari constantly resides there (*nivāsa = nivāseṇa = nitarāṁ vāseṇa*).” Thus, it can be conceived that Vraja contains wish-fulfilling trees and cows, abodes made of *cintāmani* gems, and so forth.

As regards *nṛpa* (O king), the gist is: “That is very difficult to obtain, even for emperors like you.” Or the vocative is said out of amazement.

Jiva Gosvāmī—(The first paragraph is the same.) “How could fully decorating two hundred thousand cows at once, getting seven mountains of sesame seeds, adorning Vraja with innumerable cows, bulls, and so on, and giving numerous clothes, ornaments, and the rest be accomplished?” Śukadeva responds to that here.

“At first, Vraja is inherently fully endowed with all opulence (*sarva-samṛddimān*) because of its own qualities, itself being Hari’s abode” (*harer nivāśātmā-guṇaiḥ = hareḥ nivāsa-bhūtaḥ yaḥ ātmā tasya svasya eva ye gunāḥ taiḥ*). The reasons for that are:

- The logic behind: *mathurā bhagavān yatra nityam sannihito hariḥ*, “Mathurā, where Lord Hari is forever present” (10.1.28),
- The śruti called *Gopāla-tāpanī*: *yo ’sau gopeṣu tiṣṭhati*, “that same one who remains among the cowherds” (*Gopāla-tāpanī Upaniṣad* 2.23),
- *jayati jananivāsaḥ*, “Jananivāsa is supereminent” (10.90.48),

► *priyān na indro gavām*, “May the Lord of cows be pleased with us” (10.26.25), and

► Śuka’s statement: *bhagavān gokuleśvarah*, “the Lord, the master of Gokula” (10.10.39).

“But beginning from that birth of His (*tata ārabhyah = tat tasya janmārabhya tu*), Vraja became the place of Ramā’s pastimes,” in terms of being worthy of being served by the Lord’s eternal beloveds, in accordance with *Brahma-saṁhitā*:

cintāmani-prakara-sadmasu kalpa-vrkṣa-
lakṣāvṛteṣu surabhī abhipālayantam |
lakṣmī-sahasra-śata-sambhrama-sevyamānam
govindam ādi-puruṣam tam aham bhajāmi ||

“I worship Govinda, who is tending Surabhi cows in *cintāmani*-filled abodes that are screened by hundreds of thousands of wish-fulfilling trees and who is served with high regard by hundreds of thousands of Lakṣmīs.” (*Brahma-saṁhitā* 5.29)

On account of defeating, in reference to the verse beginning *nāyam śriyah*,⁷⁴ the Śrī of Vaikuṇṭha and on account of excluding all other women, including the women of Svarga, the real meaning is: “Vraja became a place of pastimes also because of the *āvirbhāva* at that time of the *devīs* of Vraja, who are the form of the topmost Ramās, and also of Śrī Rādhā who, among them too, is counted as the topmost Ramā.”

Moreover, if this simple syntactical connection is made: *tataḥ ārabhya nandasya vrajāḥ sarva-samṛddhimān (san) hareḥ nivāsātma-guṇaiḥ ramākṛidam abhūt*, where *ramākṛidam* is considered as an adverb (“Vraja existed in such a way that it was a place of pastimes for Ramā”), the real meaning is still applicable: *tad ārabhya tasya vrajāḥ sarva-samṛddhimān āśit*, “Since then, His Vraja became

74 “While dancing in the Rāsa festival, the cowherd girls got their wish when their throats were held by His pole-like arms. This favor was never bestowed upon Lakṣmī, though she is exceedingly fond of Him, nor on the women of heaven, whose radiance has the scent of lotuses, and so how could it possibly be bestowed on other women?” (*Bhāgavatam* 10.47.60)

endowed with all opulence.” But should the statement be made just like that?

What is as if impossible in a place where even *cintāmaṇi* houses and so on are connected to a secret pastime? We shall elaborate upon that pastime in the twenty-eighth chapter.

While we are on the topic: The births of the *devīs* of Vraja too, which are like those of Bhagavān, are implied (by the word *ramā*). Other meanings of the text are rejected. For instance, in light of the words *ramākrīḍa* and *sarva-samrddhi*, the text would have the fault of *paunaruptyam* (useless repetition) if *ramā* were given the sense of *samrddhi* (opulence). If being a place of the pastimes of another Ramā were meant, that would be the fault called *prasiddhi-vicayuti* (contrary to the convention),⁷⁵ and the word *ātman* in *harer nivāsātma-guṇaiḥ* would be the fault called *vaiyārthyam* (useless) (or *vyartham*).

Baladeva Vidyābhūṣana—The birth of Lord Kṛṣṇa in Vraja from King Śrī Nanda has been told in a secret way. The birth of His beloveds such as Śrī Rādhā also took place there from Vṛṣabhānu and others. In this verse, Śukadeva mentions it in the same way.

“Nanda’s Vraja became, since the time of Śrī Kṛṣṇa’s birth (*tataḥ ārabhya = śri-krṣṇa-janmanah ārabhya*), a place of the pastimes (*ākṛīḍam = vihārāspadam*) of Śrī Rādhā and others (*ramā = ramānām = śri-rādhādīnām*).”

The drift is: “The birth of these *gopīs* occurred after His.” Śukadeva will mention later on, with *śriya ekānta-vallabham* (10.33.15) (10.33.14 in the BBT edition), that these ladies are Ramās. In the commentary on the Pañcādhyāyī, we will assert that they are *mahā-ramās*.⁷⁶ These *gopīs* are foremost insofar as Śrī Rādhā Devī

75 What Jīva Gosvāmī calls *prasiddhi-vicayuti* is called *prasiddhi-tyāga* in *Bhakti-rasāmṛta-śesa* (5th chapter), *prasiddhi-hata* in *Sāhitya-darpana* (7.75), and *prasiddhi-dhūta* in *Alarikāra-kaustubha* (10.72; 10.95-96).

76 In *Sārārtha-darśini* (10.29.3) Viśvanātha Cakravartī says the *gopīs* are Ramās and Rādhā is the topmost Ramā. Moreover, since ‘Viśnu’ can signify ‘Kṛṣṇa’ (*Vaiṣṇava-toṣaṇī* 10.1.2), it follows that ‘Ramā’ can denote ‘Rādhā’. Incidentally, in *Gopala-campū*, Jīva Gosvāmī writes: *sā khalu śri-krṣṇa-janma-varṣānantara-varṣe sarva-sukha-satre rādhā-nāmni nakṣatre jāteti rādhābhidhiyate*, “During the year following the year of Śrī Kṛṣṇa’s birth, She was born during the constellation named Rādhā, which is a session of

is among them and because of the statement in *Brahma-saṁhitā*: *cintāmani-prakara-sadmasu kalpa-vrkṣa* (see *Laghu-vaiṣṇava-toṣanī* above).

Hence, why would the gifts of seven mountains of sesame seeds and two million fully decorated cows, the adornment of innumerable cows and bulls, and fulfilling people's wishes not be accomplished by King Nanda? The doubt is rejected thus. In like manner, the doubt: "How could millions of cows coexist in a small place?" is refuted by *harer nivāsātma-guṇaiḥ*, because Vraja, which is like a form of the Lord, is an inconceivable, real entity.

Bhaktisiddhānta Sarasvatī—The *āvirbhāva* of Śrīmatī Rādhikā, who is imbued with all the Lakṣmīs, after Śrī Kṛṣṇa's *āvirbhāva* is implied in: "It became Lakṣmī's place of amusement."

Anvitārtha-prakāśikā—The antecedent of the word *ātman* (own) is Vraja (*harer nivāsātma-guṇaiḥ = hareḥ nivāsenā hetunā ye ātmanah vrajasya guṇāḥ sarva-priyatvādayah taiḥ*).

10.5.19

*gopān gokula-rakṣayāṁ nirūpya mathurāṁ gataḥ |
nandah kāṁsasya vārṣikyam karam dātum kurūdvaha ||*

gopān—the cowherds; *gokula-rakṣayāṁ*—in the matter of protecting Gokula; *nirūpya*—after appointing (i.e. after entrusting, commanding); *mathurāṁ*—to Mathurā; *gataḥ*—went; *nandah*—Nanda; *kāṁsasya*—to Kāṁsa; *vārṣikyam*—yearly; *karam*—tax (or tribute); *dātum*—in order to give; *kuru-udvaha*—O descendant of Kuru (Parīkṣit).

*kurūdvaha! nandah gokula-rakṣayāṁ gopān nirūpya kāṁsasya
vārṣikyam karam dātum mathurāṁ gataḥ.*

happiness for all, therefore She is called Rādhā" (*Gopāla-campū* 1.15.18). However, in *Brahma-vaivarta Purāṇa* it is said that Rādhā is older than Kṛṣṇa (*sā vayasādhikā*, 4.13.99). This is confirmed in *Garga-saṁhitā* (1.8), where a description of Her descent is narrated even before the narration of the marriage of Vasudeva and Devakī.

Afterward, O descendant of Kuru, Nanda entrusted the protection of Gokula to the cowherds and went to Mathurā to give the yearly tax to Kamsa.

Śridhara Svāmī—*Vāṛṣikyam* (yearly) means: *prati-varṣam̄ deyam* (what should be given every year).

Viśvanātha Cakravartī—The sense is this: On account of the birth of a son that charms everyone, King Śrī Nanda was like someone who has gained a big jewel. Reflecting on the saying: “The best things are fraught with many obstacles,” he did not procrastinate: He went to Kamsa, even under the pretext of giving the annual tax, to please that wicked king, the boss of the land, with offerings of cloths, gemstones and golden coins, just as he had pleased the gods, the forefathers, the planets and the protectors of the directions by means of worshiping.

Jiva Gosvāmī—(Additions are underlined.) Previously, Śrī Nanda, like one who is *akiñcana*, was not possessive of his belongings, especially since he had no child, and so he did not fear Kamsa. But now, after obtaining a son that is a big jewel, he felt uneasy about protecting Him, due to constantly worrying about the future, hence he went in person to Mathurā, the capital, to deal with the fear of that wicked fellow.

Nirūpya means *niyuṣya* ('after ordering' the *gopas* to protect Gokula). Since Śrāvana is the beginning of the rainy season, *vāṛṣikyam* literally means: “what should be given in the rainy season.”

The kernel of the vocative *kuruḍvaha* (O descendant of Kuru) is: “That happened just like when Yudhiṣṭhira and others were anxious about safeguarding you, the sole cause of the progeny of the Kuru dynasty.”

Krama-sandarbhā—Given that a son was born to him, he quickly went to give a tribute out of fear of Kamsa, who has a group of villains, including Pūtanā, on call.

10.5.20

*vasudeva upaśrutya bhrātarām nandam āgatam |
jñātvā datta-karam rājñe yayau tad-avamocanam ||*

vasudevah—Vasudeva; *upaśrutya*—after hearing; *bhrātarām*—the brother (cousin); *nandam*—Nanda; *āgatam*—had come; *jñātvā*—after knowing; *datta-karam*—he by whom a tribute was given; *rājñe*—to the king; *yayau*—went; *tad-avamocanam*—[to the place] where unharnessing was done by him (i.e. to the place where Nanda's bullocks, carts, and so on were unharnessed).

vasudevah nandam bhrātarām āgatam upaśrutya rājñe datta-karam (tām) jñātvā (ca) tad-avamocanam yayau.

Vasudeva heard that his brother Nanda had come. Later, knowing that he had payed tribute, he went to Nanda's place, where Nanda's carts were unharnessed.

Śrīdhara Svāmī—*Bhrātarām* (brother) signifies *sakhāyam* (friend). *Tad-avamocanam* denotes: *tasya nandasya vasati-sthānam* (Nanda's residential place).⁷⁷

Viśvanātha Cakravartī—The word *bhrātarām* (brother) is used because the brother of Śūra was born from a different mother, a Vaiśya woman. This is in *Bhārata-tātparya* (Madhvācārya's commentary on *Mahābhārata*): Brahmā's statement is mentioned by the venerable Śrīmān Madhvācārya:

*tasmai mayā sa varah sannisṛṣṭah
sa cāsa nandākhyā utāsyā bhāryā |
nāmnā yaśodā sa ca śūra-tāta-
sutasya vaiśyā-prabhavo 'tha gopah ||*

77 Gaṅgā Sahāya: *Tad-avamocanam* is a *bahuvrihi* compound: *tasya nandasya avamocanam avamucyate śakaṭādi yatra tat sthānam*, “the place where Nanda's carts were unharnessed.” (*Anvitārtha-prakāśikā*)

“I offered him that boon and he was known as Nanda, and his wife was Yaśodā by name. He took birth from a Vaiśya woman. He was the cowherd of the son of Śūra’s father.”

As regards *vaiśyā-prabhavah* (taking birth from a Vaiśya woman), it's because the paternal grandmother was in his *jāti* (caste of Vaiśya).⁷⁸ For this reason, in *Skanda Purāṇa*, there is a statement of the Lord: *yādavānāṁ hitārthāya dhrto giri-varo mayā*, “I held the best of mountains for the sake of the Yādavas’ benefit.” In *Hari-vāṁśa*, there is a statement of Balarāma to the elder cowherds: *yādaveṣ api sarveṣu bhavanto mama vallabhāḥ*, “Of all the Yādavas, all of you are dear to Me” (*Hari-vāṁśa* 2.46.17).

Tad-avamocanam is understood as: *tasya vasati-sthānam* (his place of residence).

Sanātana Gosvāmī—*Tad-avamocanam* means: *tasya nandasya śakaṭottara-sthānam*, “Nanda’s place, where the carts had been transported.” Out of fear of Kāṁsa, Nanda did not go where Vasudeva lived. A happy meeting would have been impossible, given that Nanda was preoccupied.

That is why it is said here that Vasudeva went there after knowing (*jñātvā*) that Nanda had given the tax (*datta-karam*) to King Kāṁsa (*rājñe = kāṁsāya*), by hearing nearby (*upaśrutya = samipa eva śrutya*), inasmuch as the news of the king of cowherds’ arrival had spread everywhere. Or the reason Vasudeva heard about it is that Nanda paid tax to Kāṁsa, which occurred by means of giving a tribute such as an abundance of dairy goods.

Jīva Gosvāmī—“Hearing from word of mouth (*upaśrutya = jana-paramparayā śrutvā*)—since the king of the cowherds is respected by everyone—and then knowing (*jñātvā*) from an informer that he had paid the tax to King Kāṁsa...”

Bhrātaram (brother) stands for *pitṛvya-jam* (the son of the paternal uncle). The word *bhrātaram* is used because the brother

⁷⁸ One of Devamīḍha’s wives was a Vaiśya, through whom he begot Parjanya, Nanda’s father. Through a Kṣatriya wife, Devamīḍha procreated Śūra, Vasudeva’s father. Thus, “the son of Śūra’s father” is Parjanya.

of Śūra was born from a different mother, in a Vaiśya woman—so says Madhvācārya. It is mentioned like that in Brahmā's statement: *tasmai mayā sa varah sannisṛṣṭah...* (see above). Therefore the vocative *bhrātar* will be used repeatedly by Vasudeva while speaking to Nanda (10.5.23 & 27). (In Vedic culture, the word brother can have the sense of cousin.)

Tad-avamocanam means: *tasya avamocanam śakaṭādikam ava samantān mucyate yatra tat kṛtāvāsa-sthānam*, “the place made into a dwelling, where his carts and so on were set aside all around.”

His initial trip was due to both his longing for his livelihood and his son. Nanda wanted to leave at once to ensure the safety.

10.5.21

*tam drṣṭvā sahasothāya dehaḥ prāṇam ivāgatam |
prītaḥ priyatamam̄ dorbhyām̄ sasvaje prema-vihvalah ||*

tam—him (Vasudeva); *drṣṭvā*—after seeing; *sahasā*—at once; *utthāya*—after rising; *dehaḥ*—the body; *prāṇam*—the life airs; *iva*—just like; *āgatam*—that have come [together]; *prītaḥ*—delighted; *priyatamam*—who is the dearest; *dorbhyām*—with two arms; *sasvaje*—[Nanda] embraced; *prema-vihvalah*—overwhelmed by love.

(*nandah*) *taṁ* (*vasudevam*) *priyatamam* (*āgataṁ*) *drṣṭvā* *prītaḥ* *prema-vihvalah* (*ca san,*) *dehaḥ* *iva* *prāṇam* *āgatam* (*anubhūya* *sīghram uttiṣṭhet*) *sahasā* *utthāya* *dorbhyām* (*taṁ*) *sasvaje*.

{*athavā:* (*nandah*) *taṁ* *priyatamam* (*āgataṁ*) *drṣṭvā* *prītaḥ* (*san*) *dehaḥ* (*mūrchitah*) *iva* *prāṇam* *āgatam* (*anubhūya* *tejo-višeṣam* *prāpnōti*) *sahasā* *utthāya* *dorbhyām* (*taṁ*) *sasvaje*. (*nandah*) *prema-vihvalah* (*jātaḥ*).}

Elated upon seeing his dearest friend Vasudeva show up, Nanda rose at once, like the body rises when the life force is reactivated. He embraced Vasudeva with both arms and was overwhelmed by love.

Viśvanātha Cakravartī—Nanda embraced Vasudeva, but did not

bow to him because Nanda was senior to him in terms of age.

Sanātana Gosvāmī—“Upon suddenly (*sahasā = akasmād eva*) seeing (*drṣṭvā*) Śrī Vasudeva (*tam = śrī-vasudevam*)...” Or else: “after rising (*utthāya*) on the spot (*sahasā = sapadi eva*).” The clause *dehah prāṇam ivāgatam* (like the body rises when the life force returns) is an example of that.

“Being overwhelmed by love (*prema-vihvalah = premṇā vihvalah san*)—that is, overcome by transformations such as trembling—only because of being delighted (*prītah = prītavād eva*)... (he embraced Vasudeva),” given that Vasudeva is most dear (*priyatamam*), and so the word *prītah* suggests that Vasudeva is more important to Nanda than his own life force.

Jīva Gosvāmī—*Nandah* should be added at the beginning of *tam drṣṭvā*, and moreover: *sahasā eva āgatam tam drṣṭvā*, “after seeing him who had arrived quickly,” although his arrival was improbable due to fear of Kamsa. Or else: “after rising (*utthāya*) on the spot (*sahasā = sapadi eva*).”

“Being delighted (*prītah = prītah san*)...,” that is, Nanda reached the highest joy (*prītah = labdha-paramānandah*), “and being overwhelmed by love (*prema-vihvalah = premṇā vihvalah*)...,” meaning Nanda was overcome by transformations such as trembling, because Vasudeva is *priyatamam*, most dear, “Nanda embraced him.” Or the sense is Nanda became mesmerized by love (*prema-vihvalah = prema-vivaśah*) after embracing him.

The clause *dehah prāṇam iva* is an example of only the portion: *nandah tam āgatam* (Nanda, [upon seeing] him arriving), but not of the portion *drṣṭvā* (upon seeing) and so on.

That Nanda did not bow to Vasudeva, although the latter is senior in terms of caste, indicates that Vasudeva is younger than Nanda. This will become clear later on: *diṣṭyā bhrātah pravayasah*, “[Vasudeva said to Nanda:] Brother, it is due to Providence that you, who are at an advanced age” (10.5.23). Alternatively, being overwhelmed by love is the reason Nanda did not bow to Vasudeva.

Vallabhācārya—“Nanda rose at once like a body that has fainted rises quickly when the life airs reassemble (*dehah prāṇam iva =*

*yathā mūrchito dehah prāñe samāgate śīghram uttiṣṭhati tejo-viśeṣam
ca prāpnoti, tathā.”*

10.5.22

*pūjitaḥ sukham āśinah prstyānāmayam ādṛtaḥ |
prasakta-dhiḥ svātmajayor idam āha viśām pate ||*

pūjitaḥ—who was honored; *sukham*—happily (comfortably); *āśinah*—being seated (or while sitting); *prstyā*—having asked; *anāmayam*—about the well-being (“disease-free”); *ādṛtaḥ*—[being] very respected; *prasakta*—is eminently attached; *dhiḥ*—whose mind; *sva-ātmajayoḥ*—to his two sons; *idam*—this (i.e. what is about to be said); *āha*—says (i.e. said); *viśām pate*—O master of people (i.e. O king).

viśām pate! (*tataḥ ca vasudevaḥ nandena*) *pūjitaḥ anāmayam prstyā
ādṛtaḥ sukham āśinah svātmajayoḥ prasakta-dhiḥ (ca san) idam āha* (*sma*).

O master of citizens, Vasudeva was honored by Nanda. He inquired about the latter's well-being and was shown great respect. While sitting comfortably, Vasudeva spoke as follows, his mind fixed on his two sons.

Viśvanātha Cakravartī—Vasudeva spoke (*āha* = *āha vasudevaḥ*).

Sanātana Gosvāmī—After that, Vasudeva was honored (*pūjitaḥ*) by Nanda. After inquiring (*prstyā*) about Nanda's health (*anāmayam* = *ārogyam*), he said (*āha*) this, which is about to be said (*idam* = *idam vaksyamānam*).

The words *svātmajayoh prasakta-dhiḥ* are said because everything that will be narrated regards the two sons. The concept of Their godhood is refuted by the word *sva* (own). Or *svātmajayoh* is separated as *sv-ātmajayoh*, where *su* has the sense of *śobhana* (splendid): *śobhanayoh ātmajayoh* (to the two superb sons), therefore Vasudeva was *prasakta-dhiḥ* (his mind is attached), due to profuse affection.

Viśām pate means: *prajā-nātha* (O master of citizens).

Jīva Gosvāmī—“Vasudeva inquired about Nanda’s well-being (*anāmayam* = *kuśalam*). Being respected (*ādrtaḥ* = *ādrtaḥ san*) by means of humble words and so on, he spoke (*āha*) this, which is about to be said (*idam* = *vakṣyamānam*).”

The words *svātmajayoh prasakta-dhiḥ* are said because everything that will be narrated regards the two sons. Owing to the word *sva* (own), the drift is: Only *vātsalya* took place, although his mind dwells on the concept of Their godhood.

ANNOTATION

in *Viṣṇu Purāṇa*, the meeting between Vasudeva and Nanda is related as follows: *vimukto vasudevo 'pi nandasya śakaṭam gataḥ, prahrṣṭam drṣṭavān nandam putro jāto mameeti vai*, “Vasudeva too was set free. He went to Nanda’s cart. He saw Nanda, who was overjoyed and was exclaiming “I have a son!”” (5.5.1).

10.5.23

*diṣṭyā bhrātah pravayasa idānīm aprajasya te |
prajāśāyā nivṛttasya prajā yat samapadyata ||*

diṣṭyā—because of Providence; *bhrātah*—O brother; *pravayasah*—who are old; *idānīm*—now; *aprajasya*—who do not have an offspring; *te*—your; *prajā*—progeny; *āśāyāḥ*—from hoping; *nivṛttasya*—who had desisted; *prajā*—offspring; *yat*—which; *samapadyata*—was obtained.

bhrātah! pravayasah (ca) aprajasya (ca) prajāśāyāḥ nivṛttasya (api ca) te idānīm prajā samapadyata (iti) yat (bhavati, etad bhadrāṁ) distyā (jātam).

“Brother! That an offspring is born to you at this time, who are old and were childless, is due to Providence, given that you had ceased to desire offspring.

Viśvanātha Cakravarti—“A child was born to you, who are old”

(*pravayasaḥ* = *vṛddhasya*). If Vasudeva had said “a son was born,” that would be a lie. And if he had said “a daughter was born,” that would have made Nanda understand what had happened. Hence Vasudeva only used the word *prajā* (offspring). Vasudeva had the doubt: “Somehow, Nanda knows that I placed my son and that I stole his daughter. Or maybe he does not.”

Sanātana Gosvāmī—“...even though you had desisted from desiring offspring (*prajāśāyāḥ nivṛttasya* = *prajāyāḥ nivṛttasya api*).” Nanda had tried to have a child, even by undertaking many *yajñas*.

The syntactical connection is: *prajā idānīṁ yat samapadyata, etad diṣṭyā bhadram abhūt*, “That a son (*prajā* = *putrah*) was obtained (*samapadyata* = *sampannā*) [by you] now, in old age (*idānīṁ* = *vārdhakye*): This is auspiciousness that took place due to Providence.”

Jīva Gosvāmī—The word *diṣṭyā* (due to good fortune) implies that spies had been sent to Vraja.

The syntactical connection is: *prajāśāyāḥ nivṛttasya api idānīṁ yat prajā samapadyata, etad diṣṭyā*, “That an offspring was born in terms of being gotten as the topmost son (*samapadyata* = *paramottama-putratvena sampannatayā jātā*), although you had desisted from the desire of having any offspring (*prajāśāyāḥ* = *prajā-mātrasya āśāyāḥ*), is due to Providence.” Nanda had tried to have children, even by undertaking many fire sacrifices.

Nanda had this son by good fortune. That is the conclusion, which is the talk of Sarasvatī, but in his mind Vasudeva says this as a deceit. The sense is only that there is a complete absence of attainment. The word *prajā* itself is a deceitful statement since the meaning is only *santati* (offspring).

The proper discernment is this: Vasudeva does not know that Nanda wanted to have a child. Nanda previously had a strong desire for such a son: A cause should be inferred from the result. But there was a delay in having the child. The purpose of the delay was to make Nanda understand that obtaining such a son is rare. This understanding created great affection for the Lord who appeared as his son. In the world, it is seen that when an elderly person without a son gives up hope to have one, even after many attempts, and

then suddenly obtains a son replete with great qualities, the man develops great affection for him.

Krama-sandarbhā—In that regard, his desires for offspring were not ordinary. Rather they were just like his, otherwise he would not have had Him as a child.

Anvitārtha-prakāśikā—*Aprajasya* signifies *santāna-rahitasya* (who has no progeny). The absence of the suffix *as[ic]* is poetic license.⁷⁹

10.5.24

*diṣṭyā saṁsāra-cakre 'smīn vartamānah punar-bhavah |
upalabdho bhavān adya durlabham̄ priya-darśanam ||*

diṣṭyā—due to providence; *saṁsāra-cakre asmin*—in this wheel of repeated birth and death (i.e. of material existence); *vartamānah*—abiding; *punar-bhavah*—rebirth; *upalabdhaḥ*—[you] have been perceived (or obtained); *bhavān*—you; *adya*—today; *durlabham*—difficult to obtain; *priya-darśanam*—seeing a dear one.

*saṁsāra-cakre asmin vartamānah bhavān adya punar-bhavah
(iva mayā) upalabdhaḥ (iti yat, tad) diṣṭyā (bhavati, yataḥ) priya-
darśanam̄ durlabham (asti).*

based on Viśvanātha Cakravartī and Jīva Gosvāmī—
{*kimvā:* (*mama*) *punar-bhavah* *vartamānah* *adya* (*abhūt, yataḥ*)
bhavān *diṣṭyā* (*mayā*) *upalabdhaḥ*. *saṁsāra-cakre asmin priya-
darśanam̄ durlabham* (*asti*).}

“Because seeing a dear person does not happen often, it is due to good fortune that I behold you. You are in the cycle of repeated birth and death and are as if reborn, in your old age.

Alternatively: “**My rebirth has occurred today because, due to**

79 The rule is: *nityam asic prajā-medhayoḥ*, “The suffix *as[ic]* is always applied for *prajā* and *medhā* [when they are preceded by either *na[ñ]*, *su*, or *dur*, in a *bahuvrihi* compound]” (Aṣṭādhyāyī 5.4.122). Thus *aprajasya* should read *aprajasah*.

Providence, I am seeing you. In the carousel of material life, to see a loved one is rare.

Śrīdhara Svāmī—“You are as if born again” (*punar-bhavah = punar-jāta iva*). The modifier *samsāra-cakre vartamānah* (You abide in the cycle of material life) contains a reason in that regard.

Viśvanātha Cakravarti—The sense is: “This current rebirth (*punar-bhavah vartamānah = ayam punar-janma eva*)—of mine, who was afflicted by confinement and so on—took place today because I see you.” The drift is: “For all this time I was as if dead due to not seeing you.”

Sanātana Gosvāmī—The phrase *samsāra-cakre vartamānah* indicates that everyone is almost always devoured by death. And that indication comes to mind here because of maxims such as: *anistāśāṅkī bandhu-hṛdayāni bhavanti*, “The heart of a true friend suspects that some mishap will befall a friend.” The rest was explained by Śrīdhara Svāmī.

Alternatively: “Although (*api* is added) You abide in this cycle of material existence (*samsāra-cakre ’smin*)—the word *asmin* (‘in this’, i.e. ‘in this well-known’ cycle) signifies that it involves much trouble and many sorrows, such as suddenly losing a righteous son, etc.—, you are perceived (*upalabdhan*) by me (*maya* is added) as though you are reborn, because now you have a son. That I perceive you is due to good luck (*disṭyā = mahā-bhāgyena*), since seeing a loved one is rare.”

Another explanation: “Although I am abiding in the wheel of *samsāra*, due to good fortune I am as if born again, since you, who are dearest to me, are perceived in such a way that seeing the son (*priya-darśanam = putra-darśanam*) cannot be obtained.” (Here *priya-darśanam* is an adverb.)

Jīva Gosvāmī—“You are perceived now because of good fortune since seeing a dear one is rare.” Nanda might reply: “How can you say that? I listen to you, hence you can see me whenever you want.” He responds: *punar-jātah iva bhavān*, “You are as if reborn.” The

phrase *samsāra-cakre vartamānah* is connected to this and signifies that death can occur at any moment. And therefore it has been said: *aniṣṭāśarikīni bandhu-hṛdayāni*, “The heart of a true friend suspects that some mishap will befall a friend.” That is what Śrīdhara Svāmī meant.

There is another interpretation: “Abiding in the wheel of *samsāra*, you are perceived due to good fortune, since it is very rare to see a loved one—let alone a loved one who is so joyful—as though you have a new life (*asmin = asmin eva janmani*) (“as if you are reborn in this very birth”), because you have a son.”

Alternatively: “How could auspiciousness, [occurring] due to good fortune, [take place] in this whirligig of *samsāra*? Today my rebirth (*punar-bhavaḥ = punar-janma eva mama*) is taking place (*vartamānah*) under these circumstances, since you are seen (*upalabdhaḥ = drṣṭaḥ*) today.” The reason for that is *durlabham* (hard to obtain; very rare).

Krama-sandarbhā—The word *mama* (my) needs to be added: “My rebirth (*punar-bhavaḥ = janma*) has occurred (*vartamānah = abhūt*).” The reason for that is *upalabdhaḥ* (lit. you are obtained close-by).

“In this wheel of *samsāra*, seeing a dear one is rare.”

10.5.25

*naikatra priya saṁvāsaḥ suhṛdāṁ citra-karmanāṁ |
ogheṇa vyūhyamānānāṁ plavānāṁ srotasāḥ yathā ||*

na—not; *ekatra*—in one place; *priya*—O dear [friend]; *saṁvāsaḥ*—cohabitation; *suhṛdām*—of friends; *citra-karmanām*—whose activities (or whose karma) are various; *ogheṇa*—by the flow; *vyūhyamānānām*—which are being transported variously; *plavānām*—of floating objects; *srotasāḥ*—of a river; *yathā*—just like.

*yathā srotasāḥ oghena vyūhyamānānāṁ plavānām ekatra (sthitiḥ)
na (asti, tathā) citra-karmanām suhṛdām priya-saṁvāsaḥ (na asti
durlabhaḥ asti vā).*

{*yadvā: priya!* *yathā srotasah oghena vyūhyamānānām plavānām*

(*kṣana-mātra-militānām api ekatra (sthitiḥ) na (asti, tadvat) citra-karmanām suhṛdāṁ samvāsaḥ (durlabhaḥ asti).*)

“The meeting of friends is pleasing yet hard to come by, on account of their diverse activities, like objects floating in a river are led in various ways by the current.

Alternatively: “**Dear friend, as objects floating in a river are conveyed variously by the flow, so cronies, whose karmas are diverse, do not permanently stay together.**

Śrīdhara Svāmī—In this verse, he elaborates on what is difficult to obtain. *Priya-samvāsaḥ* is a *karma-dhāraya* compound: *priya* cāsau *samvāsaś ca* (pleasant cohabitation) (lit. it is dear and it is cohabitation). Or *priya* is a separate word, as a vocative.

The word *plava* denotes things that float, by the derivation: *plavanti iti plavāḥ*, such as blades of grass and pieces of timber. “As (*yathā*) the occurrence (*saṁvāsaḥ = sthitih*) in one place (*ekatra*) of blades of grass and pieces of timber (*plavānām*) that are being led (*vyūhyamānānām = niyamānānām*) by the flow (*oghana*) of a river (*srotasah*) does not exist (*na = na asti*), so the occurrence...” *Tadvat* (so) needs to be added as the correlative of *yathā*.

Viśvanātha Cakravartī—Nanda might say: “But how can you say it’s rare? Both of us reside in the same place.” He responds: “Dear friend (*priya*), as the occurrence of blades of grass and pieces of timber (*plavānām = plavanti iti plavāḥ trṇa-kāṣṭhādayaḥ teṣām*) that are being led in various ways (*vyūhyamānānām = vividham niyamānānām*) by the flow (*oghana srotasah = vegena*)...”

Jīva Gosvāmī—(Additions are underlined.) “A permanent condition (*saṁvāsaḥ = sadā sthitih*) in one place (*ekatra*) does not take place (*na = na syāt*).” The reason for that is *citra-karmanām* (whose activities are diverse).

Vyūhyamānānām means: vividham niyamānānām (which are being led in various ways). The verbal root is *vah prāpane* (to convey, carry).

10.5.26

*kaccit paśavyam̄ nirujam̄ bhūry-ambu-trṇa-vīrudham̄ |
br̄had-vanam̄ tad adhunā yatrāsse tvam̄ suhṛd-vṛtah̄ ||*

kaccit—whether; *paśavyam*—which is beneficial for cows; *nirujam*—which is disease-free; *bhūri*—are abundant; *ambu*—water; *trṇa*—grass; *vīrudham*—in which the plants (or creepers); *br̄hat-vanam*—Br̄advana (or *br̄had vanam*—the great forest); *tat*—that; *adhunā*—now; *yatra*—where; *āsse tvam*—you are living; *suhṛd-vṛtah*—surrounded by friends.

yatra suhṛd-vṛtah̄ tvam̄ adhunā āsse, tad br̄had vanam̄ paśavyam̄ nirujam̄ bhūry-ambu-trṇa-vīrudham̄ kaccit (bhavati)?

“Nowadays do you still live in Br̄advana, surrounded by friends? Is the forest beneficial for cows? Is it devoid of disease? How abundant are the water, the grass, and the creepers?

Alternatively: “Where you live nowadays, surrounded by friends, is the forest big, beneficial for cows, and disease-free? Is there much water? How is the grass? And are there many creepers?

Śrīdhara Svāmī—In reference to the text: *prasakta-dhīḥ svātmajayoh* (Vasudeva's mind was fixed on his two sons, 10.5.22), Vasudeva asks for the sake of inquiring about the sons' welfare in that forest, which is *paśavya* and so on, with regard to the milk of faultless cows, etc.

Viśvanātha Cakravartī—*Paśavyam* means: *paśubhyo hitam* (beneficial for cows). *Nirujam* is short in conformity with the meter. The word *rujā* in *nirujam* is made with the suffix *[t]ā[p]*.

Jiva Gosvāmī—(Additions are underlined.) *Nirujam* stands for *nirujam*. The short syllable is due to the meter. The word *rujā* ends with the suffix *tāp*. Vasudeva says *adhunā yatrāsse* (in which you are nowadays) because sometimes the cows go in some other forest in Śrī Mathurā-maṇḍala, looking for happiness.

Alternatively, the word *adhunā* (now) is connected to each

word in the first half of the verse, given that the abundance of those various things was especially needed at that time.

The gist of *suhrdbhīr vrtah* (surrounded by friends) is: On top of that, what is needed is that the good qualities of the people pervade many areas of the land.

Krama-sandarbha—*Rujā* means *roga*. Moreover, the word *adhunā* informs that Nanda was living elsewhere previously.

Baladeva Vidyābhūṣaṇa—*Paśavyam* means: *paśubhyo hitam* (beneficial for cows). The rule is: *u-gav-ādibhyo yat*, “The suffix *ya/t/* is applied after *go* and after a word ending in *u*” (*Aṣṭādhyāyi* 5.1.2) (HNV 1187). The suffix has the sense of *tasmai hitam* (beneficial for that). The base word is *rujā*. The short syllable in *nirujam* is poetic license.

Anvitārtha-prakāśikā—*Nirujam* means *nirogam* (disease-free). *Bhūry-ambu-trna-vīrudham* means: *bhūrīni ambūni trnāni vīrudhah ca yasmin tat*, “[the forest,] in which the water, the grass, and the creepers (*vīrudh* = *latā*) are abundant.”

10.5.27

*bhrātar mama sutah kaccin mātrā saha bhavad-vraje |
tātam bhavantam manvāno bhavadbhyām upalālitah ||*

bhrātah—O brother; *mama*—my; *sutah*—son; *kaccit*—whether; *mātrā saha*—with the mother; *bhavad-vraje*—in your cowherd village; *tātam*—father; *bhavantam*—you; *manvānah*—is understanding; *bhavadbhyām*—by both of you (Nanda and Yaśodā); *upalālitah*—reared.

*bhrātah! mātrā saha mama sutah bhavantam tātam manvānah
bhavadbhyām upalālitah (san) bhavad-vraje kaccit (sukham asti)?*

“Raised by both of you, my son, who is with His mother, thinks that you are His father. Brother, is He happy in your village?

Śrīdhara Svāmī—“Being raised (*upalālitaḥ = upalālitaḥ san*) by both of you (*bhavadbhyaṁ*), is He okay?” *Kaccit* is the question marker, but the verb *vartate* needs to be added.

Viśvanātha Cakravartī—“Does he fare well?” The words *sukham* *vartate* need to be added. The sense of *manvānah* (who is thinking) is *manasyamānah* (who will be thinking). The present tense is used in the sense of nearness to the present.

Sanātana Gosvāmī—“Accompanied (*saha = sahitah*) by Rohiṇī, the mother (*mātrā*), He is taken care of” (*upalālitaḥ = anulālitaḥ*).⁸⁰ This is an expression of humility. The rest was explained by Śrīdhara Svāmī.

Alternatively: *kim bhavantāṁ tātāṁ manyamāno bhavati*, “Is He thinking that you are the father?” In this way he generates affection. There is another interpretation [of *kaccit*]: *bhavad-vraje kim āste*, “Does He remain in your cowherd village?” The underlying idea is: “Since Kāṁsa is making everyone afraid of him, why did He not go elsewhere?”

He says ‘*mama sutah*’ (my son) because Vasudeva had already heard about His birth. For example, in *Śrī Hari-varṇśa*:

*prāg eva vasudevas tu vraje śuśrāva rohiṇīm |
prajātāṁ putram evāgre candrāt kāntatarānanam ||*

“Previously, Vasudeva heard that Rohiṇī gave birth to one son, whose face is more effulgent than the moon in its climax.” (*Hari-varṇśa* 2.5.1)

The meaning of this verse is “Vasudeva heard that Rohiṇī gave birth (*prajātām = janitavatīm*) to a son before Śrī Nanda-nandana was born (*agre*).” Thus it is understood that Their birth took place almost at the same time. For example, Vasudeva said:

80 In this context, Parāśara said: *mamāpi bālakas tatra rohiṇī-prabhavo hi yah, sa rakṣaṇīyo bhavatā yathāyam tanayo nijah*, “[Vasudeva continued:] I also have a son there (in Gokula). He took birth from Rohiṇī. Protect Him as if He were your own” (*Viṣṇu Purāṇa* 5.5.5).

*vardhamānāv ubhāv etāu samāna-vayasau yathā |
śobhetām go-vraje tasmin nanda-gopa tathā kuru ||*

“Nanda, dear cowherd friend, please arrange things in that cowherd village, where there are cows, so that both of Them, who have the same age, be resplendent while They grow up.” (*Hari-vamśa* 2.5.9)

For this reason, their pastime of crawling together will be mentioned.

Jīva Gosvāmī—The gist is: “He is pampered as if He were your own son (*upalālitah* = *nija-putra-vat lālitaḥ*). Does He fare well (*kuśalī vartate* is added)?” The rest was explained by Śrīdhara Svāmī.

Alternatively: *kim bhavantām tātām manyamāno bhavati*, “Is He thinking that you are the father?” In this way he increases affection. In truth, however, a newborn cannot possibly think so much. There is another interpretation [of *kaccit*]: *bhavad-vraje kim āste...* (The rest is the same as *Bṛhad-vaiṣṇava-toṣaṇi*.)

Baladeva Vidyābhūṣana—It is well known that Bala was born during the full moon in the month of Śrāvaṇa and Kṛṣṇa on the eighth lunar day of the waning phase in the month of Bhādra.

ANNOTATION

In regard to Balarāma’s birth, Jīva Gosvāmī writes: *śrāvanataḥ prāk śravaṇa-rkṣe samasta-sukha-rohiṇī rohiṇī guṇa-gaṇanayā susamāṁ sita-suṣamāṁ sutarāṁ susrāvā*, “At the beginning of the month of Śrāvaṇa, during the time of the Śravaṇa constellation, Rohiṇī, who was rising to new heights of joy, gave birth to a very beautiful boy in consideration of His virtues” (*Gopāla-campū* 1.3.86).

10.5.28

*pūṁsaḥ tri-vargo vihitāḥ suhṛdo hy anubhāvitāḥ |
na teṣु kliṣyamāneṣu tri-vargo ’rthāya kalpate ||*

pūṁsaḥ—for a man; *tri-vargah*—the group of three (*dharma*, moral ethics, *artha*, financial prosperity, and *kāma*, sense gratification); *vihitāḥ*—enjoined; *suhṛdāḥ*—[toward] near and dear ones; *hi*—indeed (or because) (or only); *anubhāvitāḥ*—made to be experienced

(or *anu*—toward; *bhāvitah*—made to exist, to be felt); *na*—not; *teṣu kliṣyamāneṣu*—when they are being afflicted; *tri-vargah*—the group of three; *arthāya*—for a purpose; *kalpate*—becomes fit.

Śrīdhara Svāmī—

suhṛdah (prati) anubhāvitah (yah) tri-vargah, (sah) hi puṁsaḥ vihitah. (atah) teṣu kliṣyamāneṣu tri-vargah arthāya na kalpate.

Viśvanātha Cakravartī / Baladeva Vidyābhūṣaṇa—
puṁsaḥ suhṛdah anu tri-vargah (śāstreṇa) vihitah (sva-karmabhiḥ) bhāvitah. teṣu (suhṛtsu) kliṣyamāneṣu tri-vargah arthāya na kalpate.

Sanātana Gosvāmī’s additional explanation—

tri-vargah puṁsaḥ vihitah (api) suhṛdah (prati) anubhāvitah hi (san) arthāya kalpate, na (ca) teṣu kliṣyamāneṣu tri-vargah (arthāya kalpate).

Gaṅgā Sahāya (*Anvitārtha-prakāśikā*)—

hi (hi = yasmāt) puṁsaḥ tri-vargah suhṛdah (prati) anubhāvitah (eva) vihitah, (atah) teṣu (suhṛtsu) kliṣyamāneṣu (satsu) tri-vargah arthāya na kalpate.

“The first three goals of life are prescribed for everyone and should be implemented with regard to friends. But if they are having a hard time, those three goals serve no purpose.”

Śrīdhara Svāmī—Here Vasudeva talks about the misery of not seeing his son: “The triad of goals effected (*anubhāvitah* = *sampāditah*) toward friends (*suhṛdah* = *bandhūn prati*) is fitting (*vihitah* = *yuktah*) for men (*puṁsaḥ*),” or is enjoined by the scriptures (*vihitah* = *śāstreṇa vā proktah*). That triad should not be a selfish aim. “Hence, when friends are in distress, the triad is not conducive to happiness (*arthāya na kalpate* = *sukhāya na bhavati*).”

Viśvanātha Cakravartī—Vasudeva says: “My life as a family man is useless.” “The group of three, which is enjoined (*vihitah*) for men (*puṁsaḥ*) by the scriptures and which focuses on (*anu* = *lakṣī-kṛtya*)

women, children, and so on (*suhṛdah* = *stri-putrādīn*), is effected by one's activities (*bhāvitah* = *sva-karmabhiḥ niṣpāditah*)."

"When they, the friends or dear relatives (*teṣu* = *suhṛtsu*), are in distress, the triad serves no purpose (*na arthāya* = *na prayojanāyā*) given that I cannot obtain the happiness of caressing my child, since my wife and child are separated from me."

Jīva Gosvāmī—(Additions are underlined.) Vasudeva means to say: "By maintaining friends and sons, you are completely successful, whereas I, though I am rich, am unsuccessful because of the distress of my sons, wives, and friends."

"When they are afflicted (*kliṣyamāneṣu* = *kleśāṁ prāptavatsu satsu*), the group of three is not conducive to happiness (*arthāya* = *sukhāya*)."
The sense is: "Rather, it only brings about misery because when they suffer, *dharma*, let alone the two other goals, should not be a priority." The Smṛti states:

*vrddhau ca mātā pitarau sādhvī bhāryā sutah śisuh |
apya akārya-śatāṁ kṛtvā bhartavyā manur abravit ||*

Manu said: "Although they might have done wrong hundreds of times, the mother, old parents, a moral female servant and a young child should be supported."

10.5.29

śrī-nanda uvāca

*aho te devakī-putrāḥ karīṣena bahavo hatāḥ |
ekāvaśiṣṭāvaraṇā kanyā sāpi divam gatā ||*

śrī-nandaḥ uvāca—Nanda said; *aho*—alas; *te*—your; *devakī-putrāḥ*—sons of Devakī; *karīṣena*—by Kāṁsa; *bahavaḥ*—many; *hatāḥ*—were killed; *ekā*—one (or only); *avaśiṣṭā*—remaining; *avarajā*—younger child; *kanyā*—daughter; *sā*—she; *api*—also; *divam*—to heaven; *gatā*—went.

śrī-nandaḥ uvāca—*aho te devakī-putrāḥ bahavaḥ karīṣena hatāḥ.*
(yā) kanyā ekā avaśiṣṭā avarajā (āsīt), sā api divam gatā.

Śrī Nanda said: “Alas, Devaki’s sons, which were numerous, were killed by Kamsa. Your daughter too, the youngest, the only one who remained, went to heaven.

Śrīdhara Svāmī—With *aho* and so on Nanda speaks to console Vasudeva.

Viśvanātha Cakravartī—“You asked about the security in my village, but what should I tell you, since I’m very unhappy because you are unhappy?” This is what he means to say here. The following is understood: Vasudeva lost his fear and became covertly joyful when he realized: “He doesn’t know that I substituted the child.”

Sanātana Gosvāmī—Beholding Vasudeva engrossed in such unhappiness and grief, he consoled him by omitting to describe, out of humility, the condition of his own well-being although Vasudeva had inquired about it. *Aho* (alas) has the sense of *kheda* (low spirits).

Jīva Gosvāmī—(The commentary is the same.)

Vallabhācārya—Although Vasudeva had many wives and although they had many well-off children, only Devakī’s sons, which were many, six to be precise, were killed by Kamsa. For this reason, *aho* has the sense of *āścarya* (how amazing): Only one was left to be killed, a girl, who was born after everyone, yet she survived. This is the work of the Lord.

10.5.30

*nūnam hi adr̥ṣṭa-niṣṭho 'yam adr̥ṣṭa-paramo janah |
adr̥ṣṭam ātmānas tattvam yo veda na sa muhyati ||*

nūnam—certainly (i.e. it is ascertained); *hi*—indeed (or because); *adr̥ṣṭa-niṣṭhah*—whose end rests in fate (or whose condition is pervaded by fate); *ayam*—this (any particular); *adr̥ṣṭa-paramah*—for whom fate is supreme; *janah*—person; *adr̥ṣṭam*—destiny; *ātmānah*—of oneself; *tattvam*—truth (or reality) (fact of life); *yah*—who; *veda*—knows; *na*—not; *sah*—he; *muhyati*—is bewildered.

nūnam ayam janah adrṣṭa-niṣṭhaḥ hi adrṣṭa-paramaḥ (bhavati. evam) adrṣṭam ātmanāḥ tattvam (bhavati iti) yah (pumān) veda, sah na muhyati (iti).

{*kirīvā: nūnam janah adrṣṭa-niṣṭhaḥ (bhavati) hi (hi = yataḥ) ayam adrṣṭa-paramaḥ (bhavati. evam) adrṣṭam ātmanāḥ tattvam (bhavati iti) yah (pumān) veda, sah na muhyati (iti).}*}

“Surely, a person’s end rests in fate, since everyone is subject to destiny. Those who know that fate is a fact of life are not bewildered.”

Śrīdhara Svāmī—*Adrṣṭa-niṣṭhaḥ* means: *adrṣṭe eva niṣṭhā samāptih yasya sah*, “he whose end rests only in fate.”⁸¹ The sense is: “When *adrṣṭam* (fate, i.e. one’s accumulation of merit and demerit), which provides happiness by means of sons and so on, perishes, right then your sons et al. cease to exist.”

Adrṣṭa-paramaḥ is similar: *adrṣṭam eva paramam yasya sah* (he whose highest thing is fate). The drift is: “Although sons et al. have been separated, only fate causes them to reunite.”

“He who knows that fate is an invariable cause of one’s (*ātmanāḥ*) happiness and unhappiness (*tattvam = avyabhicāri-kāraṇam sukha-duḥkhayoh*) is not bewildered (*sah na muhyati*).”

“Therefore, at this time you should not suffer unhappiness, because it is possible that at some point in time they, who have been separated, might be seen and reunited, although they passed away.” Thus, this divine speech of Nanda’s hints at future events.⁸²

Viśvanātha Cakravartī—Nanda means to say: “Dear brother, although this ocean of misfortune is difficult to overcome it must be crossed, yet with the boat of discernment.” (The rest is similar to *Bhāvārtha-dīpikā*.) The idea is: “Don’t be bewildered.”

81 Gaṅgā Sahāya: Fate means the karma of previous merit and the karma of previous sins (*adrṣṭe eva = prāktana-punya-pāpa-karmani eva*). *Adrṣṭa-niṣṭhaḥ* means *adrṣṭādhīnaḥ* (he who is subject to fate). *Ātmanāḥ* means *svasya* (of oneself) (*Anvitārtha-prakāśikā*).

82 For instance, Devakī will see her first six sons again (*Bhāgavatam* 10.85.52).

Jīva Gosvāmī—(Additions are underlined.) Nanda consoles him. *Nūnam* means *niścaya* (surely). *Hi* means *eva: adrṣṭa-niṣṭhāḥ eva* (he is already subject to fate). The sense of *na muhyati* (is not bewildered) is he does not grieve. The rest was explained by Śrīdhara Svāmī.

In Śrīdhara Svāmī's commentary, the clause “your sons et al. cease to exist” means “they don't obtain sight of their father.” The phrase “although they passed away” refers to Jamadagni, Satyavat, and others. The words beginning from “therefore” are in accordance with his own opinion, not according to Nanda's: In this way there is no break in the *rasa*.

Alternatively: *adrṣṭād eva niṣṭhā maraṇām yasya*, “whose death is only due to fate.” The meaning is: “Your sons died because your fate was such and their fate was such.” Vasudeva might reply: “Then it's better to not take birth.” He responds to that with *adrṣṭa-paramāḥ*, which means: *adrṣṭam eva paramām janma-kāraṇām yasya*, “he for whom fate is the topmost thing, that is, the cause of birth.”

Moreover, it is understood that such mutual conversation takes place only as a human pastime.

Baladeva Vidyābhūṣaṇa—The gist is: “Through discernment, conquer bewilderment.”

Vallabhācārya—*Adrṣṭa-paramāḥ* means: *adrṣṭam eva paramām niyāmakām pravartakām yasya*, “whose controller, i.e. impeller, is fate.” One is impelled only because of fate. It is said that one attains a result only in accordance with destiny. The reason in this regard is *janah* (a person, one who is born). Everyone is born only due to the control of karma. The philosophical conclusion of the Karma-vādis is the same. Consequently, one who knows that everything is under the control of karma has no grief. That is what he says with *adrṣṭam ātmanāḥ tattvam*.

Vira-Rāghava—*Ayam janah* (this person) signifies: *paridṛṣyamānah janah*, “any person who is being considered.” *Adrṣṭa-paramāḥ* is understood as: *adrṣṭam eva paramām prabhuḥ vaśi yasya saḥ*, “he for whom fate is supreme, that is, for whom fate is the master, the controller.” The sense is *adrṣṭāyatāḥ* (dependent on destiny). *Tattvam* means *yāthātmyam* (reality, truth).

10.5.31

*śrī-vasudeva uvāca*⁸³

*karo vai vāṛṣiko datto rājñe drṣṭā vayam ca vah |
neha stheyam bahu-titham santi utpātāś ca gokule ||*

śrī-vasudevah uvāca—Śrī Vasudeva said; *karah*—the tribute; *vai*—indeed (or a word used to fill the meter); *vāṛṣikah*—yearly; *dattah*—was given; *rājñe*—to the king; *drṣṭāḥ*—have been seen; *vayam*—we; *ca*—and; *vah*—by you; *na*—not; *iha*—here; *stheyam*—the act of staying; *bahu-titham*—for much [time]; *santi*—are; *utpātāḥ*—disturbances; *ca*—also (or an expletive word); *gokule*—in Gokula.

śrī-vasudevah uvāca—*vah karah vāṛṣikah rājñe dattah, (tvayā) vayam ca drṣṭāḥ. (atah) iha (tvayā) bahu-titham na stheyam, (yataḥ) gokule ca utpātāḥ santi (iti).*

Śrī Vasudeva said: “You have given the yearly tax to the king and have seen us. Do not stay here for long. There are disturbances in Gokula too.”

Śrīdhara Svāmī—Upon grasping the essence of Nanda’s speech, Vasudeva gave up sorrow and spoke to him. *Vah* means *yuṣmābhīḥ* (by you).

Viśvanātha Cakravartī—Vasudeva, by whom that *tattva* was understood, speaks what he had come to say. *Vai* means *niścitam* (certainly). *Vah* denotes *yuṣmābhīḥ* (by you). *Bahu-titham* means *cira-kālam* (for a long time).

Jīva Gosvāmī—Realizing, from Nanda’s remark: *aho te devakī-putrāḥ* and so on (10.5.29), that no one knew about the exchange of babies, Vasudeva became overjoyed and explained to him the main reason he wanted to see him.

Vah is in the plural either because of high regard or because of including the cowherds who were with him. The plural in *vayam*

83 *vasudeva uvāca* (Vallabhācārya’s edition).

(we) is because Vasudeva thought highly of himself upon beholding him.

Sometimes the reading is *karo vai*. In the reading *karo vah*,⁸⁴ the word *vah* (by you) is seen twice, but the repetition is not faulty because each belongs to its own sentence (and the first *vah* is used twice): “The tax has already been given (*dattah* = *dattah eva*) by you (*vah* = *yuṣmābhīḥ*). And we (*vayam ca*) have already been seen (*drṣṭāḥ* = *drṣṭāḥ eva*) by you. Therefore (*tasmāt* is added), your (*vah* = *yuṣmābhīḥ*) residing (*stheyam*) here—near the one who is greedy for the wealth that everyone knows you have—for a long time (*bahu-titham* = *cira-kālam*) should not be done (*na*).” Or “Do not stay here, in the capital.” For example, in *Śrī Viṣṇu Purāṇa*:

datto hi vāṛṣikāḥ sarvo bhavadbhir nṛpateḥ karāḥ |
yad artham āgatāḥ tasmān nātra stheyam mahā-dhanaiḥ ||

“You gave a complete, yearly tribute to the king. Rich people should not stay here for long after fulfilling the purpose for which they come.” (*Viṣṇu Purāṇa* 5.5.3)

The word *bahu-titham* is formed by the rule: *bahu-pūga-gaṇa-saṅghasya titheuk*, “*Tith[uk]* is the suffix of *bahu*, *pūga*, *gaṇa*, and *saṅgha*” (*Aṣṭādhyāyī* 5.2.52) (HNV *Bṛhat* 2958). The affix *tith[uk]* is applied when it is followed by */d/ a/t/*, a *pūraṇa* suffix.⁸⁵ Therefore *bahu-titham* is an adverb of *na stheyam*.

Nonetheless, perceiving that Nanda as if did not want to leave quickly because he felt pleasure in his company, with *santi* and so on Vasudeva makes him afraid.

Sanātana Gosvāmi—All this amounts to Vasudeva’s comment that his mind is fixed on his two sons (10.5.22), because Nanda, not suspecting a calamity, opposed leaving for Gokula to watch over his son and because of increasing Nanda’s attachment to Him, through various efforts.

⁸⁴ That variant reading is only seen in Rāma-Nārāyaṇa’s edition of *Bhāgavatam*.

⁸⁵ For more details, see *Aṣṭādhyāyī* (5.2.48) and *Hari-nāmāmrta-vyākaraṇa* (1217).

Although there is an absence of unlimited calamities due to a mere connection with the Lord somehow or other—how could there be any possibility of a calamity in Nanda's Gokula, the best of His personal residences?—still, they occurred, only due to the Lord's desire to increase the affection the Gokula residents feel for Him through the fear of those calamities. In that way, those special pastimes which constitute the glory of the Lord, who enraptures everyone, would become successful. This should be understood, and that will become clear in various places ahead.

Krama-sandarbha—*Bahu-titham* ends with a *pūraṇa* suffix. The meaning is: *bahu-kāla-paryantam vyāpya* (having pervaded until the end of a long time).⁸⁶

Baladeva Vidyābhūṣaṇa—Vasudeva speaks while desiring benefit for himself as well.

Vallabhācārya—This proves that Vasudeva had received news from Gokula.

Vira-Rāghava—The word *tvayā* needs to be added twice: one is connected with *drṣṭāḥ*, the other with *stheyam*. *Ca* has the sense of *hetu* (reason) and means *yataḥ* (because of that)⁸⁷: “Because there are many calamities in Gokula, don't stay here for long.”

Anvitārtha-prakāśikā—*Vah*, which signifies *yuṣmākam*, stands for *yuṣmābhiḥ*. It is a loose *saṣṭhī* (*śeṣe saṣṭhī*).

10.5.32

śrī-śuka uvāca

86 In this interpretation, *bahu-titham* is not an adverb. Rather, it expresses a duration of time as regards intransitive verbs. For more details, consult the rule beginning: *kālādhva-bhāva-deśānām* (*Hari-nāmāmyta-vyākarana* 641 *vr̥tti*).

87 This interpretation of *ca* is sourced as follows: *ca pāda-pūraṇe pakṣāntare hetau viniścaye*, “*Ca* is used as an expletive word, and in the senses of *pakṣāntara* (the other side of a hypothesis), *hetu* (reason, cause), and *viniścaya* (ascertainment)” (*Trikāṇḍa-śeṣa* 3.3.465).

*iti nandādayo gopāḥ proktāḥ te śauriṇā yayuh |
anobhir anaḍud-yuktaiḥ tam anujñāpya gokulam ||*

śrī-śukah uvāca—Śrī Śuka said; *iti*—thus; *nanda-ādayah*—beginning with Nanda; *gopāḥ*—the cowherds; *proktāḥ*—who were told; *te*—they; *śauriṇā*—by Vasudeva (“the son of Śūra”); *yayuh*—went; *anobhiḥ*—by means of carts; *anaḍud-yuktaiḥ*—that were yoked with bulls; *tam anu jñāpya*—after making known to him (or after asking him permission (*anujñāpya*)); *gokulam*—to Gokula.

śrī-śukah uvāca—*te gopāḥ nandādayah śauriṇā iti proktāḥ tam anujñāpya anobhiḥ anaḍud-yuktaiḥ gokulam yayuh (iti)*.

Śrī Śuka resumed: Thus addressed in this way by Śauri, Nanda and the other cowherds took permission from him and set out for Gokula on carts yoked with bulls.

Jiva Gosvāmī—(Additions are underlined.) “Nanda and the other cowherds were told eminently, by putting forth logical arguments and so forth (*proktāḥ = prakarṣeṇa nyāya-pradarśanādīnā uktāḥ*).”

Concerning *anaḍud-yuktaiḥ*: The plural of *anaḍuh* is *anudvāhāḥ*, which denotes big bulls fit for carrying carts. Those carts were yoked to them for the sake of going very quickly.

“After taking his permission (*tam anujñāpya = tad-anujñām ādāya*), they set out for Gokula (*yayuh = pratasthire*).”

ANNOTATION

The word *anaḍuh* (ox, ‘it pulls a cart’) is formed by the rule: *ano-vaher anaḍuh sādhuh*, “*Anaḍ-uh* is the replacement of *anas + vah + kvip*” (*Hari-nāmāmrta-vyākaraṇa* 847).

The final letter of *anaḍuh* changes to *d* here by the rule: *dhvāṁsu-srāṁsu-vasv-anaḍuhāṁ do viṣṇupadānte* (HNV 208).

Appendix of Chapter Five

Vedic *sam-skāras* and Vaiṣṇava *saṁskāras*

There are twelve basic *saṁskāras*, also called purificatory rites, for the upper three castes. Nanda had the *saṁskāra* called *jāta-karma* performed for Kṛṣṇa (*Bhāgavatam* 10.5.2). Later, Nanda asked Garga Muni to perform the *saṁskāras* for Balarāma and Kṛṣṇa (10.8.6). Thereafter Garga Muni performed the *nāma-karanaṁ*, also called *nāma-karma* (name-giving rite).

The word *saṁskāra* is made by inserting the affix *s/uṭ* between the prefix *saṁ* and the verbal root */du/kr̥/ñ* *karane* (to do, make) and by adding the suffix */gh/a/ñ*. But the meaning of the word *saṁskāra* as ‘Vedic purificatory rite’ is only conventional. It is not derived from the above etymology. Jīva Gosvāmī writes: *śāstriya-bhāṣārthaḥ saṁskṛta-śabdah, kārya-paryāyas tac-chabdah, saṁskāra-śabdaś cāvyutpannah*, “The word *saṁskṛta* that has the meaning of ‘the language of the scriptures’, the word *saṁskṛta* which is a synonym of *kārya* (‘prepared’, in relation to food) and the word *saṁskāra* are not explained etymologically” (HNV *vṛtti* 559). That is because the affix *s/uṭ* is applied between *saṁ* and *kr̥* either in the meaning of *bhūṣāṇa* (embellishment) or *samavāya* (to assemble). *Saṁskāra* literally means “that because of which there is an embellishment,” and so on.

Saṁskṛta, as applied to persons, is used in the sense of someone who has received a *saṁskāra* (*Bhāgavatam* 10.8.7; *Manu-saṁhitā* 2.39).

The twelve Vedic *saṁskāras*, for twice-born males, are as follows:

(1) *garbhādhānam* (‘impregnating the womb’) is performed before

conception,

(2) *purī-savanam* ('procreating a male') is performed by a woman when she perceives that she is pregnant, for the purpose of begetting a male child,⁸⁸

(3) *sīmantonnayanam* ('parting the hair') is a husband's parting the head hair of his wife, in the fourth, sixth, or eighth month of pregnancy,

(4) *jāta-karma* ('activity for the newborn') consists of touching the tongue of the newborn thrice with ghee while chanting prayers; it is best done in the maternity room,

(5) *nāma-karma* ('the act for the name') is the name-giving ceremony,

(6) *niṣkramanam* ('going out') consists of taking the child out of the house for the first time to see the sun,

(7) *anna-prāśanam* ('feeding boiled rice') is putting rice in a child's mouth for the first time; this should occur between the fifth month and the twelfth month after birth,

(8) *cūḍā-karma* ('the act at the top') is shaving the head of a child, in his first or third year (*Manu-smṛti* 2.35),⁸⁹

(9) *upanayanam* ('bringing near') is when a guru gives a mantra to the boy and adorns him with a sacred thread; this takes place between eight and sixteen years of age, according to caste,

(10) *keśānta* ('the end of the hair') is a tonsure that takes place at the age of 16 for Brāhmaṇas, 22 for Kṣatriyas, and 24 for Vaiśyas,

(11) *samāvartanam* ('the return') occurs when the student has finished his studies and departs from the *gurukula*,

(12) *vivāha* (marriage, 'leading in a specific way'), so called because the bridegroom leads the bride out of her father's house.⁹⁰

88 There are various interpretations of the procedure of *purī-savanam*. It can be an offering of *yajña* to be eaten by the wife sometime before intercourse for the purpose of begetting a son (*Bhāgavatam* 4.13.35-39). For more details, consult *Bhāgavatam* 6.18.54 and 6.19.1-2.

89 Between *cūḍā-karma* and the next *śarīskāra*, *upanayanam*, there is an important event, around five years of age, called *vidyārambha* (the beginning of education), when a boy starts learning the Sanskrit alphabet. In Bengali it is termed *hāte khadi* (chalk in hand) (*Caitanya-bhāgavata*, ādi 6.1). Concerning Śrī Caitanya Mahāprabhu, this pastime marks the end of His *bālyā-lilā* and the beginning of His *pauganda-lilā* (*Caitanya-caritāmṛta*, ādi 13.26).

90 Most of the information in the list is from *Monier-Williams' Sanskrit-*

Moreover, Śrīla Bhakti-siddhānta Sarasvatī Thākura states:

“If one desires to worship Lord Viṣṇu, he must undergo the five *saṁskāras* pertaining to initiation. Generally a twice-born undergoes ten kinds of *saṁskāras*. Those who are lower than the twice-born undergo fifteen types of *saṁskāras* to become Vaiṣṇavas.”⁹¹

The five *saṁskāras* are the Vaiṣṇava *saṁskāras*:

- (A) *tāpa*, branding the upper arm with the *cakra*, the conch, and so forth, or marking the body with *tilaka* in twelve places,
- (B) *puṇḍra*, that is, *ūrdhvā-puṇḍra* ('upward lines'), the specific *tilaka* on the forehead, according to one's *paramparā*,
- (C) *nāma*, receiving a name, which should consist of a name of the Lord with the addition of the word *dāsa*. In the case of ladies, the name ends in *dāsī*.
- (D) mantra, and
- (E) *yāga*, ‘sacrifice’ for Viṣṇu.⁹²

Regarding the fourth item, there are two mantras: *mantra-dvaya* (*Padma Purāṇa* 5.82.14) (*Sanat-kumāra-saṁhitā* 101). The *Gopāla-mantra* is elaborated upon in *Padma Purāṇa* (5.81). In this context, Sadāśiva divulged two mantras to Nārada Muni (*Sanat-kumāra-saṁhitā* 33-35).

Moreover, *yāga* is defined as follows: *guru-vaiṣṇavayoh pūjā yāga ity abhidhīyate*, “*Yāga* is worshiping the guru and the Vaiṣṇavas” (*Padma Purāṇa* 5.82.21) (*Sanat-kumāra-saṁhitā* 108). The worship of *śālagrāma-silā*, service to Vaiṣṇavas, and so on, are included. Arguably, *japa* is part of this category, based on: *yajñānām japa-yajño 'smi*, “Among sacrifices, I am the sacrifice of chanting *japa*” (*Bhagavad-gītā* 10.25).

The ten *saṁskāras* are the twelve Vedic rites mentioned above minus the two that pertain only to women. Traditionally, specific mantras are connected with each Vedic *saṁskāra*. In *Sat-kriyā-*

English Dictionary.

91 Translation of Bhaktisiddhānta Sarasvatī's *Gauḍiya-bhāṣya* on *Caitanya-bhāgavata* (ādi 15.8) by Bhumipati Dāsa.

92 Sources: *Padma Purāṇa* 5.82.14-19 and *Sanat-kumāra-saṁhitā* 101-106.

sāra-dīpikā, Gopāla Bhaṭṭa Gosvāmī describes the *saṃskāras* for Vaiṣṇava householders; he promulgates Vaiṣṇava mantras for all the *saṃskāras*, whereas other Indians might prefer to worship other deities while undergoing those rites.

Gopāla Bhaṭṭa Gosvāmī lists *vivāha* (marriage) before *garbhādhānam* (impregnation). He specifies that *nāma-karma*, the name-giving rite, should occur on the tenth, twelfth, or one hundred and first day, or else one full year after birth; *niṣkramanām* (taking the child outside for the first time) should take place on the third lunar day of the third waxing moon after the child's birth, not to mention that there are regulations concerning how long a mother should stay in a maternity room after parturition, depending on her caste, but she and the child should remain indoors until the *niṣkramanām*.

Gopāla Bhaṭṭa Gosvāmī adds a *saṃskāra* after *niṣkramanām* and before *anna-prāśanam* (feeding rice), called *pauṣṭika-karma*, “the rite concerning growth.” He does not list the *saṃskāra* called *keśānta* (cutting the hair), but implements Vaiṣṇava fire sacrifices. He, too, does not mention *saṃskāras* pertaining to death, such as cremation and *śrāddha*.

In *Saṃskāra-dīpikā*, a supplement to *Sat-kriyā-sāra-dīpikā*, Gopāla Bhaṭṭa Gosvāmī mentions a *saṃskāra* called *śālagrāmārcanam* (the worship of *śālagrāma-śilā*), which he had indicated previously in the *Vāsudevārcanam* section of *Sat-kriyā-sāra-dīpikā*.

Further, in *Saṃskāra-dīpikā* he enunciates five *saṃskāras* for Vaiṣṇavas who are going to be initiated as Sannyāsīs. They are:

- *muṇḍanam* (tonsure);
- *tīrtha-snānam* (bathing in a holy place);
- *kaupīna-śuddhi* (purification of the cloth on the privates);
- *kaupīna-prāṇa-pratiṣṭhā* (establishing life force in the *kaupīna*);
- *acyuta-gotra-grahaṇam* (accepting the lineage of Acyuta).

Additionally, forty *saṃskāras* are mentioned in the *Grhya-sūtras*.

Chapter Six

Śrī Kṛṣṇa Sucks the Life Out of Pūtanā

10.6.1

*śrī-śuka uvāca
nandah pathi vacah śaurer na mr̄ṣeti vicintayan |
harim jagāma śaraṇam utpātāgama-śaṅkitah ||*

śrī-śukah uvāca—Śrī Śuka said; *nandah*—Nanda; *pathi*—on the way; *vacah*—words; *śaureḥ*—Vasudeva’s; *na mr̄ṣā*—[are] not false; *iti*—thus; *vicintayan*—while pondering; *harim*—unto Hari; *jagāma*—took shelter; *utpāta*—of a disturbance; *āgama*—the arrival; *śaṅkitah*—who feared.

śrī-śukah uvāca—“*śaureḥ vacah mr̄ṣā na (bhavati)*” *iti pathi vicintayan nandah utpātāgama-śaṅkitah (san) harim (bhagavantam) śaraṇam jagāma*.

Sanātana Gosvāmī’s and Jīva Gosvāmī’s other explanation—
śrī-śukah uvāca—*śaureḥ vacah na mr̄ṣā iti pathi harim (sva-sutam) vicintayan nandah utpātāgama-śaṅkitah (nija-grham) śaraṇam jagāma*.

Śrī Śuka said: While pondering on the way as follows: “Vasudeva did not lie,” and fearing the arrival of disturbances, Nanda took shelter of Hari.

Alternatively: **On the way, while thinking about Hari as follows: “Vasudeva’s words were not false,” and fearing the downfall of a calamity, Nanda went home.**

Śrīdhara Svāmī—

*śaṣṭhe sakhyur girā nando vrajam gacchan mṛtāṁ pathi |
drṣṭvā tu rākṣasīṁ tasyā mṛtyum śrutvātha vismitah ||*

“In the sixth chapter, Nanda, while going to the cowherd village because of what a friend had said, saw a dead female demon on the way. Later, he heard about her death and became astonished.”

Viśvanātha Cakravartī—

*śaṣṭhe saurūpya-kaurūpye jīvan-mṛta-tanor iha |
nirvarṇyoktaḥ pūtanāyā dāho nandasya cāgamah ||*

“In the sixth, after a description of the beauty of her living body and the ugliness of her dead body, the burning of Pūtanā is mentioned, followed by Nanda’s arrival.”

Sanātana Gosvāmī—“While pondering on the path, he took shelter of Lord Hari (*harim = bhagavantam harim*),” who takes away all fear (*harim = sarva-bhaya-haram*). With pain he exclaimed: “O Lord! Protect, protect!”—or he prayed in his heart—as one who is continuously imbued with Śrī Kṛṣṇa due to always being dear to Him. Although he is forever imbued with Him, he took shelter of Him, since he is the best devotee of the Lord, specifically at that time for His sake. To eliminate disturbances, the Vaiṣṇavas should take recourse only to the Lord, and they should not do anything else. In this way, it’s as if this were for the sake of instructing the *sādhus*, but in truth it’s only because of his nature: he has profuse affection.

There is another interpretation: “While specifically thinking (*vicintayan = viśeṣataḥ cintayan*) on the way (*pathi*) about Hari—his own son, who is charming (*mano-haram*)—as follows: “I don’t know what is happening there,” and so on—in other words, he was anxious for His sake—because (*iti = ato hetoh*) what Vasudeva said is no lie, he went home (*śarāṇam jagāma = nija-grham gacchan abhūt*).”

Jīva Gosvāmī—“While pondering on the path, he mentally (*manasā* is added) took shelter of Hari”—who takes away all fear—since He is his cherished Deity. Although Hari is the shelter of everyone,

Nanda did so specifically for the sake of his son's well-being. (The rest is the same as the last paragraph in *Bṛhad-vaiṣṇava-toṣanī*.)

Baladeva Vidyābhūṣaṇa—

om̄ namah

*saṣṭhe śaurer girā nando vrajam gacchan mṛtāṁ pathi |
vilocya pūtanāṁ tasyā mṛtyun śrutvā ca vismitah ||*

“In the sixth chapter, Nanda, going to Vraja because of a friend’s words, saw Pūtanā dead on the road. Hearing about her death, he became astonished.”

10.6.1

Vasudeva’s words are no lie... because he is a Rāja-Rṣi (philosopher king). Moreover, ‘Hari’ signifies ‘Nārāyaṇa’.

10.6.2

*kamṣena prahitā ghorā pūtanā bāla-ghātinī |
śiśūṁś cacāra nighnantī pura-grāma-vrajādiṣu ||*

kamṣena—by Kamṣa; *prahitā*—urged; *ghorā*—terrifying; *pūtanā*—Pūtanā; *bāla-ghātinī*—killer of children; *śiśūn*—infants (or baby Kṛṣṇa⁹³); *cacāra*—went; *nighnantī*—while killing (or in order to kill⁹⁴); *pura-grāma-vraja-ādiṣu*—in towns, villages, cowherd settlements, and so on.

pūtanā ghorā bāla-ghātinī kamṣena prahitā (ca) śiśūn nighnantī pura-grāma-vrajādiṣu cacāra.

Sanātana Gosvāmī / Jīva Gosvāmī—

pūtanā (prāg eva) kamṣena prahitā (yataḥ) ghorā bāla-ghātinī (ca) pura-grāma-vrajādiṣu śiśūn nighnantī cacāra.

Ordered by Kamṣa, Pūtanā, a terrifying murderer of children,

93 In this sense, the plural is used with high regard (*pūjya-vācibhyas tv ādarādhikye, Hari-nāmāmrta-vyākaraṇa* 622).

94 This is confirmed by Sanātana Gosvāmī in his commentary on the next verse.

roamed in towns, villages, cowherd settlements, and so on, to kill infants.

Sanātana Gosvāmī—She had already been ordered (*prahitā = prāg eva niyuktā*), since she is frightful (*ghorā*) and a killer of children (*bāla-ghātini*). Therefore she was killing continually (*nighnantī = nitarām ghnantī = nitarām ghnatī*). That is, she was causing death at once by offering her breasts, which contained poison. For example, in *Śrī Viṣṇu Purāṇa*:

*yasmai yasmai stanam rātrau pūtanā samprayacchatī |
tasya tasya kṣanenāṅgam bālakasyopahanyate ||*

“The body of whichever infant unto whom Pūtanā offers her breasts at night is killed instantly.” (*Viṣṇu Purāṇa* 5.5.8)

[Sanātana Gosvāmī’s reading is *pura-grāmākārādiṣu* instead of *pura-grāma-vrajādiṣu*:] Ākara (mine) is a place where gems and so on originate. Because of the word *ādi* (etc.), communities and so on are included. The words beginning from *pura* (town) are sequentially less important in point of being a place where there are habitations. In the other reading, the idea is the same.

Jīva Gosvāmī—Now Śukadeva talks about what happened in Vraja. With *kaṁsena* (by Kaṁsa), he intends to say this: “Although at first his advisors had decided to hurt only the Ṛsis (10.4.42), Kaṁsa, utterly afraid, decided this means as a one-two punch: At first, hurting the Ṛsis should be delayed: Only the killing of babies should take place.

She had already been ordered (*prahitā = prāg eva niyuktā*), since she is frightful (*ghorā*) and a killer of children (*bāla-ghātini*). Therefore she was killing continually (*nighnantī = nitarām ghnantī = nitarām ghnatī*). That is, she was causing death at once by offering breasts containing poison. For example, in *Śrī Viṣṇu Purāṇa*: *yasmai yasmai stanam rātrau...* (see above).

Ākara (mine) is a place where gems and so on originate. Or the reading is *pura-grāma-vrajādiṣu* instead of *pura-grāmākārādiṣu*.

Because of the word *ādi* (etc.), there were also communities and so on.

Śrinātha Cakravartī—As regards *śiśūn nighnantī*, the suffix *[ś]at[r]* has the sense of *tāccchīlya* (habit): *śiśu-hanana-sīlā*, “She has the habit of murdering children.” She roamed in towns, villages, and mines (*pura-grāmākarādiṣu cacāra*)... to look for infants.” Otherwise, the killing of infants that are offense-free, on account of the Lord, would be without a purpose and would not be suggestive of the Lord’s compassion.⁹⁵

Or: “She, who was about to kill (*nighnantī = nihanisyatī*) infants, roamed in towns, villages, and so on.”

Brhat-krama-sandarbhā—He introduces the Rākṣasī named Pūtanā, who was impelled by Kāṁsa to kill newborns when he heard this from Yogamāyā:

*kim mayā hatayā manda jātah khalu tavānta-krt |
yatram kva vā pūrvā-śatrur mā hiṁsiḥ kṛpaṇān vr̥thā ||*

“Hey dullard, what is the use of slaying me? In truth, your killer, your foe in a previous life, has already taken birth somewhere or other, so don’t uselessly murder helpless children.” (10.4.12)

The word *bāla-ghātīnī* (she kills children) is made with the suffix *[n]in[i]* in the sense of *tāccchīlya* (habit). As regards *śiśūn nighnantī*: The suffix *[ś]at[r]* has the sense of *tum* (infinitive). The meaning is: *śiśūn hantum* (to kill babies).⁹⁶

95 The present participle *śatṛ* is not ordained in the grammar books in the sense of *tāccchīlya*, but that sense fits here if the intended meaning is that she didn’t kill anyone. Only the present participle *cānaś* can have the sense of *tāccchīlya*, by the rule: *tāccchīlya-vayo-vacana-śaktiṣu cānaś* (Aṣṭādhyāyī 3.2.129); *parapadinaś ca śānas tāccchīlya-vayah-śaktisu* (HNV Brhat 1199).

96 The point is that according to the narrations in *Viṣṇu Purāṇa* (5.5.7-8) and in *Hari-varīṣa* (2.6.22-26), Pūtanā didn’t kill anyone. In *Brahma-vaivarta Purāṇa*, Kāṁsa orders Pūtanā: *pūtane gokulaṁ gaccha kāryārtham nanda-mandire, viśāktam ca stanam kṛtvā śiśave dehi sa-tvaram*, “Pūtanā, go to Nanda’s house in Gokula for some business. Smear your breasts with poison and quickly give them to the child” (4.10.9). It seems that the plural

Concerning; *pura-grāmādiṣu cacāra* (she went to towns, villages, and so on): It's for the sake of looking for infants that are like that, but she never killed infants, otherwise the killing of infants that are offense-free, on account of the Lord, would be suggestive that the Lord is merciless. It cannot be made to happen like that by Him, who is the *antaryami* in everyone. In truth, at that time, when Śrī Krṣṇa appeared, auspiciousness, which was the form of the descent of Śrī Krṣṇa, was occurring everywhere.

Anvitārtha-prakāśikā—The affix *n[um]* in *nighnantī* is valid by considering the usage of poetic license.⁹⁷

10.6.3

*na yatra śravaṇādīni rakṣo-ghnāni sva-karmasu |
kurvanti sātvatāṁ bhartur yātudhānyāś ca tatra hi ||*

na—[do] not; *yatra*—in which place; *śravaṇa-ādīni*—[the acts of] hearing and so on; *rakṣah-ghnāni*—which destroy evil being (*rakṣas* = *rākṣasa*)⁹⁸; *sva-karmasu*—in one's activities; *kurvanti*—perform; *sātvatāṁ*—of the devotees; *bhartuh*—about the maintainer (i.e. the protector); *yātudhānyāḥ*—female demons (or witches) (*yātudhānī* is the feminine form of the word *yātu-dhāna*: “a receptacle (*dhāna*) of a demon (*yātu*)”); *ca*—and [other demons] (or a particle used to fill the meter); *tatra hi*—in that very place.

yatra (purādiṣu) sva-karmasu (api vartamānāḥ janāḥ) sātvatāṁ bhartuḥ śravaṇādīni rakṣo-ghnāni na kurvanti, tatra hi yātudhānyāḥ (prabhavanti).

in the word *śisūn* in the verse under discussion refers to Śrī Krṣṇa out of great respect. The rule is: *jāty-ākhyāyāṁ eka-vacane bahu-vacanāṁ vā* (HNV 624).

97 The proper form is *nighnantī*, because the verbal root *han* is a second-class root. The rule is: *śap-śyābhyaṁ śatur num i-pratyaye, śeṣā-dvayāt tu vā* (HNV 742).

98 The words *rakṣas* and *rākṣasa* are synonymous, according to the rule: *prajñādeḥ keśava-nāḥ*, “The suffix *keśava* [*n/a*] is applied after *prajña* and so on [without changing the meaning]” (HNV 1272; *Aṣṭādhyāyī* 5.4.38).

Devilish women appear wherever people, although they might be engaged in their own occupations, do not perform activities centered on Him who maintains the devotees. By means of *śravāṇa* and other such activities, evil beings are exterminated.

Śridhara Svāmī—While talking to the king (Parīkṣit), who is fearful for Kṛṣṇa’s safety, Śukadeva hints at his: “She will die.”

Wherever hearing about Kṛṣṇa, and so on, do not occur, those females have power. The gist is: When He is personally present, there is no reason to fear.

Viśvanātha Cakravartī—While talking to the king (Parīkṣit), who is fearful for Kṛṣṇa’s safety, Śukadeva hints at his: “She will die.”

“In which town and so on people, while abiding in their own activities (*yatra sva-karmasu* = *yatra purādiṣu sva-karmasu api vartamānāḥ janāḥ*)—that is, activities to achieve material gains in this life and in the next—, do not engage in hearing about the maintainer of the devotees, etc., there (*tatra hi* = *tatra eva*) female demons (*yātudhānyāḥ*) appear.” The verb *prabhavanti* (appear) needs to be added.

Hence what need be said about a place where people predominantly engage in such spiritual activities? Demons don’t appear there, much less in a place where people only do such activities, let alone in a place where He abides in person.

Sanātana Gosvāmī—It was said: *śiśūn nighnantī purādiṣu cacāra*, “She roamed in towns and so on to kill babies.” [Someone might think:] “Alas, what happened to the children of Nanda’s Vraja?” Śukadeva speaks with that in mind. Owing to the word *ādi* (etc.), *kīrtana*, *śravāṇa*, and so on are understood, because they should also take place in one’s activities (*sva-karmasu* = *sva-karmasu api*) for the sake of virtuous excellence.

The Lord is the master of devotees (*sātvatāṁ bhartuh* = *bhaktānāṁ patyuh*). In this regard: His protecting those who are dedicated to *śravāṇa* and so on has certainly been done. Or, the sense of *sātvatāṁ bhartuh* is He is the master of the Yādavas: He descended in Yadu’s dynasty to reveal His unlimited *aiśvarya*. The

gist is: No evil can enter a place where *śravaṇa* is occurring, and so on.

The word *ca* (and) has the sense of *tu* (only).⁹⁹ Or *ca* has the sense of *anukta-samuccaya* (combining something that has not been mentioned): “and other villains.” Further, *hi* means *eva: tatra eva*. The rest was explained by Śrīdhara Svāmī.

There is another interpretation. [Someone might think:] “Gosh, did she kill all the babies?” Śukadeva responds to that here. The drift is: “All the children who abide in a place where there is *śravaṇa* and so on are just fine.” The sense is: Because He is *sātvatāṁ bhartṛ*, because children could not possibly have been killed around that time due to the origination of *bhakti* consisting of *śravaṇa*, etc., everywhere on account of the descent of Śrī Bhagavān at that time for the sake of *bhakti*, and so *nighnantī* (i.e. *nighnatī*) signifies *nihilantum* (to kill).

Alternatively: *yatra bhagavataḥ śravaṇādīni vartante, tatrāpi rākṣasyaḥ na santi*, “Female demons do not exist where hearing about the Lord and so on take place.” The gist is: Pūtanā’s arrival in Nanda’s Gokula while He is personally staying there is due to the rise of some particular good fortune that was only effected by the force of the special glories of the Lord (or ‘good fortune effected as a special glory of the Lord’). For this reason it will be said ahead: *yadrcchayā* (10.6.7).¹⁰⁰

Jīva Gosvāmī—It was said: *śiśūn nighnantī purādiṣu cacāra*, “She roamed in towns and so on to kill babies.” [Someone might think:] “Alas, what happened to the children of Nanda’s Vraja?” Śukadeva speaks with that in mind. “Where people do not perform *śravaṇa* and so on during their own activities, that is, in *yajñas* and so on, which activities of hearing and so on are also for the purpose of the virtuous excellence of those, female demons do not exist there,” much less in a place where *śravaṇa* and so on are predominant.

99 The word *ca*, as well as *tu*, can have the sense of *avadhārana* (restriction, ascertainment): *cānvācaye samāhāre 'py anyonyārthe samuccaye, pakṣāntare tathā pāda-pūraṇe 'py avadhāraṇe* (*Medini-koṣa*).

100 In *Bṛhad-vaiṣṇava-toṣṇi* 10.6.7, Sanātana Gosvāmī explains *yadrcchayā* (by chance) as: “because of the arising of some good fortune on account of the glory of the Lord.”

He is the master of devotees (*sātvatām* = *bhaktānām*). The gist is: Those females perish by one's performance of hearing about them too, so what need be said of hearing about Him!

The word *ca* has the sense of *tu*. Or *ca* has the sense of *anukta-samuccaya*: “and other villains.” Further, *hi* means *eva*: *tatra eva*. The verb *prabhavanti* (appear) needs to be added.

There is another interpretation. [Someone might think:] “Gosh, did she kill all the babies?” Śukadeva responds to that here. The sense is the same as before. The idea is: “And others, those who are averse to the Lord and who take the side of Kāṁsa, were killed precisely around that time by the Lord.” Kāṁsa’s stupidity is thus shown.

Hence, even though it is directly supervised, the arrival of such scoundrels is for the sake of accomplishing specific pastimes of the Lord, who enthuses everyone. The gist is: Calamities too occur for that reason, but also to heighten the special love His mother and others feel for Him and are only effected by the *līlā-śakti*, which is in conformity with His own personal Rasa (mojo). *Śakti* (power) is named *līlā*. It is well-known, in the light of the *uttara-khaṇḍa* of *Padma Purāṇa*, and so on, that it occurs in Śrī Vaikuṇṭha, which has the three principle *śaktis*: Śrī, Bhū, and Līlā. It is the same Līlā, which is described in the *kārttika-māhātmya* section of *Padma Purāṇa* and so on as *tulasī* and as Vṛndā. In Kṛṣṇa’s pastimes she is known as Vṛndā: She has jurisdiction over Vṛndāvana.

Krama-sandarbhā—She was killing the children of persons who have the nature of demons and who are somehow or other devoid of a connection with the Lord.

Śrinātha Cakravartī—The sense of *na yatra śravaṇādīni* is: *yatra pura-grāmādiṣu śravaṇādīni na santi, tatra vicacāra*, “She roved in towns and so on where the activities of *śravaṇa* and so on do not occur.”

Vallabhācārya—Female demons, or those who are like them, do not exist (*bhavanti* is added) wherever (*yatra* = *kutracit*) people do not perform *śravaṇa* and so on—either the ninefold *bhakti* or the sixfold *bhakti*.

Anvitārtha-prakāśikā—“Female demons (*yātudhānyah* = *rākṣasyah*) and other troublemakers (*ca* = *anye api*), appear (*prabhavanti* is added) in those places (*tatra*)... and create disturbances.”

10.6.4

*sā khe-cary ekadotpatya pūtanā nanda-gokulam |
yoṣitvā māyayātmānam prāviśat kāma-cāriṇī ||*

sā—she; *khe-cari*—who moves in the sky; *ekadā*—once upon a time; *utpatya*—after flying (or while flying); *pūtanā*—Pūtanā; *nanda-gokulam*—to (or in) Nanda’s Gokula; *yoṣitvā*—after making [herself] a woman; *māyayā*—by means of sorcery; *ātmānam*—herself; *prāviśat*—entered; *kāma-cāriṇī*—who moves at will.

ekadā sā pūtanā kāma-cāriṇī khe-cari nanda-gokulam (prati) utpatya māyayā ātmānam yoṣitvā (tatra) prāviśat.

Baladeva Vidyābhūṣaṇa—

sā pūtanā ekadā (rātrau) kāma-cāriṇī khe-cari (kham) utpatya nanda-gokulam (upetya) māyayā ātmānam yoṣitvā (bhavana-madhyām) prāviśat.

Pūtanā moved at will. She would travel in the sky. On one occasion, she turned herself into a beautiful woman while flying to Nanda’s Gokula and entered his village.

Śrīdhara Svāmī—She made herself look like an eminent woman, because of her dress (*yoṣitvā* = *veṣataḥ varām nārim iva ātmānam vidhāya*).

Someone might wonder: “Being shameless and fearless, how could she enter the topmost abode?” He responds to that with *kāma-cāriṇī* (who moves at will). The idea is: What this kind of witch can do is not surprising.

Viśvanātha Cakravartī—Here he means to say: “Summoned by death, only by the force of the *lilā-śakti*, since the pastime of killing

Pūtanā must necessarily take place, Pūtanā went to Gokula to die.”

“One time (*ekadā*), at night (*rātrau* is added), after flying in the sky (*utpatya* = *ākāśam utpatya*), and then entering the village (*gokulam* = *gokularṁ praviṣya*), and then making herself (*ātmānam*) a woman (*yositvā* = *yositam krtvā*) by magic (*māyayā*)—the deletion of the affix *[n/ji/c]*, in *yositvā*, is poetic license—...” She did that to enter at once in the inner rooms of the house by bewildering everyone there with her beauty.”

Although even the Lord’s Māyā, which bewilders the world, is not able to bewilder those perfect devotees, still the *māyā* (magical powers) of Pūtanā and others bewilders them too, like the *māyā* (magic) of a magician bewilders people. And that was for the sake of accomplishing the resplendence of Kṛṣṇa’s pastimes. The bewilderment of the inhabitants of Gokula was sanctioned by the Lord’s will.

Baladeva Vidyābhūṣana—Although she has no power in Vraja, still, because the pastime of killing her should take place, Pūtanā, impelled by the *līlā-śakti* and thus summoned by death, went there to die.

“One time (*ekadā*), at night [...], and after making herself (*ātmānam*) a woman (*yositvā* = *varām striyām vidhāya*) by magic, Pūtanā entered the interior of a house (*prāviśat* = *bhavana-madhyam prāviśat*).”

“But how could she do that?” The answer is given: *kāma-cāriṇī*. The sense is her magical powers are over-the-top.

Sanātana Gosvāmi—This happened on a Saturday, since it is universally well-known [that Saturdays are inauspicious]. And, by looking at the words of Śrī Parāśara and Śrī Vaiśampāyana (the main narrators in *Viṣṇu Purāṇa* and in *Hari-varṇī* respectively), it was nighttime.

Utpatya (after flying) signifies: “after arriving through the path of the sky,” and that’s because she is *khe-carī* (she moves in the sky). Sometimes the reading is *upetya* (after arriving near) instead of *utpatya*. She turned herself into a woman just because she is naturally ugly and terrifying.

Jīva Gosvāmī—“One time, at night (*rātrau* is added).” This is in reference to Śrī Parāśara and Śrī Vaiśampāyana. *Utpatyā* signifies: “after arriving through the path of the sky.” And that is because she is *khe-carī*. Sometimes the reading is *upetya*. She turned herself into a woman just because she is naturally ugly and terrifying.

The intended meaning of *yoṣitvā* is *yoṣitarī karoti* (he / she / it makes a woman). The deletion of the affix *[n]i/c* is poetic license given the fact that there is *[n]i/c*, a deletion of *ti*, and the suffix */k/tvā*. The proper form is *yoṣayitvā*.¹⁰¹

Krama-sandarbha—She became able to enter Śrī Gokula only because of the desire of such *līlā* of the Lord, and therefore there was the arrival. Afterward, she became a woman with a ravishing smile, lovely sidelong glances, and so on. The word *yoṣitvā* has the sense of *tatkaroti*.

Anvitārtha-prakāśikā—*Yoṣitvā*, which is made either from the word *yosit* (woman) or from the word *yoṣā* (woman), is */k/tvā* that comes at the end of *tatkaroti* *[n]i/c*. The deletion of *[n]i/c*, when there is *i/tj*, is poetic license.

ANNOTATION

Durvāsā Muni had bestowed a boon on Pūtanā: *durvāsaso mahā-mantram prāpya sarvatra-gāminī, sarva-rūpam vidhātum tvaṁ śaktāsi su-pratiṣṭhite*, “O notorious one! Having obtained a great mantra from Durvāsā, you can go anywhere and are able to create any form” (*Brahma-vaivarta Purāṇa* 4.10.11).

Concerning *yoṣitvā*, the understanding is this: When *tatkaroti* *[n]i/c*, which is called *tat karoti* *[n]i* in *Hari-nāmāmrta-vyākaraṇa* 615-617 and is always used in the active voice, is applied after a noun, the letters after and including the last vowel of that noun are deleted. Thus, when *[n]i/c* is added after either *yosit* or *yoṣā*, the new verbal root *yoṣi* is formed. At this point, *yoṣi* takes *i/tj*, according to a general rule (*iṭ rāma-dhātu ke*, HNV 316). Then *guṇa* is done,

101 The term *ti* is a code word in Pāṇini’s system (*Aṣṭādhyāyi* 1.1.64) that Jīva Gosvāmī calls ‘*samīṣāra*’ in *Hari-nāmāmrta-vyākaraṇa*. This denotes the letters after and including the last vowel of a noun.

that is, *yoṣi* becomes *yoṣe*, and then *sandhi* is done: *yoṣe + i[t] + [k] tvā = yoṣayitvā*. If *[nji/c]* is deleted, as an instance of poetic license, then: *yoṣ + i[t] + [k] tvā = yoṣitvā*. It is poetic license in consideration of the rule: *ner haro 'nid-ādau rāma-dhātuke*, “There is a deletion of *[nji* when a *rāma-dhātuka* (the suffix *[k]tvā* here), which is not preceded by *i[t]*, follows” (HNV 449) (*ner anīti, Aṣṭādhyaśāyī* 6.4.51). In Pāṇini’s system, a *rāma-dhātuka* is called an *ārdha-dhātuka*.

10.6.5-6

*tām keśa-bandha-vyatiṣakta-mallikām
 bṛhan-nitamba-stana-kṛcchra-madhyamām |
 su-vāsasam kalpita-karṇa-bhūṣaṇa-
 tviṣollasat-kuntala-maṇḍitānanām ||
 valgu-smitāpāṅga-visarga-vikṣitair
 mano harantīm vanitām vrajaukasām |
 amarīsatāmbhoja-kareṇa rūpiṇīm
 gopyaḥ śriyām draṣṭum ivāgatām patim ||
 upajāti (12)
 (indra-varṇśā, varṇśa-stha-bilam)*

tām—her; *keśa-bandha-vyatiṣakta-mallikām*—who has jasmine flowers, intertwined with her braid; *bṛhat-nitamba-stana-kṛcchra-madhyamām*—whose waist is in trouble (i.e. is thin) because of big buttocks and breasts; *su-vāsasam*—whose clothes are superb; *kalpita-karṇa-bhūṣaṇa-tviṣā-ullasat-kuntala-maṇḍita-ānanām*—whose face is adorned with locks of hair that are shining due to the splendor of well-arranged ear ornaments; *valgu-smitā-pāṅga-visarga-vikṣitaiḥ*—by glances in which there are emissions of sidelong glances in regard to which the smiling is charming; *manah harantīm*—who steals the mind; *vanitām*—a woman (or a passionate woman); *vraja-okaśām*—of they whose residence is Vraja; *amarīsata*—they thought; *ambhoja-kareṇa*—on account of a hand endowed with a lotus; *rūpiṇīm*—beautiful (or who has a form); *gopyaḥ*—the cowherd ladies; *śriyām*—Lakṣmī; *draṣṭum*—to see; *iva*—like; *āgatām*—who had come; *patim*—[her] master.

Viśvanātha Cakravartī—

gopyah tām keśa-bandha-vyatiṣakta-mallikām bṛhan-nitamba-stana-kṛcchra-madhyamām su-vāsasam kalpita-karṇa-bhūṣaṇa-tviṣollasat-kuntala-maṇḍitānanām valgu-smitāpāṅga-visarga-vīkṣitaiḥ vrajaukasām manah harantīm vanitām, śriyam rūpiṇīm ambhoja-kareṇa (upalaksitām) patīm drastum iva āgatām amāinsata.

Her braid was intertwined with jasmine flowers. Her waist was having a hard time because of her big buttocks and big breasts. Her garments were charming, and her face was adorned with locks of hair glistening due to the splendor of swinging earrings. This passionate woman was stealing the minds of the residents of the village by her sidelong glances and by her gracious smile. The cowherd ladies thought she was Lakṣmī, who is ravishing by holding a lotus, who had arrived as if to look for her husband.

Śrīdhara Svāmī—“The cowherd ladies thought that the woman (*tām vanitām*), who was extremely beautiful (*rūpiṇī = atirūpa-vatīm*), was like Lakṣmī (*śriyam iva*) who had come (*āgatām*) to see (*drastum*) her husband (*patim*).” The two verses are thus syntactically connected.

The purpose of the adjectival compounds is to show that Pūtanā was equal to Lakṣmī:

❖ *keśa-bandha-vyatiṣakta-mallikām* means: *dhammilla-saṁsakta-mallikā-kusumām*, “she has jasmine flowers which adhere to her braid.”

❖ *bṛhan-nitamba-stana-kṛcchra-madhyamām* (her waist was having a hard time because of her big buttocks and big breasts) means: *bṛhatā nitambena stanābhyaṁ ca ubhayataḥ ākrāntam iva kṛcchram kṛśam madhyamam udaram yasyāḥ tām*, “her waist is thin and is as if overcome in two ways: by her big buttocks and by her two breasts.”

❖ *su-vāsasam* means: *śobhane ramanīye vāsasi yasyāḥ tām*, “her two garments (upper and lower) are superb, that is, charming.”

❖ *kalpita-karṇa-bhūṣaṇa-tviṣollasat-kuntala-maṇḍitānanām* means: *kampitayoh karṇa-bhūṣaṇayoh tviṣā ullasadbhīḥ kuntalaiḥ maṇḍitam ānanām yasyāḥ tām*, “her face is adorned with locks of hair that are shining due to the splendor of two ear ornaments, which are swinging.”

❖ *valgu-smitāpāṅga-visarga-vīkṣitaiḥ vrajaukasām mano harantīm* means: *ramyam smitaṁ yesu te tathā-bhūtāḥ apāṅga-visargāḥ yesu*

taiḥ vīkṣitaiḥ vrajaukasāṁ manah harantīm, “she is stealing the minds of those whose residence is Vraja by means of glances in which there are sidelong darts in regard to which the smile is charming.”

The gist is that Pūtanā entered without being hindered by anyone, because the cowherd men were blown away by her looks. The ladies too thought she was a woman, and so they did nothing.

Viśvanātha Cakravartī—“The ladies thought that she is Lakṣmī incarnate (*rūpiṇīm* = *mūrti-matīm*), the Lakṣmī who is distinguished (*upalakṣitām* is added) by a lotus in hand (*ambhoja-kareṇa*), who had come as if to see (*draṣṭum iva āgatām*) Śrī Nārāyaṇa (*patīm* = *śrī-nārāyaṇam*),” the cherished deity of the king of Vraja.

Vanitām signifies: *atyanurāgatīm* (overly passionate). This is from *Amara-koṣa*: *vanitā janitātyarthānurāgāyāṁ ca yoṣiti*, “*Vanitā* also means a woman by whom excessive passion is generated” (*Amara-koṣa* 3.3.73). The idea is: “Her body is so amazing! Her passion is so astonishing!” “She was charming the minds of those whose residence is Vraja (*vrajaukasāṁ mano harantīm*).” The drift is they did not prevent her from entering the house, even when she unexpectedly went deeper within.

Sanātana Gosvāmī—The expertise of inserting jasmine flowers is made to be understood through the prefixes *vi* and *ati* in *vyatiṣakta* (intertwined). The swinging of the ear ornaments was due to her playful gait, and so on, hence: her face was adorned with curls of hair that were highly resplendent due to the splendor of both earrings, a splendor which was emanating everywhere (*kalpita-karṇa-bhūṣaṇa-tviṣollasat-kuntala-maṇḍitānanām* = *sarvataḥ prasarantyā tayoḥ tviṣāuccair lasadbhiḥ śobhamānaiḥ kuntalaiḥ alakaiḥ maṇḍitānanām*).

Vanitām signifies: *janitātyartha-rāgām striyam*, “a woman by whom excessive passion is generated.” She had an utmost beauty (*rūpiṇīm* = *atyanta-saudarya-vatīm*) because her hand had a lotus (*ambhoja-kareṇa* = *ambhoja-yukta-kareṇa hetunā*). Or that phrase modifies Lakṣmī (*śriyam*), and so it is inferred, for the sake of a special resplendence, that a play lotus was also in Pūtanā’s hand.

Consequently: *gopyah śriyam amarisata tām*, “The cowherd ladies thought: She is Lakṣmī.” Someone might think: “How can a

comparison to Lakṣmī be substantiated in this regard?” He responds: *patīn draṣṭum iva āgatām*, “[The cowherd ladies thought that she is Lakṣmī,] who had come as if to see her husband (*patim = nija-bhartāram*).” The word *iva* (as if) has the sense of *utprekṣā* (fanciful assumption) because in truth Pūtanā did not enter the house for that purpose.

Alternatively, the connection is: *śriyam iva patim*, “[The cowherd ladies thought that she is] like Lakṣmī, who had come to see their protector (*patim = tāsāṁ pālakam*),” inasmuch as Kṛṣṇa is the son of the king of Vraja. Or the drift is: *patīn draṣṭum āgatām śriyam iva tām vānitām gopyah amarīṣata*, “the cowherd ladies thought that the woman was like Lakṣmī who had come—from her own planet—to see Śrī Nārāyaṇa (*patim = śri-nārāyaṇam*),” because it made sense to compare her to the goddess due to the supereminence of Pūtanā’s beauty, dress, and grace.

Jīva Gosvāmī—The words beginning with *tām* form one unit of two verses. In point of *vyati*: A manifold expertise in intertwining the jasmine flowers is made to be understood thus.

The swinging of the ear ornaments was due to her playful gait, and so on, therefore: her face was adorned with curls of hair... (see above).

Manoharantīm signifies: *manohara-vad ācarantīm*, “Pūtanā was behaving as though she was stealing their minds.” The term *vaniṭā* denotes a woman by whom excessive passion is generated.

In this verse the word Śrī means *jagat-sampatti* (she who owns all the opulence in the world: Jagat-Lakṣmī): *ambhoja-kareṇa rūpiṇīṁ śriyam eva āgatām amarīṣata*, “The ladies thought that Pūtanā was Śrī in person who had come—the same Śrī who is beautiful on account of a characteristic which is a hand with a lotus (*ambhoja-kareṇa = ambhoja-yukta-kareṇa laksanena*).”

As if to do what? *patīn draṣṭum iva*, “as if to look for (*draṣṭum = anveṣṭum*) her master (*patim*),” that is, as if to select someone of virtuous character as her guardian. Such a characteristic is only seen in the prince of Vraja. Therefore, by thinking that she had come to select Śrī Kṛṣṇa, they did not prevent her from entering the premises.

Here the word *pati* is not expressive of *dhava* (husband). This is not Śrīdhara Svāmī’s opinion either. The reason is that later

Pūtanā will display a motherly mood. The rest was explained by the venerable one. In his commentary, *ākrāntam iva* (her waist is thin and is “as if overcome” in two ways) means *ākrāntatvād iva*, “as if because of being overcome.” As regards his gloss of *kṛcchram* (trouble, hard time) as *krśam* (thin): it’s because of the figurative usage of nondifference between an effect and its cause. The sense is: The waist was having a hard time by being so overcome; the waist was thin as if because of that.

Krama-sandarbhā—Śrī is beautiful (*rūpiṇīm*) because of a characteristic, which is a hand endowed with a beautiful lotus. In this regard there is a precept: Given that He is ‘it’, His spouse must have it too.

10.6.7

*bāla-grahas tatra vicinvatī śiśūn
yadrcchayā nanda-grhe 'sad-antakam |
bālam pratīchanna-nijoru-tejasam
dadarśa talpe 'gnim ivāhitam bhasi ||
upajāti (12)*

bāla-grahah—Pūtanā (“a seizer of children”); *tatra*—there; *vicinvatī*—thinking of (i.e. searching for); *śiśūn*—infants; *yadrcchayā*—by chance (or by her own will); *nanda-grhe*—in Nanda’s house; *asad-antakam*—the killer of the unrighteous; *bālam*—a child; *pratīchanna-nija-uru-tejasam*—he by whom his own great effulgence is concealed; *dadarśa*—saw; *talpe*—on the bed; *agnim iva*—like fire; *āhitam*—placed; *bhasi*—within ashes (or in charcoal).

(sā) *bāla-grahah nanda-grhe yadrcchayā (praviṣya) tatra śiśūn vicinvatī talpe bālam asad-antakam (bāla-nātyena) pratīchanna-nijoru-tejasam bhasi āhitam agnim iva dadarśa.*

Jīva Gosvāmī—

(sā) *bāla-grahah tatra (gokule) śiśūn yadrcchayā vicinvatī (sahasā) nanda-grhe (eva āgatya) asad-antakam (api) bālam talpe āhitam (santam) pratīchanna-nijoru-tejasam (kaścid) bhasi (āhitam tāḍṛśam) agnim iva dadarśa.*

Baladeva Vidyābhūṣaṇa—

*bāla-grahāḥ (pūtanā) tatra (nanda-gokule) śiśūn vicinvatī yadrcchayā
nanda-grhe asad-antakam̄ talpe bālam̄ praticchanna-nijoru-tejasam̄
bhasi āhitam agnim iva dadarśa.*

By chance, Pūtanā, a kidnapper of children who was looking for infants there, saw a boy, a killer of evil, on a bed. His profuse effulgence was veiled, and so He resembled a smoldering fire in charcoal.

Śrīdhara Svāmī—“The kidnapper of children (*bāla-grahāḥ*), Pūtanā, saw the child (*bālam̄ dadarśa*), who is a killer of evil people (*asad-antakam̄* = = *asatām antakam*).” How could she remain fearless upon seeing such a killer of evil? The answer is: *praticchanna-nijoru-tejasam*, which means: *bāla-nātyena praticchannāṁ tirohitāṁ nijam uru-tejaḥ yena tam*, “He by whom His own great effulgence is withdrawn by means of His childish acting.” What was He like? “He was like fire that is put (*āhitam agnim iva*) in ashes (*bhasi* = *bhasmani*).”

Viśvanātha Cakravartī—He was like fire that is placed in the middle of ashes, meaning fire covered by ashes (*bhasi arpitam* = *bhasmani antar-arpitam* = *bhasmācchāditam*).

Sanātana Gosvāmī—“While looking for (*vicinvatī* = *mṛgayamānā*) children (*śiśūn*) there in Gokula (*tatra* = *tatra gokule*), Pūtanā saw the child (*bālam*)—He was performing the pastimes of a child—, who had been made to rest (*āhitam* = *śāyinam*) on a child’s bed (*talpe* = *bāla-paryāṅke*), although He is a killer of evil beings (*asad-antakam̄* = *asad-antakam̄ api*).”

How was the child? *praticchanna-nijoru-tejasam*, “He because of whom Pūtanā’s own power, though extensive, was destroyed” (*praticchannāṁ vinaśtam̄ nijam̄ pūtanāyāḥ urv api tejāḥ yasmāt*). Being the topmost yielder of power is thus indicated. An example is given: “[The child was] like fire (*agnim iva*) placed in charcoal (*bhasi* = *aṅgāre* = *aṅgāre nihitam*),” because the intense power of

fire manifests there.

“But why didn’t she curl up out of fear? And why did that wicked woman come across a killer of evil?” The reason is *yadrcchayā* (by chance), which signifies: “because of the rising of some good fortune on account of the glory of the Lord.” This is a reason that should be kept in mind ahead as well, and also as regards both her amazing dress which charmed the cowherds and the fact that the glorious cowherd ladies mistook her for Lakṣmī, otherwise the *gopas* and the *gopīs* would never have prevented her from entering.

Jīva Gosvāmī—Although the pronoun *sā* (she), obtained from the context, is the substantive and *bāla-grahāḥ* is its modifier, the latter is not feminine because it is *ajahal-liṅga* (its grammatical gender does not change) (*bāla-graha* is set in the masculine).

“Looking for (*vicinvatī* = *mrgayamānā*) children there in Gokula (*tatra* = *tatra gokule*), she arrived in Nanda’s house (*nanda-grhe* = *nanda-grhe eva āgatyā*) by the desire of the Lord’s pastime, which is self-willed (*yadrcchayā* = *svairitayā* = *bhagavataḥ svairatīlecchayā*¹⁰²).” Amara states: *yadrcchā svairitā*, “The words *yadrcchā* and *svairitā* are synonymous [and mean “willing independently”]” (*Amara-koṣa* 3.2.2).

The boy, although a killer of evil beings, was manifesting childish sweetness. He had been put on the bed. In her presence He concealed His great power (*praticchanna-nijoru-tejasam* = *tad-ābhimukhyena channa-nija-mahā-prabhāvam*). Stealing the minds of the Vrajavāsīs, and so on, was only a show of the *līlā-śakti*.

Srinātha Cakravartī—The child had been placed (*āhitam* = *nihilatam*) on a bed (*talpe*). What was He like? He was like smoldering fire (*agnim iva* = *dahantam agnim iva*). How was the bed? *bhasi* (shining, resplendent). The verbal root is *bhas bhartsana-dīptyoh* (3P) (to reproach; to shine), and the suffix *kvip* is added: *bhasi babhasti iti bhas tasmin*, “*Bhas* means ‘it shines’. *Bhasi* is the locative case.”

10.6.8

vibudhya tāṁ bālaka-mārikā-grahāṁ

*carācarātmā sa nimilitekṣaṇah |
 anantam āropayad aṅkam antakam
 yathoragam suptam abuddhi-raju-dhīḥ ||*
 (varṇa-stha-bilam)

vibudhya—after understanding; *tām*—her; *bālaka-mārikā-graham*—[as] an evil demon (*graha*) that is a killer of children; *carācarātmā*—the Soul of moving and stationary [entities]; *sah*—He; *nimilita-ikṣaṇah*—he by whom the eyes are closed; *anantam*—the Endless; *āropayat*—she placed; *aṅkam*—[on her] lap; *antakam*—who is the killer [of her]; *yathā*—just as; *uragam*—a snake; *suptam*—which is asleep; *abuddhi-raju-dhīḥ*—one who has the notion of a rope due to ignorance (or in such a way that there is ignorance).

sah carācarātmā tām bālaka-mārikā-graham vibudhya nimilitekṣaṇah (babhūva). yathā (janah) raju-dhīḥ uragam suptam abuddhi (grhnāti, tathā pūtanā tam bālām svayam) anantam (tādrśānām duṣṭānām) antakam (svasya) aṅkam (abuddhi) āropayat.

Viśvanātha Cakravartī—

sah carācarātmā tām bālaka-mārikā-graham vibudhya (bāla-svabhāvena eva) nimilitekṣaṇah (didipe. tataḥ ca) yathā suptam uragam abuddhi-raju-dhīḥ (janah grhnāti, tadvat sā) anantam (api tam svasya) antakam aṅkam āropayat.

Understanding that she was a demon who killed children, He, the inner Soul in moving beings and in stationary entities, closed His eyes. Not knowing who He is, Pūtanā put Him, the infinite God who kills such scoundrels, on her lap, like someone who picks up a motionless snake by mistaking it for a rope.

Śrīdhara Svāmī—He is the killer of scoundrels (*antakam* = *duṣṭānām antakam*). He understood who she is because He is *carācarātmā* (the inner Soul...).

The compound *abuddhi-raju-dhīḥ* is a *karma-dhāraya*: *abuddhiḥ ca asau raju-dhīḥ ca* (ignorant notion of a rope) (lit. “It is an absence of intelligence and it is the notion of a rope”). It amounts

to saying: *ajñānataḥ raju-buddhyā*, “due to perceiving a rope by ignorance.”

Viśvanātha Cakravartī—The word *carācarātmā* signifies that His potency of omniscience (*sarvajñatā-sakti*) took this opportunity to serve.

His eyes were shut only by the nature of childhood. More than that, they were shut to convey the idea that He was prone to be afraid because He was very young; to avoid seeing such incarnate inauspiciousness; to avoid assaulting her with His glance because she is so inauspicious; and to delay the implementation of the defect of killing her, since killing her, who was showing a maternal mood, would be shameful.

Then she placed Him, her killer (*antakam = svasya antakam*), on her lap, and so His potency of annihilation (*samhārikā sakti*) had an opportunity to serve.

He is *ananta* in the sense that He is not delimited by time nor by space. Hence a contradiction (*virodha*) (the *virodha* ornament) is apparent: “She put Him on her lap although He is unlimited.” *Adbhuta-rasa* is implied by this. The contradiction is accentuated by the word *antakam* (killer).

“She put Him on her lap like a person who thinks of a rope grabs a sleeping snake because of little intelligence.” (*yathoragam suptam abuddhi-raju-dhīḥ = yathā suptam uragam abuddhyā alpa-buddhyā hetunā raju-dhīr-jano grhnāti, tadvat*)

Sanātana Gosvāmī—*Bālaka-mārikā-graham* means *bālakānām mārikā māri tasyāḥ graham* (evil spirit of the murder of children). The masculine gender is because it is *āviṣṭa-linga* (its gender is set).

“He closed His eyes, that is, He sealed the lotuses of His eyes (*nimilitekṣṇah = mudrita-netrābjah babhūva*).” He did that to make her perceive that as a little boy He was prone to be afraid. Or He did it because she was not qualified to look at Him in the eye. Or the reason is that He felt the rise of shame at the thought of killing her, although it had to be done for her benefit and although He is an ocean of virtue.

Jīva Gosvāmī—Pūtanā was a type of evil spirit called *bālaka-mārikā*

(murderess of children) (*bālaka-mārikā-graham* = *bālaka-mārikā-samjñām graham*).

“He who is the inner Soul (*ātmā* = *paramātmā*) of moving beings and of stationary entities closed His eyes (*nimilitekṣṇāḥ* = *mudrita-neṭrābjah babhūva*).” He did that to make her perceive that as a little boy He was prone to be afraid; to avoid seeing such a scoundrel; to avoid assaulting her with His glance given that she is such a scoundrel; to avoid the shame of killing her, although it had to be done for her benefit and although He is an ocean of virtue; and to avoid showing the ghastliness of her death.

He Himself is unlimited (*anantam* = *svayam anantam*), and is the end of such persons (*antakam* = *tādṛśānāṁ antakam*). *Abuddhi* (in a way lacking intelligence) is a separate word meaning *viparitajñāna-pūrvakam* (by thinking the wrong way) and is an adverb modifying *āropayat* (she put).

Baladeva Vidyābhūṣana—Krṣṇa is the inner controller of everything (*carācarātmā* = *nikhilāntaryāmī*). He closed His eyes in anticipation of the dreadfulness of her death. Plus, He did not want to feel shameful just yet, insofar as she had dressed like a mother.

“She put Him on her lap—thinking that in this way He would want her to caress Him—like a man, thinking of a rope, ignorantly (*abuddhi* = *abuddhi yathā syāt tathā*) grabs a sleeping snake.”

10.6.9

*tāṁ tīkṣṇa-cittāṁ atha vāma-ceṣṭitāṁ*¹⁰³
vīkṣyāntarā kośa-paricchadāsi-vat |
*vara-striyam tat-prabhayā ca dharsite*¹⁰⁴
nirīkṣyamāne jananī hy atiṣṭhatām ||
upajāti (12)

tām—her; *tīkṣṇa-cittām*—whose heart is rough; *atha*—entirely; *vāma-ceṣṭitām*—whose actions are charming; *vīkṣya*—after seeing; *antarā*—inside; *kośa-paricchada*—whose covering is a casing; *asi-*

103 *ativāma-ceṣṭitām* (BBT reading).

104 *tat-prabhayāvadharṣite* (Sanātana Gosvāmī’s and Viśvanātha Cakravartī’s reading).

vat—like a sword; *vara-striyam*—the best woman; *tat-prabhaya*—due to her splendor; *ca*—and; *dharṣite*—[being] overwhelmed; *nirikṣyamāne*—while seeing; *jananī*—the two mothers; *hi*—just; *atiṣṭhatām*—remained.

tām tīkṣṇa-cittām (api) atha vāma-ceşitām vara-striyam kośa-paricchadāsi-vat ca antarā vikṣya tat-prabhayā dharsite (satyau) jananī (jananī = jananyau) nirikṣyamāne hi atiṣṭhatām.

All of Pūtanā's gestures were charming although she was thoroughly rude at heart, hence she looked like a sword in a scabbard that has a smooth covering. Seeing that best of women inside the house, the two mothers, overwhelmed by her splendor, only kept staring at her.

Śrīdhara Svāmī—Why did Yaśodā and Rohinī not prevent her? He responds to that here. “After suddenly seeing (*vikṣya = sahasā eva vikṣya*) that best of women (*tām vara-striyam*), whose actions were beautiful and were like a mother’s (*vāma-ceşitām = valgu jananyāḥ iva ceşitām yasyāḥ tām*), inside the house (*antarā = gṛhamadhye*), the two mothers (*jananī = jananyau*), overcome, that is, bewildered (*dharṣite = abhibhūte = mohite satyau*), by her splendor too (*tat-prabhayā ca*)—“Am I His mother, or is she?—just (*hi = eva = kevalam*) kept staring (*nirikṣyamāne atiṣṭhatām*),” meaning they did not stop her.

The term *kośa-paricchadāsi-vat* is an example of being hard within and soft without: “Pūtanā was like a sword that has a scabbard which is a sheath made of various soft leather.” (*kośa-paricchadāsi-vat = mrdu-citra-carma-mayah kośah paricchadah āvaraṇam yasya aseḥ khadgasya tadvat*)

Viśvanātha Cakravartī—(The commentary is the same as *Bhāvārtha-dīpikā*. In addition:) The two mothers were bewildered (*avadharsite = abhibhūte = mohite satyau*) by her splendor (*tat-prabhayā = tasyāḥ prabhayā*): “Is she Ambikā, Indrāṇī, or Lakṣmī, the opulence of the three worlds incarnate? She is making my son drink milk from her breasts out of motherly affection for His well-being.”

Jīva Gosvāmī—*Atha* has the sense of *kārtsnya* (entirety).¹⁰⁵ The word *atha* is syntactically connected to both words (*tīksna-cittām* and *vāma-ceṣṭitām*) by the logical reasoning called *kākāksi* (crow's eye). But Citsukha's reading is *ativāma-ceṣṭitām* instead of *atha vāma-ceṣṭitām*.

“The two mothers were overwhelmed (*avadharṣite*) by her splendor (*tat-prabhayā*),” that is, by a resemblance (*prabhayā* = *pratibhayā*) to a mother's love.

Concerning *jananī*, the *pūrva-sa-varṇa* of the first case dual ending pertains to the Vedas, because of: *supāṁ su-luk-pūrva-sa-varṇa*, and so on, “[In the Vedas,] the deletion of *s/u* (the singular, first case ending), the *pūrva-sa-varṇa* (a word whose last long vowel is the same as the nominal base)¹⁰⁶ [etc. are replacements] of case endings” (*Aṣṭādhyāyī* 7.1.39).

Sanātana Gosvāmī—As a pun, Pūtanā's deeds were crooked (*vāma* = *vakra*).

Baladeva Vidyābhūṣāṇa—*Jananī* stands for *mātarau* (the two mothers). The deletion of the case ending ‘au’ is because of: *supāṁ su-luk*, “[In the Vedas,] there are deletions of case endings” (*Aṣṭādhyāyī* 7.1.39).

Vallabhācārya—“Both of them were overcome by her splendor and by the Lord's will.” (*ca* = *bhagavad-icchayā ca*)

10.6.10

tasmin stanam durjara-viryam ulbaṇam

105 This is substantiated in *Medini-kośa*: *athātho sarīṣaye syātām adhikāre ca mangale, vikalpānantara-praśna-kārtsnyārambha-samuccaye*, “*Atha* and *atho* are used in the senses of *sarīṣaya* (doubt), *adhikāra* (topic), *mangala* (auspiciousness), *vikalpa* (possibility), *anantara* (afterward), *praśna* (question), *kārtsnya* (entirety), *ārambha* (beginning), and *samuccaya* (conjunction).”

106 In his commentary on Pāṇini's *sūtra*, Bhaṭṭoji Dīkṣita glosses *pūrva-sa-varṇa* as: *pūrva-sa-varṇa-dirgha* (*Siddhānta-kaumudī* 3561). Commenting on the current verse, Vīra-Rāghava, Vamśidhara Paṇḍita and Gaṅgā Sahāya say the *pūrva-sa-varṇa-dirgha* of the word *jananī* here is poetic license. Baladeva Vidyābhūṣāṇa gives the straightforward explanation.

*ghorāṅkam ādāya śiśor dadāv atha |
 gāḍham karābhyaṁ bhagavān prapīḍya tat
 prāṇaiḥ samāṁ roṣa-samanvito ’pibat ||
 (indra-varṇśā)*

tasmin—there; *stanam*—the breast; *durjara-viryam*—on which there is poison (“on which there is an indigestible potency”); *ulbanam*—terrible; *ghorā*—the fierce woman; *āṅkam*—on the lap; *ādāya*—after taking; *śiśoh*—to the child; *dadau*—gave; *atha*—afterward; *gāḍham*—firmly; *karābhyaṁ*—with both hands; *bhagavān*—the Lord; *prapīḍya*—after pressing; *tat*—that [breast]; *prāṇaiḥ samam*—along with the life airs; *roṣa-samanvitah*—[being] fully endowed with anger; *apibat*—drank (sucked).

tasmin (sthāne, pūtanā) ghorā (tam bālam svasya) āṅkam ādāya (svasya) stanam durjara-viryam ulbaṇaṁ śiśoh dadāu. atha bhagavān roṣa-samanvitah (san tasyāḥ stanam) karābhyaṁ gāḍham prapīḍya tat (stanam) prāṇaiḥ samam apibat.

There, the fierce woman placed Him on her lap and thrust her terrible breast, smeared with poison, unto the child's mouth. The Lord got angry and firmly squeezed her breast with His hands, sucked it, and sucked out her life force too.

Śrīdhara Svāmī—“In that place (*tasmin* = *tasmin sthāne*), after taking Śrī Kṛṣṇa (*ādāya* = *śrī-kṛṣṇam ādāya*) on her lap she gave her breast, on which¹⁰⁷ there was indigestible poison (*durjara-viryam* = *durjaraṁ vīryam viṣam yasmin tam*), to the child (*śiśoh* = *tasmai śiśave*). Right after that (*atha* = *anantaram eva*), He squeezed her breasts and—thinking that the poison was simply bitter medicine—sucked her breast and her life airs (*tat-prāṇaiḥ samam* = *tasyāḥ prāṇaiḥ saha*.”

107 The poison was without, not within. Kāṁsa ordered Pūtanā: *pūtane gokulam gaccha kāryārthan nanda-mandire, viṣāktam ca stanam kṛtvā śiśave dehi sa-tvaram*, “Pūtanā, go to Nanda’s house in Gokula for some business. Smear your breasts with poison and quickly give them to the child.” (*Brahma-vaivarta Purāṇa* 4.10.9)

Viśvanātha Cakravartī—Pūtanā’s breast has potency in the form of poison (*durjara-viryam* = *durjaram viṣa-rūpam viryam yasya tat*). She gave her breast to the child (*śiśoh* = *śiśave*).¹⁰⁸

The sense of *gādham prapiṣṭya* (He firmly squeezed her breast) is that she could not make Him let go of it. Kṛṣṇa was angry (*roṣa-samanvitah*): “She also wants to harm other children of Vraja.” Only the potency that annihilates the wicked (*duṣṭa-saṁhārikā śakti*) got angry and dried up (*apibat* = *aśoṣyat*) the breast and the life airs, which are impure. He didn’t do it. It is like: “A man with an axe chopped down the tree.”

Sanātana Gosvāmī—*Tasmin* stands for either *tasmin sthāne* (in that place) or *tasmin avasare* (on that occasion). Pūtana is fierce (*ghorā*). With *durjara-viryam* Śukadeva illustrates her fierceness. Hence *ulbaṇam* means *atiṭikṣṇam* (terrible): The sense is her breast causes death by contact.

“Intensely pressing (*prapiṣṭya* = *prakarṣeṇa piḍayitvā*) (*prakarṣeṇa* = *atiśayena*) her breast toward His body, the Lord became enraged (*roṣa-samanvitah* = *parama-kruddhah san*)...” although He has many virtues, including compassion, because she had murdered many children. In truth, however, with *bhagavān* and so on Śukadeva says He was supremely merciful, and this will become clear later on.

Jīva Gosvāmī—Her audacity is indicated by *tasmin eva sthāne* (in that very place). The sense of *ulbaṇam* is her breast causes death by contact. For this reason, the ‘potency’ (*vīrya*) of her breasts is nothing but poison. Śrīdhara Svāmī explained it that way.

Ādāya stands for *ākṛṣya* (having attracting [Him unto her lap]). This participle functions with two objects, and so the word *tam* (Him) should be added to *ari�am* (lap).

108 Here Viśvanātha Cakravartī reiterates Śrīdhara Svāmī’s gloss, but it is faulty because, as Baladeva Vidyābhūṣana indicates, the dative case is used in connection with the verbal root *dā dāne* (to give) only when there is a permanent relinquishment of the thing that is given. Jīva Gosvāmī explains: *pradeyābhisaṁbadhyamānam sampradānam*, “The person who is connected to the thing which is given away for good is called the *saṁpradāna*” (*Hari-nāmāmrta-vyākaraṇa* 662). Therefore the genitive case in *śiśoh* is proper.

“Being angry (*roṣa-samanvitaḥ* = *roṣa-samanvitaḥ san*)—given that she had arrived to kill many babies—, He sucked the breast (*tat* = *tam* = *tam stanam*)¹⁰⁹ and the life airs (*prāṇaiḥ samam*),” because taking away the life force by being deceitful to her, a deceitful woman, is appropriate. His anger only refers to His sucking out the life force.

Only His fiery power (*tejas*), in the form of anger, dried up (*apibat* = *aśoṣayat*), that breast and her life force, which were impure and were connected with her wicked intention. It is like: “A man with an axe chopped down a tree,” but He Himself only imitated the sucking. “The result can occur just by imitating the procedure.” Things can be explained thus in every instance. (After death, because she imitated being a mother Pūtanā attained the status of a mother of sorts.)

Moreover the anger took place suddenly, but in the end He was supremely merciful: this is what he says with *bhagavān* and so on. The gist is He does not deviate from His qualities such as compassion. This will be revealed later on. In addition, this is the reason for such power and for His absorption in childhood pastimes. The idea is: The way things unfold can only be in conformity with the pastime because, even when He is absorbed in it, all His powers await their opportunity.

The rest was explained by Śrīdhara Svāmī. In his commentary, concerning the words: *apathyam iti matvaiva* (thinking that the poison was simply bitter medicine), the sense is He also thought: “No one who has poison within can possibly live. To make her attain My nature, I will mix her life airs with Mine.”

Krama-sandarba—*Tasmin* means “in that context” (*tasmin prasāṅge sati*). He destroyed her through anger. Only His fiery power (*tejas*) in the form of anger, not He, did the destruction. The Lord does not deviate from His qualities such as compassion, even in anger.

109 Śrīdhara Svāmī too, in his gloss of *durjara-viryam*, explained *stanam* in the masculine, but there is no need to explain *tat* as *tam*, because the word *stana* can be neuter, as Viśvanātha Cakravartī pointed out in his gloss of *durjara-viryam*: *durjaram viṣa-rūpam viryam yasya tat*.

Baladeva Vidyābhūṣaṇa—“In that place (*tasmin* = *tasmin sthāne*), Pūtanā, who is fierce, put Krṣṇa on her lap and gave her breast to the child (*śiśoh*).” The genitive case in *śiśoh* has the sense of *tasya sambandha* (connection with that). In other words she placed her breast in His mouth. How was the breast? On it was potency in the form of poison (*durjara-vīryam* = *durjaram viṣa-rūpam vīryam yasmin*).

10.6.11

*sā muñca muñcālam iti prabhāsiṇī
niśpiḍyamānākhila-jīva-marmani |
vivṛtya netre carāṇau bhujau muhuḥ
prasvinna-gātrā kṣipatī ruroda ha ||
upajāti (12)*

sā—she; *muñca*—let go; *muñca*—let go; *alam*—enough; *iti*—thus; *prabhāsiṇī*—she who says; *niśpiḍyamānā*—being squeezed; *akhila-jīva-marmani*—in every spot of vitality; *vivṛtya*—after expanding; *netre*—the two eyes; *carāṇau*—two feet; *bhujau*—two hands; *muhuḥ*—repeatedly; *prasvinna-gātrā*—whose limbs have perspired; *kṣipatī*—while throwing (i.e. while flailing); *ruroda*—she cried; *ha*—(a word used to fill the meter).

*sā akhila-jīva-marmani niśpiḍyamānā, (tvam) muñca (tvam) muñca
(iti tena) alam iti (ca) prabhāsiṇī (abhbūt. sā) prasvinna-gātrā (satī
svasya) netre vivṛtya (svasya) carāṇau bhujau (ca) muhuḥ kṣipatī
ruroda.*

Constricted in all her vital parts, she exclaimed: “Let go, let go. Enough of this!” Her limbs drenched in sweat, she distended her eyes and wailed while repeatedly flailing her arms and feet.

Śrīdhara Svāmī—“She was throwing (*kṣipatī*) her feet and her arms (*carāṇau bhujau ca*) repeatedly (*muhuḥ* = *muhuḥ muhuḥ*).” Her limbs were perspiring (*prasvinna-gātrā* = *prasvinnāni sveda-yuktāni gātrāni yasyāḥ sā*).

Viśvanātha Cakravartī—“She was being squeezed (*nispīdyamānā*),” that is, “she was flailing (*kṣipatī = nikṣipatī*) the feet and the arms (*caranau bhujau ca*) repeatedly (*muhuḥ = muhuḥ muhuḥ*)” because of the child.

Sanātana Gosvāmī—*Alam* means *atyartham* (very much). “Constricted in all places of vitality (*akhila-jīva-marmani = akhile jīvasya marmani nivāsa-sthāne*), she made loud sounds of pain (*ruroda = uccair ārta-nādām cakāra*).” *Ha* has the sense of *harṣa* (joy, thrill).

Jīva Gosvāmī—The word *alam* (enough) too, like *muñca muñca* (let go, let go), has the sense of *nivārana* (opposition, rejection), but, unlike *muñca*, *alam* is not repeated because she had no strength to speak any longer.

“Constricted in all her vital parts (*akhila-jīva-marmani = jīvanāśraye*), she cried,” that is, she made sounds of pain in such a way that there was loud crying. *Ha* has the sense of *harsa* (thrill).¹¹⁰

Baladeva Vidyābhūṣaṇa—As regards *ha*: The reason she was in agony is that a mere toddler sucked her breast, hence it evokes astonishment.

10.6.12

*tasyāḥ svanenātigabhīra-ramīhasā
sādrir mahī dyauś ca cacāla sa-grahā |
rasā diśāś ca pratinedire janāḥ
petuḥ kṣitau vajra-nipāta-śaṅkayā ||
upajāti (12)*

110 *Medinī-kośa* defines *ha* as follows: *ha syāt sambodhane pāda-pūrane ca vinigrahe, niyoge ca kṣipāyām syāt kutsāyām api drṣyate*, “*Ha* is used in the sense of *sambodhana* (vocative), *pāda-pūrana* (filling a line of a verse), *vinigraha* (subduing; disjunction), and *niyoga* (application; injunction). It is also seen in the senses of *kṣipā* (throwing) and *kutsā* (contempt)” (*Medinī-kośa*, *avyaya-varga* 85). However, these meanings, except for *pāda-pūrana*, are rarely seen. In the *Purāṇas*, the word *ha* is often used in conjunction with a verb in the perfect tense (as in *ruroda*), although this is grammatically insignificant.

tasyāḥ svanena—because of her noise; *atigabhīra*—[is] very deep; *rañhasā*—whose vehemence; *sa-adriḥ*—accompanied by mountains; *mahī*—the Earth; *dyauḥ*—heaven; *ca*—and; *cacāla*—moved; *sa-grahā*—accompanied by the planets; *rasā*—the lower world; *diśah*—the cardinal directions; *ca*—and; *pratinedire*—resounded; *janāḥ*—people; *petuh*—fell; *kṣitau*—on the earth; *vajra-nipāta-śaṅkayā*—due to the fear of the fall of a thunderbolt.

tasyāḥ (pūtanāyāḥ) svanena atigabhīra-rañhasā sādriḥ mahī (ca) sa-grahā dyauḥ ca cacāla, rasā (cacāla), diśah ca pratinedire. vajra-nipāta-śaṅkayā janāḥ kṣitau petuh.

Because of Pūtanā's very deep, vehement noise, the Earth and its mountains shook, and so did the firmament and the planets. Rasātala shook, and the cardinal directions echoed. Fearing the fall of a thunderbolt, people slumped to the ground.

Śrīdhara Svāmī—The word *rasā* signifies *rasāḥ*, which denotes: *rasātalāni ca*, “and the Rasātalas.”¹¹¹

Viśvanātha Cakravartī—(The commentary is the same.)

Sanātana Gosvāmī—The syntactical connection is: *rasāś ca celuh*, “and the Rasās moved.” Or “They only resounded (*pratinedire* = *pratineduh eva*),” given that they have holes. *Janāḥ* means *lokāḥ* (Janaloka etc.).

Jīva Gosvāmī—The meaning is: *rasāś celuh pratineduś ca diśāś ca pratinedur eva*, “The Rasās moved and resounded (*pratinedire* = *pratineduh*), and the cardinal directions only resounded.”

People feared the fall of a thunderbolt because they had never heard such a loud noise.

Baladeva Vidyābhūṣaṇa—*Pratinedire* signifies: *pratidhvaniṁ cakruḥ*, “they made echoes.”

111 Gaṅgā Sahāya: *Rasāḥ* signifies: *rasātalāni*, in other words: *adholokāḥ*, “the planets that are below.” (*Anvitārtha-prakāśikā*)

Vallabhācārya—“... because the momentum of the sound was very profound.” (*atigabhirā-ramīhasā* = *atyanta-gabhirām ramīho vego yasya tena*)

Vīra-Rāghava—“The Earth moved with the mountains, and the heavens with the planets.”

10.6.13

*niśā-caritthām vyathita-stanā vyasur
vyādāya keśāṁś caraṇau bhujāv api |
prasārya goṣṭhe nija-rūpam āsthitā
vajrāhato vr̥tra ivāpatan nrpa ||
upajāti (12)*

niśā-cari—Pūtanā (“she moves at night”); *ittham*—in this way; *vyathita-stanā*—whose breasts were pained; *vyasuh*—she who is devoid of life airs; *vyādāya*—after opening [her mouth]; *keśān*—hairs; *caraṇau*—the feet; *bhujau*—the hands; *api*—also; *prasārya*—after expanding; *goṣṭhe*—in the pasturing ground; *nija-rūpam*—[her] own form; *āsthitā*—assumed; *vajra-āhataḥ*—killed by [Indra’s] thunderbolt; *vr̥trah*—Vṛtra (Vṛtrāsura); *iva*—like; *apatat*—fell; *nrpa*—O king (Parīksit).

nrpa! (pūtanā) niśā-cari itthām (prapīdanena) vyathita-stanā (mukham) vyādāya keśān caraṇau bhujāv api prasārya nija-rūpam āsthitā vyasuh (ca satī) vajrāhataḥ vr̥trah iva (apatad) goṣṭhe apatat.

Her breasts pained by being squeezed this way, Pūtanā, who was a night owl, gaped, expanded her hair, arms and feet, assumed her original form, and fell lifeless in the pastures like Vṛtra fell after being killed by a thunderbolt, O king.

Śridhara Svāmi—She gaped, meaning she expanded her mouth (*vyādāya* = *mukham vivṛtya*). The purport of *nija-rūpam āsthitā* (she assumed her own form) is: At the time of death, deceit is inappropriate.

Viśvanātha Cakravartī—“She assumed her own form (*nija-rūpam āsthitā*).” She felt pain to the point of death because that magic of hers was unable to save her.

Sanātana Gosvāmī—The comparison with Vṛtra is made because the body was huge and because of the attainment of a good destination in the end.

The vocative *nrpa* (O king) is uttered out of rapture. The drift is: “As kings like you protect men (*nṛn pāti iti nr-pa*) from the wicked, so did Śrī Kṛṣṇa. The residents of Vraja were protected from Pūtanā’s body.

Jīva Gosvāmī—Her own form is an owl (*nija-rūpam = ulūki-sva-rūpam*), in light of the text: *tokena jīva-haranam yad ulūkikāyāḥ*, “the boy’s removing the life airs of Ulūkikā” (*Bhāgavatam* 2.7.27).

By figurative usage, *goṣṭhe* means: *goṣṭha-samīpa-deśe*, “in a place near the pastures,”¹¹² that is, in a secluded place used for milking cows, but not “on a person’s dwelling”, because only trees are described as crushed (in the next verse) and because she flailed her arms which had the form of wings, since it was said in verse 4 that she flew to the village.

As regards the vocative *nrpa* (O king), the idea is: “By arousing such topics, you protect men (*nṛn pāsi*).”

Vijayadhvaja Tīrtha—*Vyasuh* means: *vigata-prāṇā*, “she whose life airs are gone.”

ANNOTATION

Vallabhācārya elucidates Pūtanā’s form as an owl: *ulūkasya bhāryā ulūkikā ulūka-duhitā vā, ulūka-rūpeva vā, sā hi divā-bhīta-rūpā bhavati. san-mārga-vimukhā pratipakṣā vā*, “[The name] Ulūkikā means either “the wife of an owl,” “the daughter of an owl,” or “she who is like the form of an owl.” It is a form that is afraid of daytime. She either abstains from or opposes the saintly path” (*Subodhini* 2.7.27).

¹¹² This refers to the type of figurative usage called *sāmīpya* (proximity). Another example is *gaṅgāyāṁ ghoṣah* (the cowherd village on the Ganges). For more details, consult *Sāhitya-kaumudi* (2.15).

Thus she is called *niśā-carī* (she roves at night) (10.6.13). Nevertheless, Pūtanā is also referred to as Bakī, that is, Baka's sister: *aho bakī* (*Bhāgavatam* 3.2.23). The *Hari-vamśa* states: *pūtanā nāma śakuni ghorā prāṇi-bhayaṅkari, ājagāmārdha-rātre vai pakṣau krodhād vidhunvatī*, “She, named Pūtanā, was a fierce bird that gave fear to living entities. She arrived in the middle of the night while shaking her wings out of anger” (*Hari-vamśa* 2.6.23). The *Hari-vamśa* (2.6.25) goes on to say that Pūtanā hid under a cart until everyone was asleep. But in the *Brahma-vaivarta Purāṇa* it is told that she went directly to Nanda's residence and was welcomed by cowherd ladies, who offered her *padya*, and afterward Yaśodā gave Kṛṣṇa to Pūtanā (4.10.21-28). Pūtanā was Kamsa's sister (*ibid.* 4.10.8). In her previous life, Pūtanā was the daughter of Mahārāja Bali. When she saw Vāmana, she desired to have a son like Him (*ibid.* 4.10.40-43).

10.6.14

*patamāno 'pi tad-dehas tri-gavyūty-antara-drumān |
cūrṇayāmāsa rājendra mahad āsīt tad adbhitam ||*

patamānah—while falling; *api*—even (or although) (or also); *tad-dehah*—her body; *tri-gavyūti-antara*—within three *gavyūtis* (i.e. within six *krośas* or twelve miles); *drumān*—trees; *cūrṇayāmāsa*—crushed; *rājendra*—O king of kings; *mahat*—very; *āsīt*—became; *tad*—that [crushing]; *adbhitam*—astonishing.

Vīra-Rāghava—

*tad-dehah patamānah api tri-gavyūty-antara-drumān cūrṇayāmāsa.
rājendra! tad (śarīram) mahad adbhitam āsīt.*

{athavā: rājendra! *tad-dehah api patamānah tri-gavyūty-antara-drumān cūrṇayāmāsa. tad (cūrṇanam) mahad adbhitam āsīt.*}

Gaṅgā Sahāya (*Anvitārtha-prakāśikā*)—

rājendra! (piḍāveśād grāmam apy ullaṅghya tad-bahiḥ) patamānah api tad-dehah tri-gavyūty-antara-drumān cūrṇayāmāsa. tad (śarīram) mahad adbhitam āsīt.

While falling, her body crushed trees within a twelve-mile radius. This was greatly astonishing, O king of kings.

Śrīdhara Svāmī—“Although falling (*patamāno ’pi = patan api*), her body (*tad-dehāḥ = tasyāḥ dehāḥ*) turned trees that were within twelve miles (*tri-gavyūty-antara-drumān = sat-krośa-madhyavartināḥ drumān*) into powder (*cūrnayāmāsa = cūrnī-cakāra*).”

Viśvanātha Cakravartī—*Patamānah* should read *patan* (while falling). The drift is she scrambled out of the house because of her great pain, went out of the village and fell in a faraway place. The sense of *api* (also) is: She killed living beings while she was dead too.

The compound *tri-gavyūty-antara-drumān* means: *sat-krośa-madhyavartināḥ drumān*, “trees that are situated within twelve miles.” The crushing of trees that are so far, the crushing of trees exclusively, and going beyond the village: this is very astonishing. It is said in *Vaisnava-toṣṇī* that the trees in Kamsa’s garden and the delectable fruits of those trees [were crushed].

Sanātana Gosvāmī—That is just what he says with *patamānah* and so on. (“The residents of Vraja were protected from Pūtanā’s body.” BVT 10.6.13) Previously, while she was alive, she caused the death of living entities, and now, even while dead she killed many living entities. That is the sense of *api*. *Patamānah* should read *patan*. Or *api* is connected with *tad-dehāḥ* (her body): Her body too was a killer of sorts, by the size and the weight of it.

Jīva Gosvāmī—He mentions other astonishing facts in that regard. She killed living entities not only while she was alive, but also when she was dying: Thus *atitarām* (to a higher degree) is the sense of the word *api*.

The crushing of trees that span twelve miles and being crushed merely by that body were two other wonders. That too is the glory of the *līlā-sakti* of the Lord: With the word *rājendra* he praises him to make him understand this.

Krama-sandarbhā—That her body only crushed trees and that the

land was not devoid of people and cows constitute a twofold wonder that is only suggestive of the Lord's *sakti*.

Baladeva Vidyābhūṣaṇa—The sense of *api* (although) is: “Although dead, she harmed living entities.” Her falling outside of this town and the crushing only of trees in Kāṁsa’s garden were the astonishing work of Hari.

Vallabhācārya—As regards *rājendra*: The slaying of Vṛtra was done by Indra. The vocative is used to make Parkīṣit believe.

Anvitārtha-prakāśikā—*Patamāno 'pi* signifies: “while also falling outside the village.” The suffix *śānac*, or else *cānaś*, in *patamānah* is poetic license.

10.6.15-17

īśā-mātrogra-damṣṭrāsyam giri-kandara-nāsikam |
 gaṇḍa-śaila-stanam raudram prakīrnāruna-mūrdhajam ||
 andha-kūpa-gabhirākṣam pulināroha-bhīṣanam |
 baddha-setu-bhujorv-aṅghri śūnya-toya-hradodaram ||
 santatrasuh sma tad vikṣya gopā gopyah kalevaram |
 pūrvam tu tan-niḥsvanita-bhinna-hṛt-karṇa-mastakāḥ ||

īśā—of a plow; *mātra*—[and are like] the measure (i.e. like the length, i.e. like the handle); *ugra-damṣṭra*—[the mouth,] in which the teeth are dreadful; *āsyam*—in which the mouth; *giri-kandara*—[are like] the caves of a mountain; *nāsikam*—in which the nostrils; *gaṇḍa-śaila-stana-stanam*—in which the breasts [are like] two boulders; *raudram*—ghastly; *prakīrnā*—scattered; *aruna*—is reddish; *mūrdhajam*—in which the hair (“born from the head”);

andha-kūpa—[like] blind wells (i.e. wells that are concealed by vegetation etc.); *gabhirākṣam*—in which the eyes are deep; *pulina*—[that resemble] riverbanks; *āroha-bhīṣanam*—frightful because of buttocks; *baddha-setu*—[are like] dams (“bound bridges”); *bhuja-ūru-aṅghri*—in which the arms, the shanks (or the thighs), and the feet; *śūnya-toya*—devoid of water (“in which the water is nil”); *hrada*—[is like] a lake; *udaram*—in which the belly;

santatrasuh—were completely terrified; *sma*—(a word used to fill the meter); *tat*—that (or her; *tad = tasyāḥ*); *vikṣya*—after seeing; *gopāḥ*—the cowherd men; *gopyāḥ*—the cowherd women; *kalevaram*—body; *pūrvam*—previously; *tu*—however; *tat-niḥsvanita*—by her sound; *bhinna*—were shattered; *hṛt-karna-mastakāḥ*—whose hearts, ears, and heads.

gopāḥ gopyah (ca) iṣā-mātrogra-damṣṭrāsyam giri-kandara-nāsikam ganda-śaila-stanam raudram prakīrnāruṇa-mūrdhajam andha-kūpa-gabhrākṣam pulināroha-bhiṣṇam baddha-setu-bhujorvāṅghri śūnya-toya-hradodaram tad kalevaram vikṣya santatrasuh. pūrvam tu (te ca tāḥ ca) tan-niḥsvanita-bhinna-hṛt-karna-mastakāḥ (abhūvan).

The cowherds, whose hearts, ears and heads had been rended by that sound at first, became completely terrified upon beholding her body: it was ghastly. The mouth had dreadful teeth that were the size of plows, the nostrils were like two caves, the breasts were like boulders, the hair was coppery and scattered, the eyes resembled two blind wells, the arms, legs, and feet looked like dams, and the belly was similar to a dry lake. Her body was frightful also because of the buttocks, which had assumed the likeness of riverbanks.

Śrīdhara Svāmī—“The cowherd men and the cowherd ladies (*gopāḥ gopyah = gopāḥ gopyah ca*) became completely terrified (*santatrasuh*) by seeing her (*tad = tasyāḥ*)¹¹³ body, in which the mouth contained teeth that were dreadful and were the size of the handle of a plow” (*iṣā-mātrogra-damṣṭrāsyam = iṣā lāṅgala-danḍāḥ tat-pramāṇogrāḥ damṣṭrāḥ yasmin tat tathā-bhūtam āsyam yasmin tat*).

With eight more adjectives of her body, he gives extra details in such a way that they are reasons the cowherds were completely terrified:

❖ *giri-kandara-nāsikam* means: *giri-kandara-van nāsike yasmin tat*, “The two nostrils in it are like two mountain caves.”

❖ *ganda-śaila-stanam* means: *gireḥ cyutau sthūlopalau ganda-śailau*

113 This is another instance of the rule *supāṁ su-luk* (*Aṣṭādhyāyi* 7.1.39).

tāv iva stanau yasmin tat, “The two breasts on it are like two boulders fallen from a mountain.”

◊ *raudram* means *ghoram*, “ghastly.”

◊ *prakīrṇāruṇa-mūrdhajam* means: *prakīrṇāḥ aruṇāḥ mūrdha-jāḥ yasmin tat*, “The hair on it is scattered and reddish.”

◊ *andha-kūpa-gabhirākṣam* means: *andha-kūpāv iva gabhīre akṣīnī yasmin tat*, “The two eyes in it are deep like two blind wells.”

◊ *pulināroha-bhīṣanam* means: *pulina-vad ārohau jaghane tābhyaṁ bhīṣanam*, “frightful because of two buttocks akin to riverbanks.”

◊ *baddha-setu-bhujorv-aṅghri* means: *baddhāḥ setavaḥ iva bhūjau ūrū aṅghrī ca yasmin tat*, “In it, the arms, the shanks and the feet resemble dams.”

◊ *sūnya-toya-hradodaram* means: *sūnya-toya-hradāḥ iva udaram yasmin tat*, “The belly on it is like a lake with no water.”

With *pūrvam* tu he says that right at first (*pūrvam* tu = *pūrvam eva*) they were terrified because of her noise: “The cowherds’ hearts, ears and heads were shattered by her noise” (*tan-niḥsvanita-bhinnā-hṛt-karṇa-mastakāḥ* = *tasyāḥ niḥsvanitāṁ śabdaḥ tena nirbhinnāni hṛt-karṇa-mastakāni yeṣām te*). Then they saw her and became extremely afraid.

Viśvanātha Cakravarti—(The commentary is the same. In addition:) The compound *tan-niḥsvanita-bhinnā-hṛt-karṇa-mastakāḥ* modifies both the *gopas* and the *gopīs*. (*tan-niḥsvanita-bhinnā-hṛt-karṇa-mastakāḥ* = *tasyāḥ śabdena bhinnāni vidīrṇāni hṛd-ādīni yeṣām te tāḥ ca*)

Jīva Gosvāmī—(Additions are underlined.) The words beginning from *isā* form one set of three verses. With eight modifiers, starting from *isā-mātrogra-dāmistrāsyam*, Śukadeva illustrates that her body was ghastly (*raudram*).

The cowherds became completely afraid (*santatrasuh* = *samyak trastāḥ babhūvuh*) for Śrī Kṛṣṇa’s sake, on account of an upsurge of their love for Him, when they understood that she was a demon, because at first her sound was very harsh and because at this time they saw her real form. *Sma* has the sense of *prasiddhi* (well-known). The drift is: That was already clear.

Baladeva Vidyābhūṣāṇa—The syntactical connection (prose order) is: *gopāḥ gopyāḥ ca tat-kalevarāṁ vikṣya santatrasuh*. *Bhiṣanam* means *bhayañ-karam* (causing fear).

“At the very beginning (*pūrvam tu = pūrvam eva*), the *gopas’* and the *gopīs’* hearts and so on had almost been shattered by that formidable sound” (*tan-niḥsvanita-bhinna-hṛt-karṇa-mastakāḥ = ghora-śabdena bhinnāni vidirṇa-prāyāṇi hṛd-ādīni yeśāṁ yāsāṁ ca tathā*).

10.6.18

*bālāṁ ca tasyā urasi kriḍantam akuto-bhayam |
gopyas tūrṇām samabhyceta jagṛhur jāta-sambhramāḥ ||*

bālam—the boy; *ca*—and; *tasyāḥ*—of her; *urasi*—on the chest; *kriḍantam*—who was playing; *akuto-bhayam*—fearlessly (“in such a way that there was no fear from anywhere”); *gopyah*—the cowherd women; *tūrṇām*—quickly; *samabhyceta*—after coming near; *jagṛhuḥ*—took; *jāta*—took place; *sambhramāḥ*—whose frenzy.

tasyāḥ (pūtanāyāḥ) urasi kriḍantam akuto-bhayam bālāṁ (vikṣya) gopyāḥ jāta-sambhramāḥ (satyah) (tam) tūrṇām ca samabhyceta (tarī) jagṛhuḥ.

Seeing the fearless boy playing on Pūtanā’s chest, the cowherd ladies became frenetic: They hurriedly went there, took Him and brought Him home.

Viśvanātha Cakravartī—He was playing (*kriḍantam*) on the chest (*urasi*), which was high like a mountain. Some Vrajavāsīs who lived outside of the village had wanted to see Him but were unable to enter the maternity room, and so Hari was going out of the village to delight them.

Sanātana Gosvāmi—The word *bālam* (toddler) implies that those ladies thought of Him as a boy and loved Him very much. He was *akuto-bhayam*, meaning: *na kuto ’pi bhayam anyeśām api yasmāt tam*, “He because of whom others too have no fear of anything.”

Hence “He was playing (*kridantam* = *kridām kurvantam*) on her chest (*tasyāḥ urasi*),” that is to say He was playing by acting with His glorious hands and feet by way of glancing and concomitant smiling.

Or the sense is He had no fear of her loud noise (*akuto-bhayam* = *na jātāṁ kuto 'pi tan-mahā-nādādeh bhayāṁ yasya tathā-bhūtam*).

Therefore: “The cowherd ladies, whose astonishment took place—or whose frenzy of joy took place (*jāta-sambhramāḥ* = *jātāḥ sambhramāḥ vismayah harṣāvegah vā yāsāṁ tathā-bhūtāḥ satyah*)—went right up to Him (*samabhyetya* = *samyag abhimukham gatvā*)—by climbing Pūtanā’s big and tall body, which had fallen—, and took Him home.”

The gist is the cowherd ladies were naturally confounded out of affection and have all the *śaktis*. It’s understood that for the most part these ladies were Śrī Vrajeśvarī’s friends, given that they set out to protect Him with a love that resembled a mother’s affection.

Jīva Gosvāmī—Here Śukadeva says: Only the cowherd ladies who knew that the boy had been abducted and who were near Yaśodā left behind Yaśodā and Rohinī, who were utterly bewildered, ran hurriedly, took that boy from Pūtanā’s dead body and brought Him home.

(Additions are underlined:) Nonetheless, those ladies’ upsurge of love, by conceiving of Him as a boy and by bringing about the perfect manifestation of all His pastimes, is implied by the word *bālam*. He was akuto-bhayam only because He was a toddler, but in truth akuto-bhayam means: na kuto 'pi bhayam anyeśām api yasmāt tam, “He because of whom even others have no fear from anywhere.” For this reason, “He was playing (*kridantam* = *kridām kurvantam*) on her chest (*tasyāḥ urasi*),” that is to say He was playing by means of acting with His glorious hands and feet by way of glancing and concomitant smiling.

Therefore: “The cowherd ladies, whose astonishment took place—or whose frenzy of joy took place (*jāta-sambhramāḥ* = *jātāḥ sambhramāḥ vismayah harṣāvegah vā yāsāṁ tathā-bhūtāḥ satyah*)—went right up to Him (*samabhyetya* = sāksāt¹¹⁴ *abhimukham gatvā*)—

114 Two out of the six manuscripts consulted by Purī Dāsa have the reading *samyak* instead of *sāksāt*.

by climbing Pūtanā’s big and tall body, which had fallen—, and took Him home.”

The cowherd ladies did this because they were naturally confounded out of affection, and only because of that those ladies possess all the *saktis*. Likewise they will also speak the knowledge of *nyāsa* and so on (10.6.22-26). It’s understood that for the most part these ladies were Śrī Vrajeśvarī’s friends, given that they set out to protect Him with a love that resembled a mother’s affection.

Vallabhācārya—The meaning of *bālam ca* is *bālam drṣṭvā* (upon seeing the boy). The participle *vikṣya* (upon seeing) in the previous verse is carried forward here. Or the sense of *ca* is they saw both the boy and Pūtanā.

10.6.19

*yaśodā-rohiṇībhyāṁ tāḥ samāṁ bālasya sarvataḥ |
rakṣāṁ vidadhīre samyag go-puccha-bhramanādibhiḥ ||*

yaśodā-rohiṇībhyām—with Yaśodā and Rohiṇī; *tāḥ*—those ladies (the [other] cowherd ladies); *samam*—with; *bālasya*—of the child; *svartah*—everywhere; *rakṣām vidadhīre*—protected (“did protection”); *samyak*—completely; *go-puccha-bhramanādibhiḥ*—by waving the tail (the switch) of a cow, and so on.

Vira-Rāghava—

(*tataḥ*) *tāḥ* (*gopyah*) *yaśodā-rohiṇībhyāṁ samāṁ bālasya* (*śrī-kṛṣṇasya*) *go-puccha-bhramanādibhiḥ* (*upāyaiḥ*) *svartah samyag rakṣāṁ vidadhīre*.

Then the cowherds, accompanied by Yaśodā and Rohiṇī, completely protected the child by waving a cow’s switch, and so on, in the direction of all His limbs.

Viśvanātha Cakravartī—Yaśoda and Rohiṇī were not prominent in protecting Him because they were distracted by the rise of anguish. They waved those things everywhere, that is, on all the limbs (*svartah* = *svareṣu aṅgeṣu*). Because of the word *ādi* (etc.), they also

protected Him by performing a lustration with mustard seeds, by touching with the corner of a basket used for winnowing, and so on.

Jīva Gosvāmī—(Additions are underlined.) With the term *bālasya* (of the toddler), Śukadeva makes the appropriateness of such a loving protection understood.

The phrase *yaśodā-rohiṇībhyāṁ samam* (with Yaśodā and Rohiṇī) is used because they were not prominent in that regard since they were unable to do anything at first: They were extremely disturbed by fearing that some evil would befall the child. It's understood that they were together to completely mitigate their anguish.

The sense of *sarvaśah* (entirely; on all sides) (a variant reading of *sarvataḥ*) is: *samyag-uttara-prakāraṁ yathā syāt*, “in such a way that the method was complete and the best,” because of the varieties of objects and because of the varieties of external procedure and internal procedure. The suffix *śas* in *sarvaśah* has the sense of auspiciousness and is applied after a *kāraka* that has the meaning of ‘many’.¹¹⁵ The sense is: *sarvatra eva*, “everywhere without exception,” because of the varieties of external and internal.

Because of the word *ādi*, they also protected Him by performing a lustration with mustard seeds, by touching with the corner of a basket used for winnowing, and so on.

Krama-sandarbha—Śrī Yaśodā and Śrī Rohiṇī were not foremost due to being subject to anguish.

Baladeva Vidyābhūṣāṇa—Because Yaśoda and Rohiṇī were not prominent in carrying out the protection, since they were distracted due to anguish, the instrumental case in *yaśodā-rohiṇībhyāṁ* takes place by the rule: *saha-yukte 'py apradhāne*, “When there is a connection with *saha* [or with any other word that means ‘with’,] the instrumental case is used for a secondary thing or person” (*Aṣṭādhyāyī* 2.3.19) (*sahārtha'pradhāne tṛtyā*, HNV 676).

¹¹⁵ The rule is: *bahv-alpārthāt kārakāc chas māngalikye* (*Hari-nāmāmrta-vyākaraṇa* 1275). The suffix *śas* is also ordained in another meaning after numerals and so on.

Vallabhācārya—“The ladies did (*vidadhire* = *kṛtavantyah*) the *rakṣā* (protection),” which is a particular type of deed. The sense of *samyag* (completely) is: “They brought about the presence of the presiding deities in their respective places.” (This is confirmed in the next verse.)

At first they waved a cow’s tail and so on. Holy places exist in the tail of a cow. By waving those tails and reciting a mantra, the *tīrthas* (holy places) existing there are established all around. Waving a cow’s tail removes a connection with demons that were in those limbs, or it removes the triad known as *ādhibhautika* (trouble caused by other living entities) etc. (*ādhyātmika*, trouble caused by the body and mind, and *ādhidaivika*, trouble caused by natural disturbances). What is undesirable, such as *ādhibhautika*, goes away by the influence of a holy place.

10.6.20

*go-mūtreṇa snāpayitvā punar go-rajasārbhakam |
rakṣāṁ cakruś ca śakrtā dvādaśānigesu nāmabhiḥ ||*

go-mūtreṇa—with cow’s urine; *snāpayitvā*—after bathing; *punah*—again; *go-rajasā*—with the dust of cows; *arbhakam*—the child; *rakṣāṁ cakruḥ*—they protected (“they did protection”); *ca*—and; *śakrtā*—with cow’s dung; *dvādaśa-aṅgeṣu*—on twelve [bodily] parts; *nāmabhiḥ*—with names.

(*tāḥ*) *arbhakam* *go-mūtreṇa snāpayitvā punar go-rajasā ca (abhiṣicya)*
śakrtā nāmabhiḥ (keśavādyaiḥ) dvādaśānigesu rakṣāṁ cakruḥ.

Bhaktisiddhānta Sarasvatī—

go-mūtreṇa punar go-rajasā arbhakam snāpayitvā śakrtā dvādaśānigesu (keśavādi-dvādaśa-)nāmabhiḥ rakṣāṁ cakruḥ ca.

Gaṅgā Sahāya (*Anvitārtha-prakāśikā*)—

arbhakam go-mūtreṇa snāpayitvā punar go-rajasā ca (snāpayitvā)
śakrtā (keśavādi-bhagavan)-nāmabhiḥ dvādaśānigesu (tilaka-
sthāneṣu) rakṣāṁ cakruḥ.

They bathed the child with cow urine, and again with dust gathered

from cows' hooves. Then they performed the protection on twelve body parts by uttering names and applying cow dung.

Śrīdhara Svāmī—“On twelve parts (*dvādaśāṅgesu*)” beginning from the forehead. *Nāmabhīḥ* (with names) signifies: *keśavādi-dvādaśā-nāmabhīḥ*, “with twelve names, beginning from Keśava.”

Viśvanātha Cakravartī—*Śakrtā* means *gomayena* (with cow dung). “On twelve parts (*dvādaśāṅgesu*)” beginning from the forehead. “With names (*nāmabhīḥ*),” beginning from Keśava.

Sanātana Gosvāmī—He describes the completeness (*samyaktvam*) (ref. *samyak* in the previous verse): “They protected Him on twelve parts beginning from the forehead, with cow dung (*śakrtā = gomayena*) and with twelve names beginning from Keśava.” They are mentioned in the *Uttara-khaṇḍa* of *Padma Purāṇa* in the context of applying *tilaka*:

lalāte keśavarī dhyāyen nārāyaṇam athodare |
 vakṣah-sthale mādhavām tu govindām kaṇṭha-kūpake ||
 viṣṇum ca dakṣine kukṣau bāhau ca madhusūdanam |
 trivikramām kandhare tu vāmanām vāma-pārśvake ||
 śrīdharam vāma-bāhau tu hrṣikeśām tu kandhare |
 prṣṭhe ca padmanābham ca kātyām dāmodaram nyaset ||

“One should meditate on Keśava and appoint Him on the forehead, likewise with Nārāyaṇa on the belly; Mādhava on the chest; Govinda on the hollow of the neck; Viṣṇu on the right side of the belly; Madhusūdana on the right arm, but Trivikrama at the top; Vāmana on the left side of the belly; Śrīdhara on the left arm, but Hṛṣikeśa at the top; Padmanābha at the top of the back; and Dāmodara on the waistline in the back.”

Moreover, these are the presiding deities of the twelve months, beginning from Mārgaśīrṣa respectively. Although there are many other injunctions as regards safeguarding, still, since they naturally are the topmost Vaiṣṇavas only the injunction of protecting by the

Lord's names appeals to them, hence they performed the protection only in that way.

Jīva Gosvāmī—(The commentary is the same, except that the last paragraph is edited thus:) Given that they naturally are the topmost Vaiṣṇavas, it was automatically understood that the injunction of protecting by uttering names of the Lord was carried out.

Baladeva Vidyabhūṣaṇa—Thus, because they performed a protection only with the Lord's names, it's obvious that they are pure Vaiṣṇavas.

Vira-Rāghava—With *go-mūtreṇa* (with cow's urine) and so on he elaborates on the word *ādi* in *go-puccha-bhramanādibhiḥ* (waving a cow's tail, etc.).

Vallabhācārya—Someone might ask: “Well, why are they doing that on the Lord?” Śukadeva answers that with *arbhakam* (child). Moreover, *go-rajas* (dust on cows) signifies: *go-khura-mṛttikā*, “the dirt on cows' hooves.” That, along with cow urine (*śaktā* = *sāśaktā*), was placed on the body parts. [Afterward, the names were uttered.]

10.6.21

*gopyah saṁsprṣṭa-salilā aṅgeṣu karayoḥ prthak |
nyasyātmany atha bālasya bija-nyāsam akurvata ||*

gopyah—the cowherd ladies; *saṁsprṣṭa-salilāḥ*—by whom water was touched (i.e. having sipped water); *aṅgeṣu*—on the limbs; *karayoḥ*—on the hands; *prthak*—separately; *nyasya*—after placing (i.e. after doing *bija-nyāsa*); *ātmani*—in regard to themselves (or *ātmani* = *ātmanah*, own); *atha*—afterward; *bālasya*—of the boy; *bija-nyāsam*—the *bija-nyāsa* (see explanations below); *akurvata*—did.

atha gopyah saṁsprṣṭa-salilāḥ (satyah) ātmani aṅgeṣu karayoḥ (ca) prthak (ajādy-ekādaśa-bijāni) nyasya bālasya (aṅgeṣu tathā eva bija-nyāsam akurvata).

Baladeva Vidyābhūṣaṇa—

gopyah (pūrvam) saṁsprṣṭa-salilāḥ ātmani aṅgeṣu karayoḥ (ca) prthak (ajādy-ekaikādaśa-bijam) nyasya atha bālasya (aṅgeṣu tathā eva) bija-nyāsam akurvata.

The cowherd ladies performed *ācamana* and carried out *bija-nyāsa* one by one on their hands and other bodily parts. Then they did *bija-nyāsa* on the boy's bodily parts.

Śrīdhara Svāmī—In this verse he says that at first they had not sipped water and had performed the protection only out of intense perplexity. Then, after somewhat catching their breath, they performed the *bija-nyāsa* with the purport.

“The cowherd ladies, who had sipped water (*saṁsprṣṭa-salilāḥ* = *ācāntāḥ*), placed the *bija* (*nyasya* = *bijam nyasya*) separately (*prthak*) on the hands (*karayoḥ*) and on parts (*aṅgeṣu*) on the body (*ātmani*), and did it in the same way (*akurvata* = *tathā eva akurvata*) on the limbs of the boy too (*bālasya* = *bālasya aṅgeṣu api*).”

Of the eleven *bijas*, beginning from Aja (ref. the next verse), three pertain to the purification of the hands and eight pertain to the hands. Therefore here they applied each *bija*, beginning from Aja, on its corresponding limb, beginning from the feet.

Viśvanātha Cakravartī—In this verse he says that at first they had not sipped water and had performed the protection only out of intense perplexity. After catching their breath, they performed the protection in accordance with the injunctions.

Ātmani stands for *ātmanah* (own). “The cowherd ladies, who had sipped water (*saṁsprṣṭa-salilāḥ* = *ācāntāḥ*), did their own *aṅga-nyāsa* and *kara-nyāsa* (*aṅgeṣu karayoḥ ca nyasya* = *aṅga-nyāsa-kara-nyāsau krtvā*). Afterward (*atha* = *anantaram*), they did *bija-nyāsa* on the limbs of the boy (*bālasya* = *bālasya aṅgeṣu*),” beginning from the feet.

Bija-nyāsam (placing the seed) means placing (applying, uttering) the first syllable of a name, beginning from Aja, which has an *anusvāra* and adding the word *namah* (obeisance to). This means they did it as follows: *am-namo jas tavāṅghrī avyāt. mām-namo*

manimāṁs tava jānunī avyāt, “*Am̄ namah*; May Aja protect your feet. *Mar̄ namah*; May Manimān protect your knees,” and so forth.

Jīva Gosvāmī—(Additions are underlined.) *Atha* means: *rakṣānantaram*, “after the procedure of protection.” Here too, as in verse 19, the word *gopyah* (the cowherd ladies) excludes Yaśodā and Rohinī. The same differentiation will be made in verse 30: *gopibhiḥ* (by the cowherd ladies) and *mātā* (the mother, Yaśodā).

By looking at the next verse, here it’s understood that they did eleven *bijas*, from Aja to Īśvara. A bija is the first syllable of a holy name along with an *anusvāra*, and ends with the word *namah*.

Baladeva Vidyābhūṣana—“At first, they separately placed each of the eleven *bijas*, beginning from *aja*, on the hands (*karayoh*), and on parts (*aṅgeṣu*) on their bodies (*ātmani* = *sva-dehe*). Thereafter (*atha*) they did *bija-nyāsa* in the same way on the limbs of the boy” (*bālasya* = *bālasya aṅgeṣu*).

Anvitārtha-prakāśikā—*Ātmani* is the locative case, but has the sense of the genitive (own). The procedure is this: *am̄ namah* on the right palm, *am̄ namah* on the left palm,¹¹⁶ *yam̄ namah* on the back of each hand, *am̄ namah* on the junctions of the right fingers, *ham̄* on the right wrist, *ker̄ namah* on the right elbow, *īm̄ namah* on the right upper arm, *īm̄ namah* on the junctions of the left fingers, *viṁ namah* on the left wrist, *ur̄ namah* on the left elbow, and *īm̄ namah* on the left upper arm.

Similarly: *am̄ namah* on the feet, *am̄ namah* on the knees, *yam̄ namah* on the thighs, *am̄ namah* on the hips, *ham̄* on the abdomen, *ker̄ namah* in the heart, *īm̄ namah* on the chest, *īm̄ namah* on the neck, *viṁ namah* on the arms, *ur̄ namah* on the face, and *īm̄ namah* on the head.

116 Concerning the next verse, Gaṅgā Sahāya and Vīra-Rāghava have the reading: *ajo 'ghry aṇimāṁs* instead of: *ajo 'ṅghri maṇimāṁs*. The meaning of *Aṇimān* (infinitesimal) is explained by the latter. In the reading *maṇimāṁs*, the *bija* is: *mar̄ namah*. The *bijas* follow the names mentioned in verse 22.

10.6.22

*avyād ajo 'nighri maṇimāṁs tava jānv athorū
 yajñō 'cyutah kati-tatam jaṭharam hayāsyah |
 hṛt keśavas tvad-ura īśa inas tu kanṭham
 viṣṇur bhujam mukham urukrama īśvarah kam ||*
 (vasanta-tilakā)

avyāt—may protect; *ajah*—Aja (“birthless”); *aṅghri*—leg (two legs); *maṇimān*—Maṇimān (“who has a jewel (the Kaustubha)’’); *tava*—Your; *jānu*—knee (two knees); *atha*—afterward (or a particle used in the sense of auspiciousness); *ūrū*—two thighs; *yajñah*—Yajña (“Sacrifice [personified]’’); *acyutaḥ*—Acyuta (“who doesn’t fall”); *kati-tatam*—the hips (or the loins)¹¹⁷ (“the edge of the hips”); *jaṭharam*—abdomen; *hayāsyah*—He who has the face of a horse (i.e. Hayagrīva (“who has the neck of a horse”)); *hṛt*—heart; *keśavah*—Keśava (“He who killed Keśī”); *tvat*—Your; *uraḥ*—chest; *īśah*—Īśa (“the master” or “He who is capable”); *inah*—Nārāyaṇa (“the master”); *tu*—(a word used to fill the meter); *kanṭham*—neck; *viṣṇuh*—Viṣṇu; *bhujam*—arm (two arms); *mukham*—face (or mouth); *urukramah*—Urukrama (“whose steps were wide”); *īśvarah*—Īśvara (“the master” or “He who is capable”); *kam*—head.

ajaḥ tava aṅghri avyāt. atha maṇimān (tava) jānu (avyāt). yajñah (tava) ūrū (avyāt). acyutaḥ (tava) kati-tatam (avyāt). hayāsyah (tava) jaṭharam (avyāt). keśavah (tava) hṛt (avyāt). īśah tvad-uraḥ (avyāt). inah tu (tava) kanṭham (avyāt). viṣṇuh (tava) bhujam (avyāt). urukramah (tava) mukham (avyāt). īśvarah (tava) kam (avyāt).

“May Aja protect Your feet, Maṇimān Your knees, Yajña Your thighs, Acyuta Your hips, Hayagrīva Your abdomen, Keśava Your heart, Īśa Your chest, Ina Your neck, Viṣṇu Your arms, Urukrama Your face, and Īśvara Your head.

Śrīdhara Svāmī—*Aṅghri* (foot) stands for *aṅghrī* (two feet). *Jānu* (knee) stands for *jānuni* (two knees). *Bhujam* (arm) stands for *bhujau* (two arms). *Kam* means *śirah* (head).

117 Apte’s Dictionary says *kati* means hips, and *kati-tata* means loins.

Viśvanātha Cakravartī—In this verse and in the next ones he says they carried out the protection. *Aṅghri* (foot) stands for *aṅghri* (two feet). *Maṇimān* is a name: He is a special manifestation of the Lord. *Jānu* (knee) stands for *jānunī* (two knees). *Hṛt* means *jīvādhāra-padmam* (the lotus that is the substratum of the soul). *Urah* means *vakṣah* (chest).

Sanātana Gosvāmī—Having declared it, he only talks about it. The significance of Aja and so on lies merely in the names, for the most part. *Maṇimān* means *kaustubhi* (He has the Kaustubha). Although the usage of each holy name has an equal significance—that has already been explained by the writer of *Śrī-bhagavan-nāma-kaumudi* [Lakṣmīdhara] and by others—, still the intent is to bring about a quick appearance of various potencies that way, since various types of wording have the nature of a mantra. Or, in accordance with *Śrī Viṣṇu-dharma* and so on, the usage of those various names here and there, in this regard in particular, is in consideration of a particular purpose.

There is a difference between *hṛt* (heart) and *uras* (chest) on account of a distinction between the lower portion and the higher portion.

Jiva Gosvāmī—Moreover, with these verses he says that they carried out the protection. There is a deletion of the case endings of both *aṅghri* and *janu*, in accordance with the *sūtra* pertaining to the Vedas that begins: *supāṁ su-luk*, “[In the Vedas,] there are deletions of case endings” (*Aṣṭādhyāyī* 7.1.39). As regards *bhujam*, there is a deletion of a case ending: the replacement *am* is used instead of *au*.

Aja and the others are different *mūrtis*, whose chief element is those various names, like Keśava and so on. *Maṇimān* too is a so called form of the Lord. *Hṛt* means: *jīvādhāra-padmam*. *Urah* means *vakṣah*.

Baladeva Vidyābhūṣāṇa—There is a deletion of a case ending (*supo luk*)¹¹⁸ in *aṅghri* and in *jānu*, by the rule *supāṁ su-luk*. Concerning

118 Here Baladeva Vidyābhūṣāṇa indicates that *supāṁ su-luk* just means: *supāṁ luk*, “deletion of case endings.”

bhujam, am is used instead of *au*, by the rule: *vyatyayo bahulam*, “Discrepancies of case endings are various [in the Vedas]” (*Aṣṭādhyāyī* 3.1.85).

Vijayadhvaja Tīrtha—*Atha* means *anantaram* (afterward). Or the sense is it creates auspiciousness.

Vīra-Rāghava—Now he illustrates the injunction regarding the protection by means of *kavaca* (armor; mystical syllable), mantra, and *japa*. *Jatharam* means *udaram* (abdomen), the portion above the navel.

The name *Aja* means He has no birth dependent on karma. *Animān* (instead of the reading *Maṇimān*) means: *aṇoh jīvasya api antarātmatayā praveśa-yogya*, “As the inner Soul He is able to enter a soul.”¹¹⁹

Yajña means: (1) *yajñārādhya*, “He should be worshiped by means of Vedic sacrifice,” (2) *yajña-bhuk*, “the enjoyer of Vedic sacrifices,” and (3) *tat-phala-da*, “He bestows the results of Vedic sacrifices.”

Ina means: *sarva-vyāpaka*, “He pervades everything.” The verbal root is *i[n]* *gatau* (to go).¹²⁰ Or the sense of *gati* is *buddhi* (knowledge), thus *Ina* means *sarva-jñā* (omniscient). In that way there is fault of repetition with regard to *viṣṇuh*. *Viṣṇu* means: *vyāpaka* (omnipresent). The verbal root is *viṣ[l]* *vyāptau* (to pervade).

Īvara means: *sarvāntarātmā*, “the Soul within everyone.” *Īsa* means *sarvādhipati*, “overlord.” Therefore there is no *paunaruktyam*: All-pervasiveness is expressed by the word *viṣṇu*, but the state of being the substratum of the pervasion by means of commanding is

119 The base word *animan* (minuteness) is made by applying the suffix *iman/ic* after *anu*. However, the name *Animān* is irregular because *iman/ic* is only applied in *bhāve prayoga* (passive impersonal), whereas the meaning of *Animān* is in *kartari-prayoga* (active voice). *Amara-koṣa* (3.5.15) states: *lyuh kartarīmanij bhāve kah*, “The suffix *lyu* is applied in *kartari prayoga*, and *iman/ic* and */k/a* are applied in *bhāve prayoga*.”

120 The word *Ina* is made by *Uṇādi-sūtra* (3.2): *iñ-siñ-ji-dīñ-usy-avibhyonak*, “The suffix *na/k* is added after the verbal roots *i[n]*, *si[ñ]*, *ji*, *dī[n]*, *us*, and *av*.” The definition is: *inah sūrye prabhau*, “*Ina* means sun, and master.” (*Amara-koṣa* 3.3.111)

expressed by the word *iśvara*.¹²¹

Vallabhācārya—*Hṛd* signifies *hṛdayam*. *Inah* denotes Nārāyaṇa, who is within the sun: “May He protect the throat (*kaṇṭham*) (or the neck).” That is the place of Sarasvatī.

10.6.23

*cakry agrataḥ saha-gado harir astu paścāt
tvat-pārśvayor dhanur-asī madhu-hājanaś ca |
koṇeṣu śaṅkha urugāya upary upendras
tārkṣyāḥ kṣitau haladharah puruṣāḥ samantāt ||*
(*vasanta-tilakā*)

cakrī—who has the *cakra*; *agrataḥ*—in front; *saha-gadah*—who is accompanied with the mace; *hariḥ*—Hari; *astu*—may He exist; *paścāt*—behind; *tvat-pārśvayoh*—on Your two sides; *dhanuh-asī*—[who wield] the bow and the sword; *madhu-hā*—the killer of Madhu; *ajanah*—the birthless one; *ca*—and; *koṇeṣu*—in the corners; *śaṅkhaḥ*—who fills the conch; *urugāyah*—Urugāya (“much praised”); *upari*—above; *upendrah*—Upendra (i.e. Vāmana); *tārkṣyāḥ*—Garuḍa¹²²; *kṣitau*—on Earth (i.e. below); *haladharah*—Haladharā (Saṅkarṣaṇa, “the wielder of the plow”); *puruṣāḥ*—the Puruṣa; *samantāt*—on all sides.

hariḥ cakrī (tava) agrataḥ astu. saha-gadah (hariḥ tava) paścāt (astu). tvat-pārśvayoh dhanur-asī (bibhratau) madhu-hā ajanah ca (āstām). koṇeṣu śaṅkhaḥ urugāyah (astu). upari upendrah tārkṣyāḥ (astu). haladharah kṣitau (astu). puruṣāḥ samantāt (astu).

121 The names Īśa and Īśvara mean the same, but Īśa has a general sense and is formed by applying the suffix *pac-āder a[t]* (HNV 821)—Pāṇini calls it *a[c]* (*Aṣṭādhyāyi* 3.1.134). Īśvara is made by the rule: *sthā-īśa-bhāsa-pisa-kasibhyo varah*, “The suffix *vara* is applied after the verbal roots *sthā*, *īś[a]*, *bhās[r]*, *pis[r]*, and *kas[a]* in the active voice in one of the following meanings: doing that as a habit, doing that as a duty, or doing that well” (HNV *Bṛhat* 1565). Pāṇini calls this suffix *vara[c]* (*Aṣṭādhyāyi* 3.2.175).

122 Tārkṣya means “a descendant of Trkṣa (Marici).” Garuḍa is the son of Kaśyapa Muni who is the son of Marici. Kaśyapa too is called Tārkṣya.

Baladeva Vidyābhūṣaṇa—

cakrī hariḥ (tava) agrataḥ astu, saha-gadaḥ (tu tava) paścāt (astu). tvat-pārvayoh dhanur-asi madhu-hā ajanah ca (astu). koṇeṣu śaṅkhah urugāyah (astu). upari upendrah (astu). tārkṣyah kṣitau (astu). haladharah puruṣah samantāt (astu).

Vallabhācārya—

cakrī agrataḥ (rakṣatu). saha-gadaḥ paścāt (avyāt). hariḥ astu. tvat-pārvayoh dhanur-asi madhu-hā ajanah ca (avyāt). koneṣu (caturṣu vidikṣu) śaṅkhah urugāyah (avatu). upari upendrah tārkṣyah (avyāt). kṣitau haladharah (pālayatu). puruṣah samantāt (pālayatu).

“May Hari be in front of You with the *cakra* and behind You with the mace. May Madhusūdana, wielding the bow, and Ajana, wielding the sword, be at Your sides. May Urugāya, who fills the conch, protect You in the four diagonal directions. May Upendra along with Garuḍa protect You above, may Haladhara protect You below, and may the Puruṣa protect You on all sides.

Śridhara Svāmī—In like manner, they did the protection as regards the cardinal directions. The syntactical connection is:

- ◊ *cakrī hariḥ tava agrataḥ astu*, “May Hari who has the *cakra* (*cakrī* = *cakra-sahitaḥ*) be in front of you.”
- ◊ *saha-gadaḥ hariḥ tava paścād astu*, “May Hari who has the mace (*saha-gadaḥ* = *gadā-sahitaḥ*) be behind you.”
- ◊ *tvat-pārvayoh dhanur-asi madhu-hā ajanah ca etau āstām*, “May Madhu, the wielder of the bow, and Ajana, the wielder of the sword, be at your two sides” (*dhanur-asi madhu-hājanah* = *dhanur-dharah madhu-hā asi-dharah ajanah ca*).
- ◊ *śaṅkhah urugāyah koneṣu*, “May Urugāya, the wielder of the conch (*śaṅkhaḥ* = *śaṅkha-dharah*), be in the four corners (*koṇeṣu* = *catus-koneṣu*).

Kṣitau (on Earth) means: *adhaṣṭāt* (below).

Viśvanātha Cakravartī—(The commentary is the same. In addition:)

- ◊ *upari upendrah astu*, “May Upendra be above.”

❖ *tārkṣyah kṣitau astu*, “May Garuḍa be below (*kṣitau = adhastāt*).”
 ❖ *haladharah puruṣah samantād astu*, “May Haladhara, the Puruṣa, be on all sides.”

Sanātana Gosvāmī—*Puruṣah* means *puruṣottamah* (the topmost Puruṣa).

Jīva Gosvāmī—‘Upendra along with Garuḍa’. *Puruṣah* means *puruṣottamah*.

Krama-sandarbha—*Puruṣah* means: *prakṛti-draṣṭā* (the observer of Material Nature).

Vīra-Rāghava—The name Hari signifies: *āśritārti-hara*, “He takes away the pain of those who have taken shelter.” *Dhanur-asī* means *dhanu-khadgau*. The word *bibhratau* (the two who wield) needs to be added. *Koṇeṣu* signifies: *āgneyādiṣu*, “in the [four diagonal] directions beginning from the south-east.” *Śaṅkhah* means: *śaṅkhaḥ asya asti iti*, “He has the conch.” Because [*śaṅkha*] is an *arśa-ādi*, the suffix *a/c* has the sense of *mat[u]*.¹²³

Haladhara, Saṅkarṣaṇa, is below (*kṣitau = adhastāt*).¹²⁴ *Samantāt* means *sarvataḥ* (everywhere): In case some direction has not been mentioned, “May the Puruṣa, “the one who is situated in the caves of the hearts of all beings,” be everywhere (*sarvatra*).”

123 The rule is: *arśa-ādibhyo 'c*, “The suffix *a/c* is applied [in the sense of *mat/up*] after the words *arśas* and so on” (*Aṣṭādhyāyī* 5.2.127) (*arśa-āder a-rāmāḥ*, HNV *Bṛhat* 3021). In *Kāśikā*, Vāmana and Jayāditya do not mention the word *śaṅkha* in the list of *arśa-ādis*, but he says that the conventional list of *arśa-ādis* is not exhaustive. This is confirmed by *Siddhānta-kaumudi* (1933), but Jīva Gosvāmī gives a finite list that does not include *śaṅkha* (HNV *Bṛhat* 3021). Another explanation of the word *śaṅkha* here is that the suffix */d/ast/* is applied in the sense of *tasya pūrana* (a filler of that) after the word *śaṅkha*, by the rule: *tasya pūrane dat*, “The suffix */d/ast/* is applied in the sense of *tasya pūrana* (“the completer of that amount” or “the filler of that”)” (*Aṣṭādhyāyī* 5.2.48) (*ac*, HNV 1217). Thus Urugāya fills the conch [with air]. The grammatical analysis is: *śaṅkhasya pūranaḥ = śaṅkhasya + /d/ast/ = śaṅkha + /d/ast/ = śaṅkha*.

124 Vīra-Rāghava does not mention Garuḍa.

Vallabhācārya—*Cakrī* signifies: *cakram grhītvā*, “after taking the cakra.” *Saha-gadah* stands for *gadā-dharah* (the wielder of the mace), in other words, *gadā-sahitah* (He has the mace). The name Hari denotes: *sarva-duḥkha-hartā*, “He takes away all miseries.” *Harir astu* signifies: *hariḥ sthitah san pālayatu*, “May Hari be present and protect You.” May Madhusūdana protect on the right side after taking the bow, and Ajana on the left after taking the sword. *Śaṅkhah* stands for *śaṅkham grhītvā*, “after taking the conch.” The name Urugāya means: *urubhiḥ nāradādhibih gīyate*, “He is praised by many, such as Nārada.” May Upendra and Tārkṣya protect above. *Tārkṣyah* has the sense of: *garuḍārūḍhah*, “He has mounted Garuḍa.” He is a Manvantara Avatāra.¹²⁵ May Saṅkarṣaṇa protect on the ground after taking the plow, and may the Puruṣa, Nārāyaṇa, within whom (as Brahman) everything abides, protect on all sides. Only He exists everywhere.

Anvitārtha-prakāśikā—*Astu* stands for: *rakṣatu*, “May he protect.” *Tārkṣyah* signifies: *garudārūḍhah*, “the one who has mounted Garuḍa”: “May He protect on the ground (*kṣitau*). May Haladhara, i.e. Saṅkarṣaṇa, protect below (*kṣitau = adhastāt*). May the Purusa, the inner controller in everyone, protect You from both moving beings and stationary entities everywhere (*samantāt = carācarebh�ah sarvataḥ*).”

10.6.24-26

*indriyāni hrṣikeśah prāṇān nārāyaṇo ’vatu |
śvetadvīpa-patiś cittān mano yogeśvaro ’vatu ||
prśnigarbhas tu te buddhim ātmānam bhagavān parah |
krīḍantām pātu govindaḥ śayānam pātu mādhavaḥ ||
vrajantam avyād vaikuṇṭha āśinām tvāṁ śriyāḥ patiḥ |
bhuñjānam yajñabhuṅk pātu sarva-graha-bhayāṅkaraḥ ||*

indriyāni—the senses; *hrṣikeśah*—Hṛṣikeśa (“the master of the senses”); *prāṇān*—the life airs; *nārāyaṇah avatu*—may Nārāyaṇa safeguard; *śvetadvīpa-patiḥ*—the protector of Śvetadvīpa; *cittam—*

¹²⁵ His name is Hari, the savior of Gajendra (*Laghu-bhāgavatāmrta* 1.4.9).

the consciousness (i.e. the sub-conscious); *manah*—the mind; *yogeśvarah*—Yogeśvara (“the master of *yoga*”); *avatu*—may He protect; *prśnigarbhah*—Prśnigarbha; *tu*—specifically; *te*—Your; *buddhim*—intelligence; *ātmānam*—ego; *bhagavān*—the Lord; *paraḥ*—topmost; *kriḍantam*—[You] while [You are] playing; *pātu*—may He protect; *govindah*—Govinda; *śayānam*—[You] while [You are] resting; *pātu mādhavah*—May Mādhava protect; *vrajantam*—[You] while [You are] walking; *avyāt vaikuṇṭhah*—May Vaikuṇṭha protect; *āśinam*—while [You are] sitting down; *tvām*—You; *śriyah patih*—Lakṣmi’s husband; *bhuñjānam*—[You] while [You are] eating (or enjoying); *yajña-bhuk pātu*—May Yajña-bhuk protect; *sarva-graha-bhayam-karaḥ*—who causes fear to all evil spirits (or to all the planets).

hṛṣikeśah (tava) indriyāṇi avatu. nārāyaṇah (tava) prāṇān (avatu). śvetadvīpa-patiḥ (tava) cittam (avatu). yogeśvarah (tava) manah avatu.

prśnigarbhah tu te buddhim (avatu). bhagavān paraḥ (te) ātmānam (avatu). govindah (tvām) kriḍantam pātu. mādhavah (tvām) śayānam pātu.

vaikuṇṭhah (tvām bāla-lilayā) vrajantam avyāt. śriyah patih tvām āśinam (avyāt). yajña-bhuk sarva-graha-bhayaṅkarah (tvām) bhuñjānam pātu.

“May Hṛṣikeśa protect Your senses. May Nārāyaṇa safeguard Your life airs. May Vāsudeva, the master of Śvetadvīpa, guard Your subconscious. May Aniruddha, the Lord of Yoga, protect Your mind. May Prśnigarbha protect Your intelligence. May the topmost Bhagavān guard Your ego. May Govinda protect You while You play. May Mādhava protect You while You rest. May Lord Vaikuṇṭha protect You while You walk. May Lakṣmi’s husband protect You while You are sitting. And may Yajñabhuk, who gives fear to all the planets, protect You while You eat.

Śrīdhara Svāmī—Having effected the protection outwardly, they did the protection inwardly. He signifies this with *indriyāṇi* and so on.

10.6.25

Here *ātmānam* (soul) means *ahaṅkāram* (ego).

Sanātana Gosvāmī—The repetition of *avatu* (may He protect) is due to an extreme engrossment in protecting, and likewise with *pātu* (10.6.25-26).

10.6.25

The topmost Bhagavān is Śrī Vāsudeva.

10.6.26

The adjective *sarva-graha-bhayaṅkarah*, meaning “He causes fear to all the planets” (*sarva-grahānāṁ bhayaṅkarah*) is at the end of everything, and so it is connected to each name for the sake of removing, by those various special names, the detrimental effects of the planets—which are sometimes inauspicious—during His time at play, and so forth.

Jīva Gosvāmī—The words starting from *indriyāṇi* form one verse of six lines. The repetition of *avatu* is due to an extreme engrossment in protecting, and similarly with *pātu* (10.6.25-26).

10.6.25

The sense of *paraḥ bhagavān* is: *paraḥ yaḥ svayam bhagavān*, “the Supreme, who is Bhagavān Himself.” This is Sarasvatī’s discourse: “We request that an *āṁśa* (Avatāra) protect an *āṁśa* (limb). Let Svayam Bhagavān protect Himself (*ātmānam*).” Thus, it’s understood that these personalities are the Avatāras of those respective limbs and constitute His circle of expansions (*āvaraṇa*).

From *kridantam* there is one verse of six lines, which only comprises *govindah* and so on in conformity with His games. “Govinda should protect His playing.” In this context, ‘Govinda’ signifies “He is devoted to playing in the midst of cows” (*go-madhye kridā-para*): The ladies thought He was some demigod. Mādhava is He whose feet are massaged by Lakṣmī: He rests on Śeṣa. This Mādhava should protect Him while He rests.

10.6.26

Vaikuṇṭha is the son of Vikuṇṭhā. The meaning is: He who mercifully went out of His palace by Himself, walking barefoot, to settle the dispute between Jaya and Vijaya on one hand and Sanaka and his brothers on the other, should protect Kṛṣṇa's walking.¹²⁶

Śriyāḥ patih (Lakṣmī's husband) is Mahā-Nārāyaṇa, who abides on a golden throne in the spiritual sky. He should protect Kṛṣṇa's sitting. The meaning of Yajña-bhuk is clear. He should protect Kṛṣṇa when He eats (or when He enjoys). The word *sarva-graha-bhayaṅkaraḥ* is syntactically connected to each name for the sake of protecting Him from the detrimental effects of the planets too.

Baladeva Vidyābhūṣaṇa—Ātmānam means *ahaṅkāram*. Further, *indriyāṇi* and so on and *kriḍantam* and so on are two verses of six lines each.

Śrinātha Cakravartī—Because of: *kriḍantam pātu govindaḥ* and so on, ‘Govinda’ and other names are eternally established, not only because of the *abhiṣeka* of Govinda (10.27.23), but also because of the statement: *govinda āsaṅgavam ātta-venuh*, “May Govinda,

126 The form of the Lord called Vaikuṇṭha does not live in Vaikuṇṭha. Vaikuṇṭha is the son of Śubhra and Vikuṇṭhā and was the Manvantara Avatāra during the fifth *manvantara*. He created a Vaikuṇṭha planet above Satyaloka, within the universe (*Laghu-bhāgavatāmrta* 1.4.13). As regards Vaikuṇṭha in the meaning of the transcendental abode, the explanation is as follows: Vikuṇṭha is a name of the Lord. For example, commenting on the passage *vaikuṇṭham tad-adhiṣṭhānam vikuṇṭham* (*Bhāgavatam* 3.16.27), Viśvanātha Cakravartī glosses *vikuṇṭham* as *harim*. This explains the derivation: “Vaikuṇṭha pertains to Vikuṇṭha.” But ‘Vaikuṇṭha’ does not mean “without sorrow”: *vai* does not mean ‘without’. The verbal roots have been mixed up; the *dhātu kunth* signifies “to hurt, suffer,” whereas the *dhātu* in the word *vaikunṭha* is *kunṭh*, which means “to be slow-witted.” Thus the meaning of Vikuṇṭha is: “He is quick to understand,” and similarly in the case of Vikuṇṭhā. Further, there is a common misconception that Jaya and Vijaya fell from Vaikuṇṭha. However, Viśvanātha Cakravartī says they remained in Vaikuṇṭha while their expansions became Hiranyakāśipu and so on. This interpretation is inferred from the *Bhāgavatam* verse 8.21.16, where Jaya and Vijaya are mentioned among other attendants of the Lord, during a pastime between Vāmana and Bali. For more details, consult *Sārārtha-darśini* 3.16.29.

who holds the flute, protect me during the second part of the day” (6.8.20).

Vīra-Rāghava—*Sarva-graha-bhayāṅkaraḥ* is an adjective of *yajñā-bhuk*.

Vallabhācārya—*Yajña-bhuk* means Yajña-bhoktā (the eater/enjoyer of a fire sacrifice), that is, Viṣṇu. He gives fear to all the planets, all nine of them,¹²⁷ which govern time, action, objects, etc. Otherwise a *yajña* would not give a good result. The various times and various results are related to them, therefore when Yajña gives the result [via the fire], the planets are stopped (so to speak). That cessation does not occur through words and so on, rather they become afraid when they see the form of Viṣṇu.

Anvitārtha-prakāśikā—*Prśnigarbhāḥ* signifies Pradyumna. *Parah* denotes Saṅkarṣaṇa, the topmost Bhagavān. *Vaikunṭhāḥ* means *vaikunṭha-vāsi* (He who resides in Vaikuṇṭha). *Sarva-graha-bhayāṅkaraḥ* means: “He terrifies the *grahas* (evil spirits), which are tormentors.”

10.6.27-29

ḍākinyo yātudhānyaś ca kūṣmāṇḍā ye 'rbhaka-grahāḥ |
 bhūta-preta-piśācāś ca yakṣa-rakṣo-vināyakāḥ ||
 koṭarā revatī jyeṣṭhā pūtanā māṭṛkādayāḥ |
 unmādā ye hy apasmārā deha-prāṇendriya-druhāḥ ||
 svapna-drṣṭā mahotpātā vriddha-bālā-grahāś ca ye |
 sarve naśyantu te viṣṇor nāma-grahāṇa-bhiravāḥ ||

ḍākinyāḥ— Dākinīs (female imps); *yātudhānyaḥ*—Yātudhānīs (devilish women); *ca*—and; *kūṣmāṇḍāḥ*—Kūṣmāṇḍas (a class of demons belonging to Śiva) (also written *kuṣmāṇḍa*); *ye*—which; *arbhaka-grahāḥ*—abductors of babies; *bhūta*—evil spirits; *preta*—ghosts; *piśācāḥ*—ogres; *ca*—and; *yakṣa-rakṣaḥ-vināyakāḥ*—Yakṣas, Rākṣasas, and troublemakers;

127 The nine ‘planets’ are Mercury, Venus, Mars, Jupiter, Saturn, Rahu, Ketu, the moon, and the sun (*Monier-Williams*). Sometimes the pole star is considered as a *graha* (*ibid.*).

koṭarā—Koṭarā; *revatī*—Revatī; *jyeṣṭhā*—Jyeṣṭhā; *pūtanā*—Pūtanā; *māṭrkā-ādayah*—the ‘little mothers’ and so on; *unmādāḥ*—by whom madness arises; *ye*—who; *hi*—specifically (or verse filler); *apasmārāḥ*—because of whom memory goes away; *deha-prāṇa-indriya-druhāḥ*—who harm the body, life airs, and senses; *svapna-drṣṭāḥ*—seen in dreams; *mahā-utpātāḥ*—great disturbances; *vrddha-bāla-grahāḥ*—kidnappers of elders and children; *ca*—and; *ye*—who; *sarve naśyantu te*—may all of them perish; *viṣṇoh*—of Viṣṇu; *nāma-grahaṇa*—of the taking of the names; *bhīravāḥ*—who are afraid.

(*yāḥ*) *dākinyāḥ* (*bhavanti*, *yāḥ*) *ca* *yātudhānyāḥ* (*bhavanti*,) *ye* (*ca*) *kūṣmāndāḥ* (*syuh*, *ye ca*) *arbhaka-grahāḥ* (*bhavanti*, *ye*) *ca* *bhūta-preta-piśācāḥ* (*santi*, *ye ca*) *yakṣa-rakṣo-vināyakāḥ* (*vartante*, *yā ca*) *koṭarā* (*asti*, *yā ca*) *revatī* (*bhavati*, *yā ca*) *jyeṣṭhā* (*vartate*, *yā ca*) *pūtanā* (*syāt*, *yāḥ ca*) *māṭrkādayah* (*santi*,) *ye* (*pretādayah* *yāḥ koṭarādyāḥ* *ye bāla-grahāḥ*) *unmādāḥ apasmārāḥ svapna-drṣṭāḥ mahotpātāḥ* (*syuh*), *ye ca* *vrddha-bāla-grahāḥ* (*bhavanti*, *ye dākinyādayah* *deha-prāṇendriya-druhāḥ* *viṣṇoh nāma-grahaṇa-bhīravāḥ syuh*), *te sarve* (*ca tāḥ sarvāḥ ca*) *naśyantu* (*iti*).

“Dākinīs, Kūṣmāndas, Yaksas, Rākṣasas, witches, spirits, ghosts, ogres, troublemakers, and abductors of babies, in addition to Revatī and other Māṭrkās, Koṭarā, Jyeṣṭhā, and Pūtanā, make people mad, damage intellectual faculties, might be seen in dreams and are grave disturbances. They, as well as kidnappers of elders and children, hurt the body, senses and life force and are fearful of the taking of Viṣṇu’s names. May all these fiends perish.”

Sanātana Gosvāmī—The term *māṭrkādayah* denotes groups of *devīs*, of whom the foremost are Carakī, Jvālā, and so on. The repetition of *bāla-grahāḥ* (kidnappers of children), whose meaning was already obtained in *arbhaka-grahāḥ* (abductors of babies), is because the ladies feared for the boy’s safety. But some scholars say *arbhaka-grahas* are living beings who, in the form of children, seize other children; they are Piśācas and so on.

Jīva Gosvāmī—(The commentary is the same.)

Vallabhācārya—After praying for the termination of all defects by means of terminators of all defects, while enumerating adventitious defects they say: Defects (undesirable occurrences) stop automatically by uttering the Lord's name. The biggest defects are related to Mahādeva (in terms of his connection with evil spirits and so on, mentioned here).

Dākinīs (female demons) are bad women. They are devoid of a husband and are the form of an army. Yātudhānīs are women that are Yakṣas, [Rākṣasas,] and so on. Varieties included in them are indicated by the word *ca*. Kūṣmāṇḍas and so on are males; *kūṣmāṇḍa* is a *yaugika* word (whose meaning corresponds to the etymology): *kutsito ya ḫuṣmā tat-kṛtā andā iva ye bhavanti*, “They are like eggs produced from contemptible vapor.” They are a bad group of Mahādeva's who are employed during annihilation. *Arbhakagrahāḥ* means: *arbhaka-rūpāḥ grahāḥ* (abductors in the form of children). They also are a kind of Piśācas. Becoming children, they kidnap everyone. Bhūtas (spirits), Pretas (ghosts), and Piśācas (ogres) are well-known, as are Yakṣas and Rākṣasas.¹²⁸ Vināyakas are troublemakers.

Next, base, independent women: Koṭarā is well-known in eastern lands as Kuṭhārā. Some say Revatī is Reṇukā. Jyeṣṭhā is well-known in the southern lands. The mention of Pūtanā is done out of ignorance. In truth, however, such mantras should be mentioned, otherwise the effectiveness of the mantra might not occur, on account of the statement: *mantra hīnah svarato varṇato vā*, “A mantra is degraded either because of the *svara* (intonation) or the *varṇa* (phoneme).”¹²⁹

128 The base word *rakṣas* is equivalent to *rākṣasa*. According to *Monier-Williams*, Rākṣasas, also called evil demons, may be classed in three categories: i) semi-divine beings, ranking with the Yakṣas, ii) titans who are relentless enemies of gods, and iii) nocturnal goblins and so forth: this category is most often referred to. Yakṣas are semi-divine beings, attendants of Kuvera. Although they are considered inoffensive, they are sometimes ranked among malignant spirits (*Monier-Williams*).

129 The three verses under discussion are echoed in *Padma Purāṇa* (6.78.44-65), where Mahādeva tells Pārvatī about a Vaiṣṇava hymn for protection called Apamārjanam (cleansing), but only Revatī, Vṛddhi-

The sixteen Mātṛkās are notorious.¹³⁰ Every village idol is included by the word *ādi*. *Unmādāḥ* means: *udgataḥ mādah yaih*, “they by whom madness arises.” *Apasmārāḥ* signifies: *buddhi-bhrāṁśa-hetavah*, “causes of the decline of the intellect.” The sense of *sarve te naśyantu* (May all of them perish) is: *uktā anuktāś ca te sarve 'smad-vākyāt svata eva palāyantām*, “May all those who were mentioned and those who were not flee automatically because of our words.” When the fiends and the Mātṛkās are put to an end, there is no more endeavor: They mention this specifically: “They are afraid merely because Viṣṇu’s name is taken (*viṣṇor nāma-grahana-bhiravah = viṣṇoh nāma-grahana-mātreṇa bhiravah*)—so how could they possibly remain near You? Therefore, they are repelled only because of our speech.”

Anvitārtha-prakāśikā—*Mahotpātāḥ* (they are great calamities) connotes *bhāvi-duhkha-mahotpātādi-sūcakāḥ*, “they are indicative of great calamities such as upcoming grief.”

10.6.30

śrī-suka uvāca

*iti praṇaya-baddhābhīr gopibhiḥ kṛta-rakṣaṇam |
pāyayitvā stanam mātā sannyaveśayad ātmajam ||*

Revatī, Mātṛ-grahas (the Mātṛkās who are kidnappers), Bhūtas, Vṛddha-grahas and so forth are mentioned. In that context it is also said: *nṛsiṁha-darśanād eva naśyante tat-kṣanād api*, “They perish in a second simply by seeing Nṛsiṁha” (*Padma Purāṇa* 6.78.59). As regards *svara* (intonation), the rules pertain to the Vedas.

130 Monier-Williams says the Mātṛkās attend on Kārttikeya: At first they were seven. They are also classed as a group of either nine or sixteen; they are also said to be innumerable (Monier-Williams). Another reference is *Padma Purāṇa*: The Mātṛkās originated in Lord Śiva’s battle with Andhaka. When Andhaka was struck, his blood produced hundreds of thousands of Andhakas. When they were hit, their blood turned into more Andhakas, so much so that the universe became filled with Andhakas. Then Lord Śiva created the Mātṛkās to drink their blood: (*Padma Purāṇa* 1.46.75-77). In the end, although completely dry to the bone, Andhaka did not die. Śiva made him his attendant, who is called Bhṛngīrīṭi (*Padma Purāṇa* 1.46.92). In that passage, the names of thirty-three Mātṛkās are listed, one of which is Revatī (ibid. 1.46.81).

śrī-śukah uvāca—Śrī Śuka said; *iti*—in this way (*iti = evam*); *pranaya-baddhābhīḥ*—who were bound by affection; *gopibhīḥ*—by the cowherd ladies; *kṛta-rakṣanam*—[whose] protection was done; *pāyayitvā*—after making [Him] drink; *stanam*—the breast (i.e. breast-milk); *mātā*—the mother; *sannyaveśayat*—put to rest; *ātmajam*—the son.

śrī-śukah uvāca—pranaya-baddhābhīḥ (yaśodā-grhe sthitābhīḥ) gopibhīḥ iti kṛta-rakṣanam ātmajam stanam mātā pāyayitvā (tam) sannyaveśayat.

Śrī Śuka said: Afterward, the mother made her son, whose protection had been effected this way by the cowherd ladies who were bound by affection, drink milk from her breasts. Then she put Him to rest.

Śridhara Svāmī—The verb *sannyaveśayat* means: *chādayāmāsa*, “She covered [Him with cloth].”

Viśvanātha Cakravartī—*Pranaya-baddhābhīḥ* (bound by affection) signifies: *pranaya rasayā yaśodā-grhe eva baddhābhīḥ*, “[by the cowherd ladies,] who were bound in Yaśodā’s house by the ropes of affection.”

Concerning *pāyayitvā* (after making Him drink), the idea is that drinking breast-milk is a sign of a baby’s good health. Further, *sannyaveśayat* means *śāyayāmāsa* (She made Him lie down).

Jiva Gosvāmī—(Additions are underlined.) “His protection had been done (*kṛta-rakṣanam = kṛtaṁ rakṣanam rakṣā yasya tam*) in this way (*iti = evam*).” The reason for that is *pranaya-baddhābhīḥ*, “by the ladies who were under the spell of motherly love (= *pranayena snehena vaśi-kṛtābhīḥ*).” The natural mood of these ladies who, as nurses, were as if bound in Śrī Yaśodā’s home, is understood, and so is their great eagerness to perform various endeavors for the sake of Śrī Bhagavān.

“Yaśodā made Him drink from her breast” (*stanam pāyayitvā*): Such is the nature of a mother’s love. In the world, it is known that a baby is healthy by His drinking breast-milk.

Baladeva Vidyābhūṣāṇa—This formula for protection makes one aware that these ladies have knowledge of all the scriptures, which is established in the very nature of a living being (*svabhāva-siddha*). That is not amazing because they are His eternal associates. Although they have knowledge that Kṛṣṇa is God, the Vrajavāśis also know Kṛṣṇa's sweetness. The *aiśvaryā-jñāna* is present yet merged in motherly affection for Him. They are fully enlightened.

10.6.31

*tāvan nandādayo gopā mathurāyā vrajam gatāḥ |
vilocya pūtanā-deham babhūvur ativismitāḥ ||*

tāvat—for that long (during that time) (or ‘to the extent’ of those events); *nanda-ādayah*—beginning with Nanda (or whose foremost is Nanda); *gopāḥ*—the cowherds; *mathurāyāḥ*—from Mathurā; *vrajam*—to Vraja; *gatāḥ*—went (came); *vilocya*—after seeing; *pūtanā-deham*—Pūtanā’s body; *babhūvuh*—they became; *ativismitāḥ*—very astonished.

tāvad gopāḥ nandādayah mathurāyāḥ vrajam gatāḥ (santah) pūtanā-deham vilokya ativismitāḥ babhūvuh.

In the meantime, Nanda and the cowherds arrived to Vraja from Mathurā. When they saw Pūtanā’s body, they became completely wonderstruck.

Viśvanātha Cakravartī—They were completely wonderstruck (*ativismitāḥ*): “What is this thing that pervades the sky? Is it some mountain whose wings were accidentally severed by Indra and fell by crushing the vegetation here? Or is it that we have been sent to another country by some *yoginī* by mistake? Or else which magician’s trick is this?” They were dumbstruck.

Sanātana Gosvāmī—The swiftness of their going is indicated by the word *tāvat* (during that time, or as soon as possible). “They attained (*gatāḥ = prāptāḥ*) the outskirts of Vraja (*vrajam = vrajāntikam*) from Mathurā Purī (*mathurāyāḥ = mathurā-puryāḥ sakāśāt*). Upon seeing

[Pūtanā’s body], they were completely wonderstruck (*ativismitāḥ*),” because her body was colossal and very long. Over and above that, they were completely (*ati* = *atyanta*) wonderstruck by what Vasudeva had said.

Jīva Gosvāmī—(Additions are underlined.) The swiftness of their going is indicated by the word *tāvat*. “They attained (*gatāḥ* = *prāptāḥ*) Vraja—a proper place for seeing pasturing grounds (*vrajam* = *vraja-darśana-yogya-deśam*)—from Mathurā Puri (*mathurāyāḥ* = *mathurā-puryāḥ sakāśāt*). Upon noticing (*vilokya* = *nibhāya*) [Pūtanā’s body]—from afar in such a way that they formed various hypotheses, because from that far off they could only see the shape of a mountain—, on top of that they were completely wonderstruck (*ativismitāḥ* = *atyanta-vismitāḥ*)” by what Vasudeva had said.

Krama-sandarbhā—‘They saw’ means ‘they understood’ (*vilokya* = *jñātvā*). They saw from afar and heard something about it.

Anvitārtha-prakāśikā—*Tāvat* signifies *tāvat-kālena* (for all that time). *Gatāḥ* (they went) should read *āgatāḥ* (they arrived).

10.6.32

*nūnam batarṣih sañjāto yogeśo vā samāsa sah |
sa eva drṣṭo hy utpāto yad āhānakadundubhiḥ ||*

nūnam—certainly; *bata*—what a wonder; *rṣih*—a great sage (one who cognizes Para-Brahman); *sañjātaḥ*—has taken birth [in a perfect way]; *yoga-iśah*—a master of yoga; *vā*—or; *samāsa*—shone; *sah*—he (Vasudeva); *sah eva*—that very [calamity]; *drṣṭah*—was seen; *hi*—because; *utpātah*—the calamity; *yat*—which; *āha*—he says (i.e. he said, predicted); *ānakadundubhiḥ*—Vasudeva.

Sanātana Gosvāmī / Jīva Gosvāmī—

*nūnam bata (kah api yah pūrva-janmani) rṣih yogeśah vā samāsa,
sah (eva) ānakadundubhiḥ (san) sañjātaḥ, hi sah yad āha, sah eva
utpātah drṣṭah.*

Bhaktisiddhānta Sarasvatī—

bata! saḥ ānakadundubhiḥ nūnam ṛṣīḥ sañjātaḥ, yogeśaḥ vā samāsa, hi (vasudevah) yad utpātah āha, saḥ eva (utpātah asmābhīḥ) drṣṭaḥ.

Gaṅgā Sahāya (*Anvitārtha-prakāśikā*)—
nūnam bata ānakadundubhiḥ (pūrva-janmani) ṛṣīḥ (san, iha) sañjātaḥ (atha)vā (pūrva-janmani) yogeśaḥ samāsa, hi saḥ (vasudevah “santy utpātāś ca gokule” iti) yad āha, saḥ eva utpātah drṣṭaḥ.

“Because the calamity that he predicted occurred, Ānakadundubhi must be a reborn Ṛṣi. How amazing! Or perhaps in his previous life he shone as a master of Yoga.”

Śrīdhara Svāmī—Śukadeva elaborates on the amazement. *Bata* has the sense of *vismaya* (wonder). “Vasudeva (*saḥ* = *vasudevah*), who is either (*vā*) a seer endowed with the power of austerities (*ṛṣīḥ* = *tapah-prabhāvavān*) or a self-realized soul (*yogeśaḥ* = *jñāni*), completely shone (*samāsa* = *samyag āsa*) because (*hi* = *yataḥ*) that very calamity was seen.”

Viśvanātha Cakravartī—Only the glorious king of Vraja ascertains in that regard. “Certainly (*nūnam* = *niścitam eva*), on account of his omniscience, in our community Vasudeva is inferred as a Ṛṣi. He, a practitioner of the eightfold Yoga system (*yogeśaḥ* = *astāṅga-yogābhyaśi*), shone (*samāsa* = *samyag dipyate sma*)—from the verbal root *as/a] diptau* (to shine)—because he foresaw the upcoming event with his eye of Yoga.”¹³¹

Sanātana Gosvāmī—Śukadeva relates how the cowherds talked among themselves out of astonishment. *Nūnam* has the sense of *vitarka* (conjecture). “Ānakadundubhi wasn’t like this previously. Now he has turned out (*sañjātaḥ* = *samyag jātaḥ* = *samyag vr̥ttāḥ*) a

131 Viśvanātha Cakravartī implicitly takes the word *vā* (or) in the sense of *ca* (and). This is substantiated in *Medinī-kośa*: *vā syād vikalpopamayor vitarke pāda-pūraṇe samuccaye ca visrambhe nānārthātītayor api*, “*Vā* is used in the senses of an alternative, a comparison, a conjecture, an expletive word, a conjunction (*ca*), familiarity, and in the senses of many more meanings also.”

Rṣi, because only the words of a Rṣi are authoritative.”

Someone might argue: “But such knowledge does not come about merely by being a Rṣi.” Expecting this, with *yogeśāḥ* and so on another proposition is put forth.

“Vasudeva was complete” (*samāsa* = *samyag āsa* = *samyag babhūva*).¹³² The two words *sam* (in *sañjataḥ* and *samāsa*) shed light on the fact that he was really so.

The reason for making such conjectures about him is twofold: *sa eva* (the same one) and *ānakadundubhiḥ*: At his birth, the gods played *ānaka* drums and so on, hence he must have been a distinguished personality in his previous life. The rest was explained by Śrīdhara Svāmī.

Alternatively: *ko ’pi yaḥ pūrva-janmani ṛṣir yogeśo vā samāsa, sa evānakadundubhiḥ san sañjataḥ*, “Ānakadundubhi was some particular Rṣi or master of *yoga* in his previous life and has taken birth.”

The cowherds were dumbfounded: “Vasudeva spoke that way because he is omniscient.”

Jīva Gosvāmī—(The commentary is almost the same.)

Baladeva Vidyābhūṣaṇa—Thereafter, the lord of Vraja came to a conclusion and voiced his opinion. “Certainly, in our community Vasudeva, who was either a staunch performer of austerity (*rṣi* = *tapo-niṣṭhāḥ*) or yogi (*yogeśāḥ* = *yogi*)—one by whom *āstāṅga-yoga* was accomplished—was resplendent (*samāsa* = *samyag didipe*): That very calamity, which he predicted by the power of his austerity and Yoga, was seen.”

¹³² Here the verbal root *as bhuvi* (to exist) is glossed as the verbal root *bhū sattāyām* (to exist) in the perfect tense. But the truth is that the verbal root *as bhuvi* is a defective verb: It cannot be used by itself in the perfect tense. Therefore Jīva Gosvāmī edited this out and Viśvanātha Cakravartī gave a different interpretation. Still, the verb *āsa* in verse 10.7.19 has the sense of *babhūva* (was). Commenting on that, Ashutosh Sharma Bishvas writes: “Perfect of *as*, not allowed by Pāṇini ‘aster bhūh’ (II.4.52). But is current in Brāhmaṇas, which are pre-Pāṇinian.” (*Bhāgavata Purāṇa, a linguistic study*, Assam, 1968, p. 220). Another instance of this irregular usage of the root *as bhuvi* is: *satre mamāsa bhagavān* (*Bhāgavatam* 2.7.11).

10.6.33

*kalevarāṁ paraśubhiś chittvā tat te vrajaukasah |
dūre kṣiptvāvayavaśo nyadahan kāṣṭha-dhiṣṭitam ||¹³³*

kalevaram—the body; *paraśubhiḥ*—with axes; *chittvā*—after cutting to pieces; *tat*—that or her (*tat* = *tasyāḥ*); *te*—they; *vrajaukasah*—they whose residence is Vraja; *dūre*—faraway; *kṣiptvā*—after throwing; *avayavaśah*—every part; *nyadahan*—burned down; *kāṣṭha-dhiṣṭitam*—placed on wood.¹³⁴

te vrajaukasah tat kalevaram avayavaśah paraśubhiḥ chittvā (tān avayān) dūre kṣiptvā (tān avayān) kāṣṭha-veṣṭitam (kṛtvā) nyadahan.

Those inhabitants of Vraja cut Pūtanā’s body to pieces with hatchets, threw them faraway, piled them up along with logs of wood and burned them thoroughly.

Viśvanātha Cakravartī—The residents of Vraja, that is, those of lower caste who were ordered by Upananda and others, burned it thoroughly (*nirdehuḥ* = *nihśeṣena dehuḥ*): The poison-bearing life forms could only be terminated by burning, out of fear that her body would come back to life.

Sanātana Gosvāmī—“Those (*te*) cowherds, who were appointed by Śrī Nanda in protecting Gokula—or else all the residents of Vraja, because of seeing Pūtanā’s body—burned it thoroughly (*nyadahan* = *nihśeṣena adahan*) out of fear that it would come back to life.”

133 *kāṣṭha-veṣṭitam* (BBT edition) (Vallabhācārya’s edition).

134 *Dhiṣṭitam* stands for *adhiṣṭitam*, as in *aditer dhiṣṭitam garbham* (*Bhāgavatam* 8.17.24). Here the reason for the syncope, a form of poetic license, is that the fifth syllable of the *anustup* meter should be short. In the citation from the eighth canto, the reason is that *adhi* can become *dhi* like sometimes *ava* becomes *va* and *api* becomes *pi*, by the rule: *vaṣṭi bhāgurī al-lopaṁ avāpyor upasargayoḥ*, “Bhāguri mentions the deletion of the vowel *a* of the prefixes *ava* and *api*” (cited in *Laghu-vaiṣṇava-toṣaṇī* and *Sārārtha-darśī* 10.21.9).

Jīva Gosvāmī—As soon as Nanda and others came near, Upananda and others who had stayed to protect Vraja appointed suitable inhabitants of Vraja, that is, those who lower caste, to burn the body. They continuously burned (*nyadahan* = *nitarām adahan*) the body out of fear that it would come back to life. Sometimes the reading is *nirdehuḥ*.

Krama-sandarbhā—Only the residents of Vraja who were of a low caste burned it.

Baladeva Vidyābhūṣaṇa—*Tat* stands for *tasyāḥ* (her).

10.6.34

*dahyamānasya dehasya dhūmaś cāguru-saurabhaḥ |
utthitāḥ kṛṣṇa-nirbhukta-sapady-āhata-pāpmanah ||*

dahyamānasya—which was burning; *dehasya*—pertaining to the body; *dhūmaḥ*—smoke; *ca*—also; *aguru-saurabhaḥ*—whose fragrance was [like] agalloch (or like musk); *utthitāḥ*—arose; *kṛṣṇa-nirbhukta*—[the sin] which was consumed by Kṛṣṇa; *sapadi*—at once; *āhata-pāpmanah*—whose sin was completely destroyed.

dahyamānasya kṛṣṇa-nirbhukta-sapady-āhata-pāpmanah dehasya dhūmaḥ aguru-saurabhaḥ ca utthitāḥ.

Smoke from the burning body, the sin related to which had entirely vanished at once due to Kṛṣṇa's sucking Pūtanā's breast, also arose: It had the fragrance of aguru.

Śrīdhara Svāmī—He talks about another wonder. The sin of her body was consumed by Kṛṣṇa and therefore completely destroyed at once (*kṛṣṇa-nirbhukta-sapady-āhata-pāpmanah* = *kṛṣṇena nirbhuktāḥ ataeva sapady āhataḥ pāpmā yasya*).

Viśvanātha Cakravartī—Śukadeva mentions the glory of her body: That glory arose due to the touch of Kṛṣṇa's mouth. The sin of her body was completely destroyed at once by Kṛṣṇa's sucking her breast

(*kṛṣṇa-nirbhukta-sapady-āhata-pāpmanah* = *kṛṣṇa-nirbhuktena kṛṣṇa-kṛta-stanya-pānena sapady āhatah pāpmā yasya tasya*).

Jīva Gosvāmī—(Additions are underlined.) *Aguru-saurabhah* (it had the fragrance of musk) means: “the smoke (*dhūmah*), which had a fragrance that was even more eminent than the fragrance of musk.” Because of the word *ca* (and), it is indicated that Pūtanā’s body too became *aguru-saurabha*, on account of being consumed by Kṛṣṇa, or rather because of a connection with His mouth. The reason for that is: *kṛṣṇa-nirbhukta-sapady-āhata-pāpmanah*, “her body was entirely consumed (*nirbhukta* = *nirbhuktaḥ* = *nihśeṣena bhuktaḥ*) by Kṛṣṇa, the Lord, who intimated His unlimited supereminence in terms of fragrance, perfect shape and so on, just by sucking her breast and sucking out her life force.

Hence *sapady-āhata-pāpmanah* means: “the body, by means of which the sin—of all those who were paying attention to the smoke—was completely brought to nil (*āhata* = *samyag hata* = *samyag nāśita*) at once (*sapadi*)—at the very moment of smelling the smoke.”

Thus the glory of the Lord’s remnant (*ucchista*) is illustrated, so what need be said about a pure thing well offered with devotion! It is expressed this way in the next verses too.

Krama-sandarbha—With *kṛṣṇa-nirbhukta*, the infusion of His fragrance is implied.

Vallabhācārya—In this verse he mentions a sign of liberation. *Aguru-saurabhah* means *agaru-janita-dhūma-vat saurabhyam yasya*, “its fragrance was like the smoke produced from *agaru*.¹³⁵” The upward motion informs about the topmost destination.

Sapadi (at once) is an indeclinable word. The sense is: The sin pertaining to the body was suppressed at the precise moment Kṛṣṇa consumed her breast.

135 *Agaru* and *aguru* are synonymous. It can denote aloeswood, i.e. agalloch, the fragrant, resinous wood of the East Indian tree, *Aquilaria agallocha*, used as an incense. However, some say *aguru* means musk.

10.6.35-36

pūtanā loka-bāla-ghnī rākṣasī rudhirāśanā |
jīghāṁsayāpi haraye stanam dattvāpa sad-gatim ||
kim punah śraddhayā bhaktyā krṣṇāya paramātmane |
yacchan priyatamam kim nu raktāḥ tan-mātarō yathā ||

pūtanā—Pūtanā; *loka-bāla-ghnī*—a killer of the children of people; *rākṣasī*—a female demon; *rudhirāśanā*—whose food is blood; *jīghāṁsayā*—with the desire to harm (or kill); *api*—although; *haraye*—unto Hari; *stanam*—the breast; *dattvā*—after offering; *āpa*—obtained; *sat-gatim*—a good destination (or the destination of the transcendentalists / devotees); *kim punah*—what more; *śraddhayā*—with faith; *bhaktyā*—with devotion; *krṣṇāya*—unto Kṛṣṇa; *paramātmane*—who is Paramātmā; *yacchan*—[a person] who is offering; *priyatamam*—the dearest [thing]; *kim nu*—let alone; *raktāḥ*—love-filled devotees; *tat-mātarah*—His mothers; *yathā*—like.

pūtanā loka-bāla-ghnī rākṣasī rudhirāśanā jīghāṁsayā api haraye (svasya) stanam dattvā sad-gatim āpa.

kim punah (yah janah) śraddhayā (tatrāpi) bhaktyā krṣṇāya paramātmane (kim api dravyam tatrāpi) priyatamam (tatrāpi) kim nu raktāḥ (tasmai yacchanti) yathā tan-mātarah (tasmai yacchanti yathā vā tathā) yacchan (vartate, sah sad-gatim prāpsyati).

Pūtanā, a Rākṣasī, a murderer of children, and moreover a drinker of blood, attained liberation by offering her breast to Hari although she intended to kill Him, so what need be said about a person who offers the dearest thing to Kṛṣṇa, Paramātmā, with faith and devotion, let alone a person who offers it like His lovers or like His mothers?

Śrīdhara Svāmī—On the occasion he talks about the might of *bhakti*, with the logic called *kaimutyā* (let alone; not to mention). *Śraddhayā* (with faith) means *āstikyena* (with belief in the existence of God); *bhaktyā* means *premṇā* (with love). *Raktāḥ* signifies *snigdhāḥ* (those

who love Him). *Tan-mātarah* (His mothers) is in the plural with the intent to signify the pastime involving the theft of calves: At that time, the cows and the cowherd ladies were His mothers.

Viśvanātha Cakravartī—On the occasion he talks about the might of *bhakti*, with the logic called *kaimutya*.

“... although she offered her breast with a desire to harm (*jighāṁsayāpi*),” so what need be said about offering something nonchalantly, let alone with faith, not to mention faith and devotion!

“She offered her breast to Hari (*haraye*),” who had merely appeared as Bhagavān, so what need be said about offering something to Kṛṣṇa, who is Paramātmā, the topmost *svarūpa* of all, the source of Avatāras!

She offered her breast, even though they were smeared with poison, so what be said about offering a thing other than poison, let alone a dear thing, not to mention the dearest object!

She was a Rāksasī who was well known by the name Pūtanā, so what need be said about humans, let alone the devotees, not to mention those endowed with continuous love (*raktāḥ = anurāga-yuktāḥ*), or even His mothers, who were extremely affectionate and had attained the pastime involving the theft of calves! However, I count Yaśodā, who is topmost even among those ladies, in that group only after revering her from afar, yet I cannot say anything more about her: She is inexpressible.

In this way there is a series based on *kaimutya-nyāya* in regard to each grammatical component of the text: the *karaṇa* (the means, in the instrumental case), the *saṁpradāna* (the recipient, in the dative case), the *karma* (the object of the action, in the second case), and the *kartā* (the doer, here in the first case).

Sanātana Gosvāmī—“Pūtanā attained the topmost destination” (*sad-gatim = satīm uttamām gatim*). Or she attained a destination like that of devotees and of those who desire liberation (*sad-gatim = satām mumukṣu-bhaktānām iva gatim*), in terms of the cessation of the sorrow of birth and death.

Moreover, she gave her breast to Him: The result of doing that is stated here. She was a Rāksasī, plus she killed the children of people (*loka-bāla-ghnī*), and moreover she used to drink blood

(*rudhirāśanā*). The word *haraye* (to Hari) is said with the intent to express the removal of those faults.

The sense of *paramātmane* (to Paramātmā) is: “to Him who is dearer than oneself.” And therefore the offering is naturally done with faith, or belief (*śraddhayā = viśvāsenā*), and with devotion, nay, with love (*bhaktyā = premnā*).

Hence what can be said (*kim nu*) of offering some important object, let alone the dearest thing (*priyatamam*), dearest either to Kṛṣṇa or to oneself, to Him!? By offering it, people will attain pure *bhakti* like Kṛṣṇa’s mothers, who loved Him, did (*raktāḥ tan-mātarah = kṛṣṇānurakta-tan-mātarah*). Thus, the sense of *kim nu* is: *kim vaktavyam* (what can be said?).

Jīva Gosvāmī—This is one set of two verses. She was a Rākṣasī by birth; on top of that she killed the children of people (*loka-bāla-ghnī*); over and above that her food was blood (*rudhirāśanā*). *Haraye* (to Hari) is said with the intent to express the removal of those various faults.

Any person giving to Kṛṣṇa (*kṛṣṇāya*); who is Paramātmā (*paramātmane*) in terms of being beneficial only in a general way as the one who gives *jñāna-śakti* to the inner senses and *kriyā-śakti* to the outer senses; whose specialty is that He is the unique abode of foremost virtues that does such benefit to Pūtanā and others and who naturally attracts all hearts to Him by revealing such a bunch of qualities; achieves the destination of the righteous, Śrī Kṛṣṇa (*sad-gatim = satāṁ gatim = śrī-kṛṣṇam eva*) if he has no hatred.

10.6.36

Kim punah means *kimuta* (let alone; not to mention). The sense is: “What more need be said (*kim punah = tatrāpi*) if the person offers with belief (*śraddhayā = viśvāsenā*), let alone with great respect (*bhaktyā = ādareṇā*)!

Since it is said *priyatamam* (dearest thing), this sequence is obtained: “On top of that, what need be said if he or she offers a dear thing—dear either to oneself or to Śrī Kṛṣṇa—with affection, let alone a very dear thing with much affection, not to mention the dearest thing with intense love!

The manner of *kaimutya* is taken to yet a higher level with the

word *kim nu*, which means *kimuta*. It is a repetition of *kim punah* in a different wording. Thus, “Over and above that (*kim nu* = *tatrāpi*), what can possibly be said about a person who gives like the *raktas* give—that is, those whose life force is one with His and whose sole happiness is His happiness—, let alone a person who gives like His mothers!

In this way the status of mother is established separately above everyone as an example of everything. It’s understood that His beloveds are not made into an example because only mothers have the greatest love, at the time of feeding their children.

Krama-sandarbha—In the enumeration *rakṣasi*, *loka-bala-ghni* and *rudhirāśanā*, there is an increase of lowness, sequentially.

The sense is: “What need be said about someone who gives something in any manner whatsoever but without full-fledged hatred like hers!”

Baladeva Vidyabhūṣana—On the occasion, while talking about the glory of *bhakti*, with *kaimutya* he mentions Kṛṣṇa’s quality of being a giver of a destination to enemies that He kills (*hatāri-gati-pradatvam*).¹³⁶ Pūtanā achieved the destination of the learned, which is the form of separation from the subtle body. This means she achieved liberation (*sad-gatim* = *satām viduṣām gatim linga-deha-cheda-rūpām muktim*).

Śrīnātha Cakravartī—In *sad-gatim*, the word *sat* stands for *satī* (virtuous), meaning *mātā* (mother), and so the sense is she attained the destination of mothers.

10.6.37-38

*padbhyāṁ bhakta-hrdi-sthābhyaṁ vandyābhyaṁ loka-vanditaiḥ |
aṅgam yasyāḥ samākramya bhagavān api tat-stanam ||
yātudhāny api sā svargam avāpa jananī-gatim |
krṣṇa-bhukta-stana-kṣirāḥ kimu gāvo 'numātarah ||*

¹³⁶ Similarly, Rūpa Gosvāmī qualifies Kṛṣṇa as: *hatāri-gati-dāyaka* (*Bhakti-rasāmrta-sindhu* 2.1.40-204). Here *gati* signifies *mukti*.

padbhyām—with both feet; *bhakta-hṛdi-sthābhyām*—whose are located in the devotees' hearts; *vandyābhyām*—which ought to be praised; *loka-vanditaiḥ*—by those who are praised in the world; *aṅgam*—the body (from her lap); *yasyāḥ*—of whom (Pūtanā); *samākramya*—after climbing; *bhagavān*—the Lord; *api*—(verse filler); *tat-stanam*—[drank] her breast.

yātudhāni—a female demon (or a witch); *api*—although; *sā*—she; *svargam*—heaven; *avāpa*—attained; *jananī-gatim*—in which there there is the destination of a mother; *kṛṣṇa-bhukta-stana-kṣirāḥ*—whose breast-milk was consumed by Kṛṣṇa; *kimu*—how much more; *gāvah*—the cows¹³⁷; *anumātarah*—secondary mothers (or foster mothers) (or *nu*—‘whether’ in the sense of conjecture; *mātarah*—mothers).

Jīva Gosvāmī—

bhagavān bhakta-hṛdi-sthābhyāṁ loka-vanditaiḥ (śrī-brahma-śivādibhiḥ) vandyābhyām padbhyām yasyāḥ aṅgam samākramya tat-stanam (apibat). sā yātudhāni api svargam jananī-gatim avāpa, (tasmād eva) kṛṣṇa-bhukta-stana-kṣirāḥ gāvah mātarah (ca jananī-gatim avāpuh, iti) kimu (vaktavyam).

Jīva Gosvāmī's additional explanation—

sā yātudhāni api svargam jananī-gatim avāpa, kimu gāvah (yataḥ tāḥ) anumātarah kṛṣṇa-bhukta-stana-kṣirāḥ (bhavanti).

Lord Kṛṣṇa, who ascended her body with both feet, which ought to be praised by praiseworthy people and are located in the devotees' hearts, sucked her breast. Although she was a demoniac witch, she went to heaven where she attained the status of a mother, so what need be said about the cows and the mothers whose milk Kṛṣṇa drank from the nipple?

Viśvanātha Cakravartī—In two verses he says to Parīkṣit: “Behold Pūtanā’s good fortune. It made her obtain the Lord’s causeless mercy.”

137 Kṛṣṇa drank their milk when He was in the form of calves. The word *stana* (ref. *kṛṣṇa-bhukta-stana-kṣirāḥ*) means ‘breast’ and ‘udder’.

“He completely stepped on her” (*samākramya = samyag ākramya*) (by ascending her lap). He did not just touch her somehow or other. “With His two feet, which are situated in the devotees’ hearts (*bhakta-hṛdi sthābhyaṁ*)”: The idea is: Pūtanā is neither a devotee nor a nondevotee, rather she’s His enemy. “His feet are to be extolled (*vandyābhyaṁ*) even by Brahmā and Śiva, who are extolled in the world (*loka-vanditaiḥ*)”: The gist is: Pūtanā neither praised His feet nor refrained from praising them, but, at the time of her death, she could not get Him off her chest, although she thought she had Him under control, and struck His feet with her hands as hard as she could.

The term *svarga* (heaven) only denotes the spiritual heaven, not the perishable Svarga, because of Brahmā’s statement: *pūtanāpi sakulā tvām eva devāpitā*, “O Lord, Pūtanā, along with her clan, was induced to attain only You” (10.14.35), which is similar to: *brahmā bhavo loka-pālāḥ svar-vāsam me ’bhikāṅkṣināḥ*, “Brahmā, Śiva, and the guardians of the planets long for My stay in heaven¹³⁸” (11.7.1).

What is heaven like? It is *jananī-gatim*, which only means Śrī Goloka, by the derivation: *jananyāḥ śrī-yaśodāyāḥ prakāśabhedena gatir yatra tam iti śrī-golokam eva*, “that in which there is the destination, as a variety of manifestation, of the mother, Śrī Yaśodā.” She attained (*avāpa*) Śrī Goloka, that is she achieved *sālokyaṁ* (liberation consisting of living on the same planet), which is higher in terms of *sukhaiśvarya*, a happiness which mostly involves the knowledge that He is God. Thus, here the word *svarga* means Śrī Goloka, but it’s understood that she did not attain the topmost form of *sālokya-mukti*, consisting of loving service.

Still, *jananī-gatim* should not be explained as “the destination of a mother.” In the previous verse it was said: *raktās tan-mātarō yathā*, “let alone of a person who offers like His loving mothers” (10.6.36), and here it is said: *kṛṣṇa-bhukta-stana-ksirāḥ kimu gāvo ’numātarah*. In the light of such texts where it is proven that His mothers and other ladies too are exalted, how could Pūtanā possibly get the qualification to achieve the destination of Śrī Yaśodā?

138 Śrīdhara Svāmī glosses *svar-vāsam* as *vaikuṇṭha-vāsam pratī*. The understanding is that Brahmā and others felt that the Lord had completed the mission He was entrusted with. This is implied in verse 11.7.2.

Pūtanā only became a recipient of mercy by imitating Yaśodā's mood and by wearing a replica of her dress, not to mention that there is a similarity to Kamsa in terms of showing enmity to Krṣṇa. Hence Uddhava stated: *lebhe gatim dhātry-ucitām*, "She attained a destination appropriate for a nurse" (3.2.23). And therefore some say the word *jananī* here only means 'nurse'.

Moreover, on account of the word *dhātry-ucitām* (3.2.23), the meaning of *jananī-gatim* as "the destination pertaining to a nurse" is not obtained. In the phrase: *mahā-rājocitā sampad asya* (his wealth is suitable for a great king), what comes to mind is that the wealth appears to be like a king's, not that the wealth belongs to the king. Therefore the philosophical conclusion is that Pūtanā attained *dhātri-sārūpyam* (liberation consisting of similarity to a nurse) in the Goloka which is higher in point of *sukhaiśvaryā*.¹³⁹

Sanātana Gosvāmī—Moreover, while praising the same topic again because her attaining such a *sad-gati* although she was such and such is totally amazing, in one verse and a half he talks about the attainment of a destination that is like the mothers' on account of the Lord's sucking her breast after climbing on her lap (*anigam samākramya = an̄kam ākramya*) as if she were a mother.

"After completely stepping (*samākramya = samyag ākramya*) with His two feet, which are in the hearts of devotees—the sense is His feet are always being meditated upon—and which are worthy of praise (*vandyābhyaṁ*) by Śrī Brahmā and others, who are praised in the world (*loka-vanditaiḥ = śrī-brahmādibhiḥ loka-vanditaiḥ*)," that is to say His feet are qualified to be praised at a mere mention. Even

139 Another explanation is that the meaning of *jananī* (mother) as *dhātri* (nurse) is figurative because nurses are one of the seven types of mothers: *ātma-mātā guroḥ patnī brāhmaṇī rāja-patnikā, dhenur dhātri tathā prthvī saptaitā mātarah smṛtāḥ*, "One's own mother, the teacher's wife, a Brāhmaṇa's wife, a king's wife, a cow, a nurse, and the Earth: These are remembered as the seven mothers." This verse is quoted in a BBT Purport on *Bhāgavatam* verse 7.12.8. However, its origin is unknown. Some say Cāṇakya Pāṇḍita wrote it in *Niti-darpana*, but he only mentions five mothers: *rāja-patnī guroḥ patnī mitra-patnī tathaiva ca, patnī-mātā svamātā ca pañcaitā mātarah smṛtāḥ*, "A king's wife, a teacher's wife, a friend's wife, the wife's mother, and one's wife: These are remembered as the five mothers" (*Niti-darpana* 5.23).

those persons are unable to meditate on them.

Because He grabbed Pūtanā on the lap, the attainable destination was either the destination of Śrī Devakī or a destination like that attained by those who achieved the status of mother when He, in the forms of calves and herders of calves, drank the milk of cows. For instance, Śrī Uddhava stated: *lebhe gatim dhātry-ucitām*, “She attained a destination appropriate for a nurse” (3.2.23).

“Then was it Vaikuṇṭha and the like?” With *svargam* he says: No. For example it is said: *ya etat pūtanā-mokṣam*, “a person who hears about this liberation of Pūtanā” (10.6.44).

Alternatively, it was the destination of a mother. That is just what he implies with *svargam*, taken to mean a special planet of Śrī Viṣṇu. For example, this is in Brahmā’s eulogy: *sad-veṣād iva pūtanāpi sa-kulā tvām eva devāpitā*, “O Lord, Pūtanā, along with her clan, was induced to attain only You as if because she wore the right dress” (10.14.35). In this citation the meaning of *tvām* is: *tvat-sambandhi-sukham*, “She attained a happiness related to You.” In this way the particularity of her destination as compared to that of other demons is described.

Therefore: “What need be said (*kimu = kim vaktavyam*) about the cows and the mothers, whose breast-milk was consumed by Kṛṣṇa? They will attain Svarga.” Such a repeated mention in a similar way is for the sake of repudiating all doubts [that she attained the destination of a mother]. The words *svargam avāpa* in the previous line are carried forward here as *svargam avāpsyanti*, and *kimu gāvo ‘numātarah* signifies *kimu gāvo nu mātarah*. In this sentence, *nu* has the sense of *samuccaya* (combining something that is said).¹⁴⁰

Another reason Pūtanā, who merely gave her breast, but with the criminal intent to harm Him, obtained such a destination should be understood: the good fortune of the touch of such glorious lotus feet at the time of her death.

In truth, however, the attainment of the *sad-gati* was only due to the rise of an abundance of the compassion of Śrī Bhagavān, who was

140 Here Sanātana Gosvāmī hints that *nu* means *ca* (and). But the classical dictionaries do not substantiate this. Still, *nu* can mean *vā*, which can mean *ca*. The definition is: *nu syāt praśne vikalpārthe ‘py atītanunayārthayoh*, “*Nu* is used in the senses of i) asking a question, ii) a possibility, iii) excessive, and iv) courtesy.” (*Viśva-kośa*)

perplexed by great sorrow on account of seeing her great sorrow at her death. For example, Uddhava, a knower of Truth, has said: *tato 'nyam kām vā dayālum śaraṇam vrajema*, “Is another person more compassionate than Him unto whom we should go take shelter?” (3.2.23).

Further, “a destination like a mother’s” is the truth because she gave the breast like a mother does and because of her charming gestures such as caressing. But the philosophical conclusion has already been written.

Or, “Even a witch attained Svarga, therefore the cows will attain the destination of a mother. What more need be said (*kimu nu = kiṁ vaktvayam*)?” Here *nu* has the sense of *vitarka* (conjecture): “because they were already mothers.” Or the word *anumātarah* is taken, meaning *upamātarah* (foster mothers). Why is that? The answer is: *kṛṣṇa-bhukta-stana-kṣīrāḥ* (they whose breast-milk was consumed by Kṛṣṇa). They too will attain the status of a mother.

Jīva Gosvāmī—“If she’s so bad, why did she attain a *sad-gati*?” In this unit of two verses he elaborates upon this *sad-gati* of hers in order to give a special twist to the wonderment again, as if to reply to the above as follows: “That is not amazing, by knowing the glory of God.”

“He sucked her breast (*tat-stanam = tasyāḥ stanam apibat*) after completely stepping” (*samākramya = samyag ākramya*) on her body, but not by touching her somehow or other, “with both feet, which are only located in the devotees’ hearts and are worthy of praise (*vandyābhyām*) by Śrī Brahmā, Śrī Śiva, and other great devotees, who are praised by everyone (*loka-vanditaiḥ = sarvaiḥ api lokaiḥ vanditāḥ taiḥ*).” That is, His feet are fit for being praised at a mere mention, but it’s not that they can be served directly.

She, being such and such, attained a *sad-gati*. The sense is: How amazing! In addition the idea is: His mercy, whose cause is the imitation of the mood and dress of a mother, is the reason. The following will be said: *sad-veṣād iva pūtanā*, “Pūtanā, as if because of wearing the right dress” (10.14.35), and: *kām vā dayālum śaraṇam vrajema*, “Is another person more compassionate than Him unto whom we should go take shelter?” (3.2.23), which is similar to: *brahmā bhavo loka-pālāḥ svar-vāsaṁ me 'bhikāṅkṣināḥ*, “Brahmā,

Śiva, and the guardians of the planets long for My stay in heaven” (11.7.1).

Svarga is the place where there is the experience of the topmost happiness. It is beyond the material manifestation, in light of the text: *ya etat pūtanā-mokṣam*, “one who hears about this liberation of Pūtanā” (10.6.44).

Śrī Gokula cannot be implied as a planet of the material manifestation, in accordance with:

◊ *pūtanāpi sa-kulā tvām eva devāpitā*, “O Lord, Pūtanā, along with her clan, was induced to attain only You as if because of wearing the right dress” (10.14.35);

◊ *Śrī Kṛṣṇopaniṣad: gokulam vana-vaikuṇṭham*, “Gokula is the Vaikuṇṭha forest”;

◊ *Śrī Brahma-saṁhitā: gokulākyam mahat padam*, “the great abode known as Gokula” (*Brahma-saṁhitā* 5.2).

What is known as Śrī Goloka is Śrī Kṛṣṇa’s planet. Goloka is a special *prakāśa* thus described in *Brahma-saṁhitā*:

- *goloka eva nivasaty akhilātma-bhūto govindam ādi-puruṣam tam aham bhajāmi*, “He, the soul of all, resides in Goloka. I worship Him, Govinda, the primeval Puruṣa” (5.37); and
- *cintāmaṇi-prakara-sadma*, “an abode where there are many wish-fulfilling gems” (5.29).

Therefore: *jananī-gatim*, that is: “On top of attaining Goloka, she achieved a destination like that of the mother, Śrī Yaśodā.” The sense is “She achieved an entrance in the group of nurses appointed to the task of nursing Him.” That is said: *tvām eva devāpitā*, “O Lord, Pūtanā was induced to attain only You” (10.14.35), and: *lebhe gatim dhātry-ucitām*, “She attained a destination appropriate for a nurse” (3.2.23).

“But the example of a mother, not of a nurse, is given, and so the purport of the verse is that she attained the destination of mothers.” No. The cows and the mothers were *kṛṣṇa-bhukta-stana-ksirāḥ* (their breast-milk was consumed by Kṛṣṇa), meaning they were superior to Pūtanā. Therefore: “The cows and the mothers attained the destination of mothers. What more need be said (*kimu = kimu vaktavyam*)?” This means those cows eternally became His

personal cows, and those mothers became eternal as such.

The mention of cows, which are not the subject matter, serves to enhance the *kaimutya* in regard to the mothers. Or the separation of the words is: *anumātarah* (foster mothers).

Or: “What need be said about the cows (*kimu gāvah*), given that they already are similar to mothers (*anumātarah* = *mātr-sadr̄syah eva*)!”

It's understood that Śrī Yaśodā was protected in a faraway place as if she were the topmost jewel. Here, because of the addition of the word *ksīra* (milk), it is proven once more that Pūtanā's deed was only an imitation.

Baladeva Vidyābhūṣana—The conclusion was told, but since it is amazing he talks about it again. She attained *svargam*, Goloka, which is situated above Vaikuṇṭha. The meaning is she attained the position of a nurse, which is predominated by *sukhaiśvarya*. If Kṛṣṇa's glory, which extraordinarily delights, is so grand merely because of the dress of a nurse, then surely the cows and the mothers whose milk was enjoyed by Kṛṣṇa attained His grace characterized by allowing them to bring Him under their control, did they not?

10.6.39-40

*payāṁsi yāsāṁ apibat putra-sneha-snūtāny alam |
bhagavān devakī-putrah kaivalyādy-akhila-pradah ||*
*tāsāṁ aviratāṁ kṛṣṇe kurvatīnāṁ sutekṣānam |
na punah kalpate rājan saṁsāro 'jñāna-sambhavah ||*

payāṁsi—much milk; *yāsāṁ*—of whom (the cows and the mothers); *apibat*—drank; *putra-sneha-snūtāni*—which was flowing due to filial affection; *alam*—sufficiently (or intensely); *bhagavān*—the Lord; *devakī-putrah*—Devakī's son; *kaivalya-ādi*—beginning from *kaivalya* (oneness: liberation which is the mergence in Brahma); *akhila-pradah*—who bestows everything; *tāsāṁ*—of those females; *aviratām*—always; *kṛṣṇe*—in Kṛṣṇa; *kurvatīnāṁ suta-ikṣānam*—saw a son (“did the seeing of a son”); *na*—not; *punah*—at all (in the sense of *avadhāraṇa*, certainly); *kalpate*—suitable; *rājan*—O king (Parīksit); *saṁsārah*—material existence (or transmigration); *ajñāna-sambhavah*—born of ignorance.

rājan! bhagavān devakī-putraḥ kaivalyādy-akhila-pradah yāsām (gavām mātṛnām ca) payāmsi putra-sneha-snūtāni alam apibat, (ataḥ) kṛṣṇe sutekṣaṇam aviratām kurvatīnām tāsām saṁsārah ajñāna-sambhavah na punah kalpate.

Devakī's son, the Lord, who bestows everything, including impersonal liberation, drank their milk to His full satisfaction. The milk was flowing due to their filial affection. Therefore, in the case of those females who always thought of Kṛṣṇa as their son, material life, born of ignorance, is not fitting, O King.

Viśvanātha Cakravartī—Śukadeva speaks, suspecting that someone might think: “By the manner of the *kaimutya* in the previous verse: *kimu gāvo 'nu mātarah*, if the mothers’ attainment of Vaikuṇṭha is also meant, it follows that *vaira-bhāva* and *vātsalya-bhāva* are similar. That similarity might turn into a fault characterized by a lack of proper analysis of Bhagavān. In addition, if she, although demoniac, attained Vaikuṇṭha, the destination of the caring mothers and cows, whose love never ceased, is obvious. But if the sense is: “They attained an even higher destination,” it ought to be explained. So what about it?”

“Although He bestows all the results, including *kaivalya* (liberation in trance)—to others—, He intensely (*alam = atiśayena*) drank their milk,” with the thought that it is hard to obtain. In like manner, Brahmā will say: *stanyāmrtaṁ pītam atīva te mudā*, “Much breast-milk was drunk by You” (10.14.31).

Therefore the drift is: “Is He giving them something that they asked? On the contrary, only they are providing Him with what He wants.” The purport is Kṛṣṇa bestowed upon the cows and the cowherd ladies a result characterized by the suitability to fulfill His wishes. The philosophical conclusion that comes to mind is: Their status is the most supereminent, even more so than the condition of women in Vaikuṇṭha and in Goloka. Devakī’s son drank their milk, but not hers. Thus their eminence over hers is suggested.

It should not be said that only the destruction of *saṁsāra* (material existence) is the result that He ought to give them. *Saṁsāra* is the form of attachment to body, house, husband, son,

and so forth. In that regard, Kṛṣṇa drinks their breast-milk, which is connected with the body; Kṛṣṇa plays in the house; the husband is Kṛṣṇa's father; the son is Kṛṣṇa Himself. Hence in verse 40 he means to say: It does not make sense to describe their attachment to Him as a form of *samsāra* (*na punah kalpate = na tu kalpate = na ghatate*).

Concerning *ajñāna-sambhavaḥ* (born of ignorance): The *jñānis'* experience of Brahman only substantiates the absence of being a part of *samsāra*. The *śanta-bhaktas'* realization of Bhagavān as Brahman is superior to the experience of Brahman. In the condition of *dāsyabhaṭṭa*, the realization of Bhagavān's capabilities is even superior to that. In this way the manner of *kaimutya* takes place in reference to the absence of *samsāra*. For the rest of the sequence, *Bhakti-rasāmṛta-sindhu* can be looked into.

Sanātana Gosvāmī—“In the case of those ladies, *samsāra* is not fitting,” meaning it cannot illustrate their nature. The reason is: *samsāra* is born of ignorance (*ajñāna-sambhavaḥ = ajñānenā sambhavaḥ yasya saḥ*), whereas those ladies are the perfection of unlimited knowledge, on account of a special devotion to Śrī Bhagavān.

Punar is used in the sense of either *vākyālankāra* (ornament of the sentence) or *tu* (indeed).

“O king” (*rājan*). The sense of this vocative is: “You, the best of men, who are shining everywhere, know the truth about Him.”

Or *rājan* modifies the word *samsāra*: “Although *samsāra* is shining, meaning clearly present (*rājan = rājamānah = sphuṭam vartamānah api*), everywhere, the term *samsāra* is not fitting (*na kalpate = na yujyate*) in the case of those ladies.” Rather only Vaikuṇṭha is. He expresses this with *payāṁsi* and so on. *Samsāra*, i.e. *samyak sāra* (the complete essence), that is to say liberation, the best of the four goals of life (excluding the fifth), is not fitting (*na kalpate = na yogyah bhavati*). The reason for that is *jñāna-sambhavaḥ* (by elision): “Liberation (*samsāra*) originates from impersonal realization too” (= *jñānādapi sambhavaḥ udayaḥ yasya*). Liberation is not good enough for those ladies who have the topmost devotion.

With *aviratam* ('continuously' thought of Him as their son) he illustrates the topmost devotion. Because of this, Bhagavān does not give those ladies liberation, whose purpose is insignificant:

Śukadeva expresses this with *kaivalyādy-akhila-pradah*. The sense is: *kaivalyam mokṣah ādyam śreṣṭham yeṣu tān akhilān anyūnān śrī-vaikuṇṭha-lokasya tādrśa-sneha-bharasya vā apekṣayā atitucchān arthān dyati avakhaṇdayati iti tathā saḥ*, “He breaks to pieces (renders insignificant) all goals of life, among which the best is impersonal liberation.”¹⁴¹ Those goals are irrelevant in comparison to either Vaikuṇṭha or the ladies’ abundant love for Him.

There is another interpretation. The verse is a response to this doubt: “If Pūtanā attained a particular type of eternal happiness when her *samsāra* thus came to an end, why are the mothers in *samsāra* (material life)?” The answer is: It is improper (*na kalpate* = *na yujyate*) to talk of *samsāra* in their case. That is, these ladies are not in *samsāra*, because they were already eternally liberated.

Jīva Gosvāmī—In this one unit of two verses, to particularize her Svarga he sheds light on *jananī-gati*, the modifier of it. The meaning is: “He bestows all the goals of life, beginning from impersonal liberation (*kaivalyādy-akhila-pradah* = *kaivalyādy-akhilārtha-dah*).” The sense is similar to: *ittham satām brahma-sukhānubhūtyā*, “Thus the cowherd boys played with Him because of whom the transcendentalists realize the happiness of Brahman” (10.12.11): To those who have material desires, He merely gives the first three goals: *dharma* (moral ethics), *artha* (financial prosperity) and *kāma* (sense gratification), but He does not reveal His *svarūpa* (nature of His identity). To those who seek liberation, however, He gives *kaivalya*, that is, He merely makes the aspirant attain extreme similarity with His own *svarūpa* known as *nirviṣeṣa* Brahman, but He still does not reveal His *svarūpa* known as *saviṣeṣa* Bhagavān.

In like manner, Bhagavān manifests to general devotees merely

141 Sanātana Gosvāmī and Jīva Gosvāmī add the word *artha* to the compound. This is because *akhila* (everything) is just an adjective. Usually, only a general word like *vastu* (thing), *jana* (person), or *strī* (woman) can be added to a clause or to a compound to complete the intended meaning. This is called a *madhya-pada-lopi samāsa* (a compound where a word in the middle was deleted). Moreover, the prefix *pra* is used as an intensifier (very); or in the sense of ‘eminently’; or as a meaningless particle used to fill the meter. In this interpretation, the syllable *da* in *akhila-prada* comes from the verbal root *do avakhaṇdane* (4P) (to break to pieces, to destroy), not from *[du]dā[ñ]* *dāne* (to give).

as the *svarūpa* of Bhagavān, but He does not make him or her attain it by bestowing a particular type of *prema* imbued with a special possessiveness toward as a son, and so forth.

Regarding *devakī-putrah*: He is Devakī's son only by birth, not because she showed maternal affection such as caressing Him, hence it will be said:

*pitarau nānvavindetāṁ kṛṣṇodārārbhakehitam |
gāyanty adyāpi kavayo yal loka-śamalāpaham ||*

“His parents, Vasudeva and Devakī, did not get to behold Kṛṣṇa’s illustrious childhood pastimes, which poets glorify even nowadays and which remove the impurities of the world.” (10.8.47)

“He intensely (*alam* = *atyartham*) drank (*apibat*) the milk of whom (*yāsām*)—that is, of the cows and of the mothers—in such a way that there was intense flowing, due to filial affection (*putra-sneha-snūtāni* = *putra-sneha-snūtam*) (*alam* is also connected here).” It is thus shown that those cows and those ladies are superior to all in consideration of their deep love for Him.

10.6.40

Therefore, *tāsāṁ ajñāna-sambhavah samsārah na punar kalpate*. The sentence *samsārah na punar kalpate* (lit. Their material existence once more is not proper) signifies: *samsāritvam na tu ghaṭate*, “It does not make sense to say they are in material existence, which is born of ignorance,” because they have ascended above everything, including *jñāna* (impersonal realization). It is almost impossible to come across a pure devotee in the midst of those who are in material life, in conformity with this text:

*muktānām api siddhānām nārāyaṇa-parāyanah |
su-durlabhaḥ praśāntātmā koṭiṣv api mahā-mune ||*

“O great sage, even among ten millions of yogis who have mastered mystic perfections, and even among ten millions of liberated souls, a serene person who is solely dedicated to Nārāyaṇa is very, very difficult to find.” (6.14.5)

That is exactly what he implies with *aviratam*, which means they continuously (= *nityam eva*) saw a son in Krṣṇa.

The vocative *rājan* signifies: *bhagavat-tattva-jñāne virājamāna*, “O you who are resplendent in the knowledge of the truth about Bhagavān.” He is careful about the philosophical conclusion. Therefore, what comes to mind by the fact that *janani-gati* modifies *svarga* (verse 38) is that for sure this Svarga does not belong to the material world.

Baladeva Vidyābhūṣaṇa—“But is it not that, in the light of Kuntī’s statement, His grace is only achievable by Paramahamsas?”:

*tathā parama-haṁsānāṁ muninām amalātmanām |
bhakti-yoga-vidhānārthām katham paśyema hi striyah ||*

“Similarly, how can we women possibly perceive You, whose purpose is to propagate *bhakti-yoga* to the paramahamsas, the sages of pure hearts?” (1.8.20)

“After all, the cowherd ladies were in material life.” Śukadeva responds: “That could never occur.”

“Yaśodā’s son (*devakī-putraḥ* = *yaśodātmajāḥ*), the Lord (*bhagavān*), who bestows all the goals, beginning from impersonal liberation (*kaivalyādy-akhila-pradaḥ* = *kaivalyādy-akhilārtha-dah*)—even to the enemies that He kills—, drank their milk.”

10.6.40

“The material life (*samsāraḥ*), which is a cause of becoming adverse to Him (*ajñāna-sambhavah* = *tad-vaimukhya-hetukah*), of those females, who are bestowing what is wished for although they are fulfilled, can never take place (*na punah kalpate* = *naiva ghatate*).” *Amara-koṣa* states: *syur evam tu punar vai vety avadhāraṇa-vācakāḥ*, “*Evam, tu, punar, vai*, and *vā* express *avadhāraṇa* (restriction; ascertainment)” (3.4.15).

An explanation in conformity with the definition of *punar* (again) in *Viśva-koṣa*: *punar aprathame bhede*, “*Punar* means *aprathama* (again, lit. ‘not the first’) and *bheda* (a variety)” (*Viśva-koṣa* 2.55) (*Amara-koṣa* 3.3.252) in the sense of: *tāsām dvitīyah*

samsāro na syāt, “A second life in material existence might not happen in their case,” cannot take place because it contradicts the śruti and the smṛti with regard to the status of those ladies as His eternal associates (*parikara*).

“They always (*aviratam* = *sarvadā*) thought of Him as a son (*sutekṣaṇam kurvatīnām* = *putra-buddhim kurvatīnām*).” Their dealings are transcendental amusements (*cid-vilāsa*). What can *samsāra* do to those who directly cognize Para-Brahman at all times?

Anvitārtha-prakāśikā—“Krṣṇa drank their milk to His full satisfaction (*alam apibat* = *santosa-pūrvakam apibat*). It makes no sense that those cows and ladies, who always brought about a festival in Krṣṇa, a son (*sutekṣaṇam* = *sute kṣaṇam*), are in material life, which suitably exists for others because of repeated ignorance (*punar ajñāna-sambhavah* = *punah ajñānenā samyak bhavati iti ajñāna-sambhavah*).”

10.6.41

*kata-dhūmasya saurabhyam avaghrāya vrajaukasah |
kim idam kuta eveti vadanto vrajam āyayuh ||*

kata-dhūmasya—pertaining to the smoke of the cremation site; *saurabhyam*—the fragrance; *avaghrāya*—after smelling; *vrajaukasah*—they whose residence is Vraja; *kim idam*—what [is] this; *kutah*—from where; *eva*—at all; *iti*—thus; *vadantah*—while saying; *vrajam*—the cowherd village; *āyayuh*—they reached.

*vrajaukasah kata-dhūmasya saurabhyam avaghrāya, kutah kim idam
eva (bhavati) iti vadantah vrajam āyayuh.*

Smelling the fragrance from the cremation site, inhabitants of the land of Vraja became perplexed. They went to the cowherd village, asking: “Where is this coming from?”

Viśvanātha Cakravarti—After summing up a philosophical conclusion connected with the topic at hand, he continues with the subject matter.

Concerning *kutah kim idam* (Where is this from?), the sense is they were confounded in many ways: “Is this much smoke of *agaru* able to penetrate Sutala after emanating from Indra’s city and passing through the earthly sphere? Or is it rising to Amarāvatī after coming out of Bali’s abode? Is it from Kuvera’s city, in the north? Or from Varuṇa’s abode, in the west?”

Jīva Gosvāmī—*Vrajaukasah* (they whose residence is Vraja) means: “the inhabitants of Vraja, and others too, who had left the village before the end of that event: some of them arrived at this moment and some others had arrived earlier, upon being informed of some details.”

10.6.42

*te tatra varṇitam gopaiḥ pūtanāgamanādikam |
śrutvā tan-nidhanam svasti śiśoḥ cāsan su-vismitāḥ ||*

te—they; *tatra*—there (in the cowherd village); *varṇitam*—described; *gopaiḥ*—by the cowherds; *pūtanā-āgamaṇādikam*—Pūtanā’s arrival and so on; *śrutvā*—after hearing about; *tan-nidhanam*—her death; *svasti*—well-being; *śiśoḥ*—of the infant; *ca*—and; *āsan*—became; *su-vismitāḥ*—very amazed.

te (gopāḥ āgatāḥ) tatra (vraje sthitaiḥ) gopaiḥ varṇitam pūtanāgamanādikam tan-nidhanam śiśoḥ svasti ca śrutvā su-vismitāḥ āsan.

Hearing about Pūtanā’s arrival, her undoing, and the boy’s well-being, as described by the cowherds in the village, the *gopas* who had just arrived were greatly amazed.

Viśvanātha Cakravartī—They were greatly amazed (*su-vismitāḥ*). They said: “Fortunate Vasudeva speaks the truth. Even in a disaster like this, who other than Nārāyaṇa can effect the well-being of the babe?” and so on.

Baladeva Vidyabhūṣana—“Vasudeva is a *siddha*. The infant’s well-

being (*svasti* = *kuśalam*) is only due to his virtuous meditation.”

ANNOTATION

Perhaps the cowherds were amazed for this reason too:

*sundarāṁ śata-cakram ca jvalitāṁ ratna-tejasā |
pārṣadās tāṁ rathe kṛtvā jagmūr golokam uttamam ||*

“Coming from the sky, the Lord’s eternal associates placed her on a beautiful one-hundred-wheel chariot shining because of the jewels’ effulgence and went to the topmost Goloka.” (*Brahma-vaivarta Purāṇa* 4.10.36)

Pūtanā had just assumed a subtle, i.e. spiritual, body: *sthūla-deham parityajya sūkṣma-deham viveśa sā* (ibid. 4.10.33). In her previous life, Pūtanā was Bali’s daughter: *bali-yajñe vāmanasya drṣṭvā rūpam manoharam, bali-kanyā ratnamālā putra-sneham cakāra tam. manasā mānasam cakre putrasya sādrśo mama bhaved yadi stanam dattvā karomi tam ca vakṣasi*, “After seeing Vāmana’s charming form at Bali’s yajña, Ratnamālā, Bali’s daughter, had filial affection. She made up her mind: “If He were similar to a son, I would give Him my breast and put Him on my chest.” (ibid. 4.10.41-42)

10.6.43

*nandaḥ sva-putram ādāya proṣyāgata udāra-dhiḥ |¹⁴²
mūrdhny avaghrāya paramāṁ mudam lebhe kurūdvaha ||*

nandaḥ—Nanda; *sva-putram*—his son; *ādāya*—after taking; *proṣya*—after going far away; *āgataḥ*—returned; *udāra-dhiḥ*—he whose mind is exalted; *mūrdhni*—on the head; *avaghrāya*—after smelling; *paramām*—highest; *mudam*—joy (from the feminine word *mud*); *lebhe*—attained; *kuru-udvaha*—O descendant of Kuru.

kurūdvaha! *nandaḥ udāra-dhiḥ proṣya āgataḥ sva-putram ādāya (tam svasya anke nidhāya) mūrdhni (putrasya) avaghrāya paramāṁ mudam lebhe.*

142 *pretyāgatam udāra-dhiḥ* (BBT reading).

Coming back from his journey, noble-minded Nanda took His son, smelled the top of His head and felt the topmost joy, O descendant of Kuru.

Viśvanātha Cakravarti—In point of *proṣyāgataḥ* (he came back after going far away): “Alas! So much nonsense has taken place just because I stayed far away for some time. Why did I go to Mathurā at all?” Nanda was thus repentant.

In point of *udāra-dhiḥ* (noble-minded): “Darn! No one, not even the stupid guards at the gates, prevented her from entering the village.” He condemned everyone’s intelligence this way.

Sanātana Gosvāmī—Even in such great astonishment, Nanda was overjoyed. The reasons He attained the topmost joy (*paramāṁ mudam lebhe*) are as follows. Each is more important than the previous one:

◊ Upon taking his son and putting Him on his lap (*sva-putram ādāya = arīke kṛtvā*), he felt an increase of affection. In reference to the word *sva* (own), the knowledge that He is his son never diminished. *Aiśvaryā-jñāna*, which might have been expected to occur from the great amazement engendered by Pūtanā’s fall out of the blue, did not arise.

◊ He is noble-minded, that is, he has a great heart (*udāra-dhiḥ = mahāśayaḥ*): his mind was undisturbed even by a wonder like that, or it was undisturbed because his heart naturally melts out of affection for Śrī Bhagavān.

◊ He smelled on the top of his son’s head (*mūrdhni avaghrāya = putrasya mūrdhni avaghrāya*): This is a sign of special affection.

The sense of the vocative *kurūdvaha* (O descendant of Kuru) is: “It was like when Yudhiṣṭhira and others reached new heights of bliss by seeing you, a topmost devotee of the Lord and the seed of the continuation of the Kuru dynasty.”

Jīva Gosvāmī—Of those cowherds, Śukadeva gives details about Nanda. “He attained the topmost joy”... when the confusion dissipated. There are reasons he felt joyful:

- ❖ His name says it all (*nandah*);
- ❖ He is noble-minded, meaning his heart is an ocean of virtues, including compassion (*udāra-dhiḥ* = *dayādi-guna-gaṇārṇava-mānasah*);
- ❖ He took his son and put Him on his lap (*sva-putram ādāya* = *anke kṛtvā*);
- ❖ He returned home after going far away (*proṣyāgataḥ*);
- ❖ He smelled the top of Kṛṣṇa's head (*mūrdhni avaghrāya*).

However, in reference to *proṣyāgataḥ*, it's understood that he was repentant. For example: "Alas! So much nonsense has taken place because I stayed far away for some time."

The gist of the vocative *kurūdvaha* is like before (*Laghu-vaiṣṇava-toṣanī* 10.5.19).

Further, beginning from this, the people of Vraja called Śrī Kṛṣṇa by the name 'Adhokṣaja'. For instance, in *Śrī Hari-vamśa*, in *vāsudeva-māhātmya*:

adho 'nena śayānena śakaṭāntara-cārinā |
 rākṣasī nihatā raudrā śakunī-veśa-dhāriṇī ||
 pūtanā nāma ghorā sā mahā-kāyā mahā-balā |
 viṣa-digdhāṁ stanāṁ kṣudrā prayacchanti janārdane ||
 dadṛśur nihatāṁ tatra rākṣasīm vana-gocarāḥ |
 punar jāto 'yam ity āhur uktas tasmād adhokṣajah ||

"The Rākṣasī named Pūtanā had a huge body, was fierce and frightful. She was mean and very powerful. She assumed the appearance of a bird. While offering her breast smeared with poison to Janārdana, He, who had gone within a handcart, underneath, and was lying down, killed her. Those who were grazing the cows near the forest saw the Rākṣasī dead there. They said: "He is born again." He is called 'Adhokṣaja' because of that." (*Hari-vamśa* 2.101.30-32)¹⁴³

143 In *Bhāgavatam*, Kṛṣṇa's pastime with Pūtanā is not connected with His pastime with the cart (10.7.7). Moreover, the separation of the constituent words is: *adho-'kṣa-ja*, "He was [as if] born [again] under the axle." For more information on the etymology of the name Adhokṣaja, consult the commentaries on *Bhāgavatam* 10.9.14 and the appendix of chapter nine.

Baladeva Vidyābhūṣaṇa—Someone might ask: “Nanda and other *gopas*, as well as Yaśodā and other *gopīs*, know all the scriptures and are intelligent enough to conduct their own worship of Nārāyaṇa, but they do not think of Kṛṣṇa that way, even though Kṛṣṇa is Nārāyaṇa’s *arīśī*, rather they only think of Him as their son. Why is that?” It’s true, but it’s a secret. We will talk about it in the chapter about the eating of earth (*Bhāgavatam* 10.8).

Vijayadhvaja Tīrtha—*Proṣya* means: *pravāsam kṛtvā* (having lived far away).

Vira-Rāghava—*Proṣya* signifies: *deśāntaram gatvā* (after going to another region).

10.6.44

*ya etat pūtanā-mokṣam kṛṣṇasyārbhakam adbhitam |
śṛṇuyāc chraddhayā martyo govinde labhate ratim || 144*

yah—who; *etat*—this [narration]; *pūtanā-mokṣam*—in regard to which there is Pūtanā’s liberation; *kṛṣṇasya*—of Kṛṣṇa; *ārbhakam*—pertaining to the childhood; *adbhitam*—amazing; *śṛṇuyāt*—might hear (i.e. hears); *śraddhayā*—with faith (devotionally); *martyah*—a mortal; *govinde*—for Govinda; *labhate*—gains; *ratim*—love (fondness).

*yah martyah etat kṛṣṇasya (carita-varṇanam) ārbhakam pūtanā-
mokṣam adbhitam śraddhayā śṛṇuyāt, (sah) govinde ratim labhate.*

A person who devotionally listens to this wonderful narration of Pūtanā’s liberation, which occurred in Kṛṣṇa’s babyhood, becomes fond of Govinda.

Śrīdhara Svāmī—The words *etad ārbhakam* stand for *etad arbhabaka-caritam* (this deed of the boy). What is it like? *pūtanā-mokṣam* (the deliverance of Pūtanā).

144 *govinde gatim labhate* (Vira-Rāghava’s reading).

Sanātana Gosvāmī—*Aho, what more need be said! Pūtanā obtained liberation by the power of Kṛṣṇa by means of sucking her breast.* In this verse he says everyone achieves *prema* for Him by hearing about this. The consideration that a certain qualification is needed is repudiated with *yah martyah śrnuyat*, “a mortal who hears” because for the most part the prosperity of a mortal occurs by faithfully hearing about it.

“A mortal attains *rati* for Govinda,” the Lord, the Indra of Śrī Gokula, and that is because of the automatic accomplishment of *bhakti* by reflecting on the glories of His compassion in terms of giving a good destination (*sad-gati*) even to such a wicked witch as Pūtanā.

Or, the separation of *śraddhayāmartyah* is *śraddhayā amartyah*. The sense of *amartyah* is: one who is beyond the attributes of *samsāra*, which is characterized by death. But Śridhara Svāmī does not approve of this variation because he said nothing about it.

*avidyāyāḥ kṣayād eva labhyo 'ham iti tan-mayīm |
prāg ahan pūtanām kṛṣṇo rāghavas tāḍakām iva ||*

“Thinking ‘I am attainable only when ignorance greatly diminishes,’ Kṛṣṇa killed ignorant Pūtanā like in days of yore Rāma killed Tāḍakā.”

Jīva Gosvāmī—*Aho, it is quite amazing that Pūtanā attained that kind of destination because she was in direct contact with Him. In this verse he says everyone attains *rati* for Him by hearing, and so on, about the topic.*

The word *martya* means someone whose nature is to die, but here the sense is: “Anyone (*yah martyah* = *yah kaścit*) who hears about the wonderful childhood deeds (*ārbhakam* = *arbhakacaritam*) of Śrī Kṛṣṇa obtains *rati* for Govinda, that is, the Lord who is the Indra of Gokula.”

Without looking into this too much, what comes to mind at first is the power inherently involved in the event. Upon taking note of His compassion, however, it becomes clear that the result was quick and outstanding because of it.

What are the deeds like? *pūtanā-mokṣam*, which means “in

which there was Pūtanā’s liberation.” Therefore they are wonderful (*adbhutam*): They spark curiosity and wonderment because He bestowed liberation without relinquishing His mood of a child.

In the reading *niśamya*, the sense is: *yas tasmin niśamya bhavati, sa śraddhayā saha ratīn labhate*, “One who hears about Him achieves fondness along with faith.” However, this reading does not meet the consent of Śrīdhara Svāmī, who did not comment on it.

*avidyāyāḥ kṣayād eva labhyo 'ham iti tan-mayīm |
prāg ahan pūtanām kṛṣṇo rāghavas tāḍakām iva ||*

“Thinking “I am attainable only when ignorance greatly diminishes,” Krṣṇa killed ignorant Pūtanā like in days of yore Rāma killed Tāḍakā.”

*ārambhād eva līlāyā baki-dhāṭr-gati-pradaḥ |
kṛṣṇaḥ sva-guṇa-mādhurye trṣṇayāmāsa vaiṣṇavān ||*

“From the beginning of His pastimes, Krṣṇa, who bestowed on Baka’s sister the destination of a nurse, made the Vaiṣṇavas thirsty for the sweetness of His virtues.”

Krama-sandarbha—“Simply by hearing about the deeds of His babyhood, one becomes fond of Him who was in babyhood.” Rather the sense is one becomes fond of Him, Govinda, the presiding deity of Gokula, who has a babyhood, a childhood, and an adolescence.

Viśvanātha Cakravarti—“He who hears (*śṛṇuyāt*) about this childhood deed (*ārbhakam* = *arbhaka-caritam*), in regard to which there was the liberation of Pūtanā (*pūtanā-mokṣam* = *pūtanāyāḥ api mokṣaḥ yatra tat*) and which, therefore, is wonderful (*adbhutam*), attains *rati*.”

Baladeva Vidyābhūṣaṇa—Ārbhakam means *śaiśavam* (babyhood). Pūtanā-mokṣam means: *pūtanāyāḥ mokṣaḥ yatra tat*, “[babyhood,] during which there was Pūtanā’s liberation.” Govinde means *nanda-sutau* (Nanda’s son).

Appendix of Chapter Six

Is Śrī Kṛṣṇa Black or Dark Blue?

Śrī Kṛṣṇa is dark blue. This is well-known in Bengal, but some confusion arose in the West because the word *kṛṣṇa* can mean ‘black’ and ‘dark blue’, depending on the context. The definition is: *kṛṣṇe nīlāsita-śyāma-kāla-śyāmala-mecakāḥ*, “The words *nīla*, *asita*, *śyāma*, *kāla*, *śyāmala*, and *mecaka* all denote the *kṛṣṇa* color” (*Amara-koṣa* 1.5.14).

In Sanskrit, the attribution of names to colors is ambiguous. This is only one instance. Some references are provided to prove that Śrī Kṛṣṇa’s complexion is dark blue:

1. *nilotpala-dala-śyāmam*, “His complexion is *śyāma*, the color of a blue lotus petal.” (*Bhāgavatam* 3.28.13)

2. *śyāmo 'tasī-kusuma-saṅkāśah*, “The name Śyāma signifies that He resembles a blue flax flower” (*Bhāvārtha-dipikā* 11.5.27). Although the word *atasī* only means ‘flax’, the meaning here is “blue flax” because there are only four kinds of wildflax flowers, which correspond to the colors of the Yuga Avatāras: white, red, blue, and yellow.

3. *yo 'sāv atasī-kusuma-suśamah*, “Kṛṣṇa is beautiful like a blue flax flower.” (*Gopāla-campū* 1.3.64)

4. *atasī-puspa-saṅkāśam nābhi-sthāne pratiṣṭhitam catur-bhujam mahā-viṣṇum pūrakeṇa vicintayet*, “With the inward breath, a person should contemplate on Mahā-Viṣṇu: He has four arms, resembles a flax flower, and is situated in the area of the navel.” (*Dhyāna-bindu Upaniṣad* 30)

5. *indranīla-maṇi-mañjula-varṇah*, “His lovely complexion is like a sapphire” (*Kuñja-vihāry-aṣṭaka*, *Stavamālā*). The same idea is meant by the term *Ujjvala-nīlamani* (‘bright sapphire’ in reference to Kṛṣṇa; or a sapphire for *ujjvala-rasa*, that is, a sapphire to shed light on *madhura-rasa*).

6. *rādhābhāso marakata-mayīm kurvate kṛṣṇa-kāntim
kṛṣṇasyābhā api ca haritī-kurvate dhāma tasyāḥ |
sthāne sthāne yadi nivasatas tau tadā gaura-nīlau
eka-sthāne yadi bata tadā tulya-bhāsau vibhātaḥ ||*

“Rādhā’s splendor makes Kṛṣṇa’s luster turn emerald color, and Kṛṣṇa’s effulgence makes Hers become green. When they are separate, They are golden and dark blue, but when They are together, lo and behold Their effulgences become similar and appear dazzlingly beautiful.” (*Alarikāra-kaustubha* 8.240)

7. *śrī-rādhāyā dyuti-śabalitā kṛṣṇa-kāntih samrddhā |
protsarpantī marakata-nibhā vyānaše kānanam tat ||*

“Śrī Rādhā’s effulgence and Kṛṣṇa’s profuse luster combine as an emerald-like splendor which pervades the forest of Vrindavan.” (*Govinda-lilāmrta* 12.31)

8. *kanaka-ketakī rāi, śyāma marakata kāi*, “Rādhikā is a golden *ketakī* flower. Kṛṣṇa is a dark *marakata*” (*Prema-bhakti-candrikā* 4.6). Some say a *marakata* is a sapphire, but in usage this word often means ‘emerald’. The point is that Śyāma’s blue luster becomes green in contact with Rādhā’s golden effulgence. This analogy is also found in *Bhāgavatam*:

*tatrātiśuśubhe tābhīr bhagavān devakī-sutāḥ |
madhye maṇīnāṁ haimānāṁ mahā-marakato yathā ||*

“Like a big emerald in the midst of golden gems, Devakī’s son, the Lord, was highly resplendent there with those girls.” (10.33.7). In his commentary, Viśvanātha Cakravartī mentions the difference of opinion concerning the *marakata*.

9. *imau gaurī-śyāmau manasi viparītau bahir api sphurat-tadvad-vastrau*, “Rādhā and Kṛṣṇa are reversed compared to each other, internally and externally. They live in each other’s hearts, and Their garments are the color of each other’s luster.” (*Gopāla-campū* 1.15.2)

10. *kṛṣṇam indranila-mani-vad ujjvalam*, “The *kṛṣṇa* color is effulgent like a sapphire” (*Bhāvārtha-dīpikā* 11.5.32). Śrīdhara Svāmī did not know about Śrī Caitanya Mahāprabhu, therefore he separated the words *tviṣākṛṣṇam*, in verse 11.5.32, as *tviṣā kṛṣṇam* instead of *tviṣā akṛṣṇam*.

*indīvaram vā dalitāñjanam vā
navāmbudo vā maghavan-maṇir vā |
kṛṣṇasya dhāmnaḥ sadṛśam na kiñcit
tadiya-dhāmeva tadiya-dhāma ||*

“Nothing, not even eyeliner, a blue lotus, a rain cloud, or a sapphire, compares to Kṛṣṇa’s luster. His luster is His luster.” (*Alankāra-kaustubha* 8.55)



Chapter Seven

Śrī Kṛṣṇa Kicks the Cart, Slays Trṇāvarta, and Shows Yaśodā the Universe in His Mouth

10.7.1-2

rājovāca

*yena yenāvatāreṇa bhagavān harir iśvarah |
karoti karṇa-ramyāṇi manojñāni ca naḥ prabho ||
yac-chṛṇvato 'paity aratir vitṛṣṇā
sattvam ca śuddhyaty acireṇa purīṣah |
bhaktir harau tat-puruṣe ca sakhyam
tad eva hāram vada manyase cet ||*

meters:

anuṣṭup (10.7.1)

indra-vajrā (10.7.2)

rājā uvāca—the king said; *yena yena avatāreṇa*—as whichever Avatāra; *bhagavān*—the Lord; *hariḥ*—Hari; *iśvarah*—God; *karoti*—does; *karṇa-ramyāṇi*—charming to the ears; *manojñāni*—captivating; *ca*—and; *naḥ*—our; *prabho*—O master; *yat-śṛṇvataḥ*—who is hearing about which [activities] and about whom; *apaiti*—goes away (i.e. vanishes); *aratih*—the lack of interest; *vitṛṣṇā*—various cravings (or the absence of thirst); *sattvam*—[one's] existence (or consciousness); *ca*—and; *śuddhyati*—is purified; *acireṇa*—without delay; *purīṣah*—of a man; *bhaktih harau*—devotion to Hari; *tat-puruṣe*—toward His men; *ca*—and; *sakhyam*—friendship; *tat eva*—that same (His deed, i.e. deeds); *hāram*—related to Hari (or pearl necklace); *vada*—speak; *manyase*—you think; *cet*—if.

rājā uvāca—prabho! bhagavān hariḥ iśvaraḥ yena yena avatāreṇa (api yāni yāni karmāṇi) karoti, (tāni) naḥ karṇa-ramyāṇi manojñāṇi ca (bhavanti.)

(tathā teṣu madhye) yac-chṛṇvataḥ puruṣaḥ aratiḥ vitrṣṇā ca apaiti. (tataḥ ca) sattvam acireṇa śuddhyati, (tataḥ ca) harau bhaktih tat-puruṣe sakhyam ca (jāyate. tvam) tad eva hāraṁ vada, (tvam evam) manyase cet.

King Parīkṣit said: “Sir, the feats God, Lord Hari, does and the Avatāras in the shape of whom He performs them delight our ears and steal our hearts. In that way the lack of interest for the Lord vanishes, hence the various cravings of a man who hears about them cease: Before long his consciousness is purified, then he develops devotion to Hari and friendship with His men. Nonetheless, only describe the feats of Hari, if you would.

Śrīdhara Svāmī—

*utkṣipan śakaṭam vyomni ṭṛṇāvartam adhaḥ kṣipan |
darśayan viśvam āsye ca kṛṣṇah krīḍati saptame ||*

“In the seventh chapter, Kṛṣṇa has fun while kicking the cart into the sky, throwing down Trṇāvarta, and showing the universe in His mouth.”

*kṛṣṇārbhaka-sudhā-sindhu-samplavānanda-nirbharaḥ |
bhūyas tad eva sampraṣṭum rājānyad abhinandati ||*

“The king, in whom abounds the bliss of the flood of the nectar ocean of the boy named Kṛṣṇa, delights the speaker to inquire about it again.”

10.7.1

“Tell us whatever feats He does (*karoti = yāni yāni karmāṇi karoti*) by means of whichever Avatāra, beginning from Matsya. They (the feats and the Avatāras) convey joy to our ears (*karṇa-ramyāṇi = karṇa-sukhāvahāṇi*) and delight the mind (*manojñāṇi = manah prīti-karāṇi*).”

10.7.2

“The dejection (*aratiḥ* = *mano-glāniḥ*) and the various cravings (*vitṛṣṇā* = *vividhā ṭṛṣṇā ca*)—which are the fundamental cause of dejection—of anyone (*puruṣaḥ* = *puruṣa-mātrasya*) who hears about them (*yac-chrvataḥ*) go away (*apaiti* = *apagacchatī*).”

“In that way the purification of one’s existence, devotion to Hari, and friendship with Hari’s servants take place. If you are disposed to do a favor (*manyase cet* = *anugraham yadi karoṣi*), kindly speak about those feats of Hari.” Or, “Speak about those captivating feats (*tad eva hāram* = *tad eva hareḥ caritam, manoharam vā*).”

Viśvanātha Cakravarti—

*snātah suptotthitah krṣnah saptame ’na udakṣipat |
ṭṛṇāvartam ahann āsye viśvarūm mātarām aikṣyat ||*

“In the seventh chapter, after being the object of ablutions, Kṛṣṇa slept, got up and kicked the cart: He killed Trṇāvarta. And He made His mother see the universe in His mouth.”

*rada-cchada-balām vyāptām pūtanā-stana-cūṣane |
śakaṭe ’nghri-balām pāṇyos ṭṛṇāvarta-vadhe balam ||*

“In sucking Pūtanā’s breast, the power of His lips is included, in kicking the cart the power of His feet, and in killing Trṇāvarta the power of His hands.”

*viśva-rūpa-dvaye tāvad aiśvaryām nija-mātarī |
evam-ādi mamaiśvaryām yugmām bālye pradarśitam ||*

“With respect to two showings of the Universal Form, His godhood was demonstrated to His own mother: ‘Twice in infanthood, My supremacy, which began this way, was eminently shown.’”

Here Parīkṣit means to say: “Oh! Śrī Kṛṣṇa’s pastimes as a baby make me yearn to hear about them, although the pastimes of other Avatāras too captivate me, therefore kindly talk about those ones.”

“The deeds He performs, even in the form of Matsya and other Avatāras, they are very relishable to our ears (*karṇa-ramyāni*

= *karṇābhyaṁ āsvādyāni*) and already know how to make the mind blissful (*manojñāni* = *manah api ānandayitum jānanti eva*). However, the absence of engagement in *śravaṇa* and so forth (*aratih* = *śravaṇādau apravr̥tih*) of any person (*pūrṇah* = *pum-mātrasya api*) who is merely listening to whichever one (deed or Avatāra) among them comes to an end (*apaiti* = *naśyati*).” The sense is: The stage called *nīṣṭhā* (fixity in *bhakti*) arises by *anartha-nivṛtti* (the cessation of unwanted habits).

“Plus, *vitrṣṇā*, the absence of thirst for *śravaṇa* etc. (*vitrṣṇā* = *tatra ṛṣṇābhāvah*), vanishes (*apaiti*).” The sense is: A favorable desire is created due to the manifestation of *ruci* (taste for hearing, etc.).

In addition, the consciousness (or subconscious) (*sattvam* = *cittam*) is purified (*śuddhyati*).” The drift is: The bad subconscious impressions (*durvāsanā*) cease, and so one becomes able to relish *bhakti*, like the tongue might be able to perceive the sweetness of refined sugar when a bile disorder ceases. The gist is *rati* is engendered by the rise of *āsakti* (great fondness). The word *acirena* (before long) should be linked everywhere. “And after that, *bhakti*, that is, *prema*, takes place before long, as does friendship toward His men, the Vaiṣṇavas (*tat-puruse* = *vaiṣṇave*).”

Although friendship with Vaiṣṇavas is recommended at the very beginning of *bhakti*, nevertheless, when there is *prema*, friendship for all such Vaiṣṇavas becomes devoid of *upādhis* (material characteristics). This point is made here.¹⁴⁵

Tad eva hāram means *hareḥ caritam* (Hari’s deeds). As a pun (*śleṣa*), the deeds should be kept in the heart like a pearl necklace (*hāram iva*) is worn on the chest.

Even though all the Lord’s deeds have the capacity to make one attain *prema*, the ultimate thing, through the cessation of a lack of interest, still, the deeds of Śrī Kṛṣṇa as a baby, and so on, make one achieve those objectives.

The sense of *manyase cet* (if you would) is: *yadi tava etat sammataram syāt*, “if you agree.”

145 That is because the sequence in the verse is “devotion to Hari” and then “friendship with His devotees,” whereas the reverse might be expected. Another interpretation is that the sequence in the verse is such in consideration of the meter.

Sanātana Gosvāmī—At first he praises His other unlimited activities to inquire about other such deeds, while thinking: “Since *rati* for Śrī Bhagavān, which is the form of the topmost prize of unlimited spiritual practices such as *śravaṇa* and *kirtana*, is effected simply by hearing about His exploit of liberating Pūtanā, others are not worthy of being narrated, in light of the statement: *govinde labhate ratim*, “One obtains *rati* for Govinda” (10.6.44). ”

Because of the three words *bhagavān*, *hariḥ* and *iśvarah*, His deeds too are endowed with all types of *aīsvarya* (glory of God’s might). ‘The deeds of Bhagavān’ means they dispel unhappiness and unlimited faults of character. ‘The deeds of Hari’ means they are captivating. And ‘the deeds of Iśvara’ means people should pay attention to them otherwise the deeds will teach them a lesson. This is exactly what he implies with the two words *karṇa-ramyāni* and *manojñāni*.

Nah (our) is in the plural because Parīkṣit thought highly of himself by listening to such deeds of the Lord. Or it is in the plural in consideration of all the listeners. And that consideration is either for the sake of repudiating the concept of his own haughtiness or for the purpose of the glories of His feats.

The sense of *prabho* is: *sarva-śakti-yukta*, “O you who are endowed with all powers!” The kernel is: “You are aware of what happens to our senses.”

10.7.2

Arati denotes the absence of engagement of the mind in *śravaṇa* and so forth. And even when the mind is so engaged, there are various types of unwanted cravings (*vitrṣṇā* = *vividhā trṣṇā*), such as lust and greed.

“The consciousness (*sattvam* = *cittam*) is purified (*śudhyati*).” On account of purity, due to the cessation of bad subconscious impressions (*durvāsanā*), the mind becomes able to perceive *rasa*. *Acireṇa* (before long) is syntactically connected with everything, in the sense that those who do not want to hear about His feats never stop craving material things, even after a long time.

“Devotion to Hari” (*bhaktir harau*) means “devotion to Bhagavān, who takes the mind, either yours or mine, to Vraja.” “Friendship for His men” (*tat-puruṣe sakhyam*) means *prema* for

His devotees. The rest was explained by Śrīdhara Svāmī.

There is another interpretation. Parīkṣit means to say: “I do not consider myself too intelligent, but I believe I can understand the truths about the Lord by imbibing your vast intelligence.” Implying this, he says: “If you think so, kindly speak” (*vada manyase cet = yadi tvam tathā manyase, tadā vada*). This is a statement expressive of a good attitude.

Jīva Gosvāmī—This is one unit of two verses. Having heard, in reference to *govinde labhate ratim*, “one obtains *rati* for Govinda” (10.6.44), that the effectuation of *rati* for Śrī Bhagavān, which is the topmost prize of an infinite variety of spiritual practices such as *śravaṇa* and *kīrtana*, takes place by hearing about His deeds beginning from those of *bālyā-lilā*, and then realizing that hearing about them was motivating him, Parīkṣit became very blissful. Out of great enthusiasm, at first he, fearing that Śukadeva was about to begin some other topic, rejoices in the exploits of the Lord’s innumerable Avatāras in order to inquire about other such pastimes of His as a baby.

Because of the three words *bhagavān*, *hariḥ* and *īśvaraḥ*, His deeds too are endowed with all types of *aiśvarya*. ‘The deeds of Bhagavān’ means they dispel unhappiness and unlimited faults of character. ‘The deeds of Hari’ means they remove the functions of the material senses, both internally or externally. And ‘the deeds of Īśvara’ means people should pay attention to them otherwise the deeds will teach them a lesson.

The adjective *karṇa-ramyāṇi* (charming to the ears) suggests that the narration of those feats involves sweetness of sound. And the adjective *manojñā* (captivating) signifies that the meanings too are sweet.

(Additions are underlined.) The sense of *prabho* is: *sarva-śakti-yukta*, “O you who are endowed with all powers!” The kernel is: “You are aware of what happens to our senses.”

10.7.2

In this verse, beginning with *yac-chṛnvataḥ*, Parīkṣit talks about what he really wants to hear. *Arati* denotes the absence of engagement of the mind in *śravaṇa* and so forth. And even when the mind is

so engaged, there are various types of unwanted cravings (*vitṛṣṇā = vividhā trṣṇā*), such as lust and greed.

“The consciousness (*sattvam = cittam*) is purified (*śudhyati*).” On account of purity, due to the cessation of bad subconscious impressions (*durvāsanā*), the mind becomes able to perceive *rasa*. *Acireṇa* (before long) is syntactically connected with everything, in the sense that those who do not want to hear about His feats never stop craving material things, even after a long time.

“Devotion to Hari” (*bhaktir harau*) means “devotion to Bhagavān, who takes the mind, either yours or mine, to Vraja.” “Friendship for His men” (*tat-puruṣe sakhyam*) means *prema* for His devotees. The rest was explained by Śrīdhara Svāmī.

There is another interpretation. Parīkṣit means to say: “I do not consider myself too intelligent, but I believe I can understand the truths about the Lord by imbibing your vast intelligence.” Implying this, he says: “If you think so, kindly speak” (*vada manyase cet = yadi tvarīt tathā manyase, tadā vada*). This is a statement expressive of a good attitude. Alternatively, the sense is: “This time, don’t hide anything from us like you did earlier.” Thus he adds a little humor to his humility.

Krama-sandarbhā—In reference to the two words *karṇa-ramyāni* and *manojñāni*, the sense is: “If you think that (*manyase cet*), because of experiencing the distinct sweetness of the sounds and of the meanings, His deeds should be treasured in the heart like a necklace (*hāram = hāra-vat*) is gladly worn on the chest, then please narrate as before. I guarantee that I will not be satiated.”

Baladeva Vidyābhūṣaṇa—

*autthānikarī snānam ano-vibhaṅgarī
krṣnas trṇāvarta-vadham vyadhatta |
adarśayan mātaram āsyā-viśve
viśvarī śiśuh saptamake pareśah ||*

“In the seventh chapter, Krṣṇa received a sacred ablution related to His Utthāna. The supreme Lord, as a baby, also broke a cart, killed Trṇāvarta, and showed His mother the universe in His universe mouth.”

Greatly craving to hear about Śrī Kṛṣṇa's exploits, the king inquires. "Although all the deeds of the Lord's Avatāras are charming to our ears and captivate our hearts, still, the lack of interest (*arati*)—characterized by beginningless aduerseness—of a man who is listening to one of those deeds (*yac-chrvataḥ = yat caritam śrvataḥ = tesu madhye yat caritam śrvataḥ*) ceases (*apaiti*) and his detachment from objects of sense gratification takes place (*vitṛṣṇā = visayeq viraktih bhavati*). Afterward, his existence and consciousness (*sattva = sattvam cittam ca*) are purified, and subsequently, firm devotion is brought about (*bhakti = bhakti naisṭhikī jāyate*) and friendship for His devotees occurs (*tat-puruṣe = tad-bhakta-jane bhavati*)."
Acireṇa should be connected everywhere. "Narrate those pastimes of Hari." Alternatively: "Narrate them. They should be kept on the heart as if they were a pearl necklace—if this is your opinion too."

Although all the exploits of Bhagavān put an end to *arati* (indifference) and effect the best things in life, nonetheless Śrī Kṛṣṇa's deeds do so at once. There is a superabundance of sweetness in them.

Vijayadhvaja Tīrtha—*Sattvam* means *antahkaranam*.

Vīra-Rāghava—“One's existence and consciousness (*sattvam = sattvam antahkaranam ca*) are purified (*śuddhyati*).”

ANNOTATION

The surface meaning of the phrase *tad eva hāram* is: *tac caritam eva hāram*, “The deed of Hari.” The word *tat* is singular in the sense of the category (*jāti*), and signifies the plural (deeds). The word *hāra* is made from *hari*, by the rule *tasyedam*, “This is related to that” (*Hari-nāmāmrta-vyākaraṇa* 1164).

As a pun, *hāra* means ‘pearl necklace’, and the word *eva* (only) in *tad eva hāram* is a formula used to express a metaphor: “That is a pearl necklace.” The explanation of *hāram* (necklace) as ‘like a necklace’ is simply meant to shed light on the metaphor. In this meaning, *hāra* is masculine. The words *tad* and *hāram* are in the accusative case and are the objects of the verb *manyase* (you think). In the first meaning, *hāram* is neuter.

10.7.3

*athānyad api krṣṇasya tokācaritam adbhitam |
mānuṣam lokam āśādyā taj-jātim anurundhataḥ ||*

atha—now (or after that) (or a term denoting auspiciousness); *anyat api*—others too; *krṣṇasya*—of Kṛṣṇa; *toka*—of the baby; *ācaritam*—behavior (or “what was done,” i.e. deeds); *adbhitam*—amazing; *mānuṣam lokam*—the world pertaining to humans; *āśādyā*—after attaining; *taj-jātim*—His caste (or the class of humans); *anurundhataḥ*—who was imitating.

atha mānuṣam lokam āśādyā taj-jātim anurundhataḥ krṣṇasya (tat-tādrśam) anyad api adbhitam tokācaritam (vada) (iti).

“Now, kindly narrate other instances of the amazing behavior of baby Kṛṣṇa. Having come to this world, He was imitating humans.”

Śrīdhara Svāmī—Due to a very high fervor, Parīkṣit again tells him exactly what he wants. *Anurundhataḥ* means *anukurvataḥ* (of Him who was imitating).

Viśvanātha Cakravartī—Out of a superabundance of eagerness, he makes the same thing clear once more.

“Kṛṣṇa was imitating the human species (*taj-jātim = mānuṣa-jātim*)”: In this way there was a descent on Earth in conformity with humans, but not in the world of gods in conformity with the species of gods. It is thus implied that the good fortune of humans is greater than the good fortune of the gods.

Sanātana Gosvāmī—“But only narrate that sort of baby feat of Kṛṣṇa’s.” He speaks with that in mind. Thus, “For these reasons, describe other baby pastimes (*tokācaritam = bālyā-lilām*) too—those other than the killing of Pūtanā and so on. His baby pastimes are supernatural (*adbhitam = alaukikam*).” The sense is they convey the topmost wonder by showcasing sweetness and godly might even in *bālyā-lilā*.

They are amazing because God made His descent in the world

of humans: *mānuṣam lokam āśādyā*. Additionally, He had obtained, or else He was thinking highly of (*anurundhataḥ* = *prāpnuvataḥ bahumānasya vā*), that caste (*taj-jātim* = *tāṁ jātim*), the cowherd caste. The pronoun *tat* (that) signifies that the cowherd subcaste is indescribable: It is extraordinary because it involves the highest *rasa*.

Jīva Gosvāmī—“Now, immediately (*atha* = *anantaram eva*), but not by delaying with an introduction, only narrate the deeds of Śrī Kṛṣṇa as a baby.” That is, “Tell us about the feats of Him who attracts the heart with the sweetness of His pastimes.” The verb *vada* (speak, narrate) from the previous verse is carried forward here.

With *adbhutam* he mentions the reason he was astonished: Kṛṣṇa’s deeds convey astonishment (*adbhutam* = *vismayāvaham*)... by the cleverness of His form, virtues, entertainment and pastimes, and by the mix in those of His inconceivable godly might, which sometimes is in conformity with sweetness.

With *mānuṣam lokam āśādyā*, he means to say: “Kṛṣṇa made these pastimes occur to give mercy to us humans.” Thus, “Narrate the baby pastimes of Kṛṣṇa who, after descending in the world of mortals (*mānuṣam lokam āśādyā* = *martya-loke avatārya*), made that species into His own (*taj-jātim anurundhataḥ* = *taj-jātim api ātmasāt kurvataḥ*)” as His personal pastime, insofar as there was no difference between Himself and humans.

Śrīnātha Cakravartī—“Of Kṛṣṇa who, after attaining the Earth (*mānuṣam lokam* = *bhū-talam*) and aiming for the human species (*taj-jātim anu* = *tat-jātiṁ laksī-kṛtya*), was hiding (*rundhataḥ* = *āvṛṇvataḥ*).”

10.7.4

śrī-śuka uvāca

*kadācid autthānika-kautukāplave
janmarkṣa-yoge samaveta-yośitāṁ |
vāditra-gīta-dvija-mantra-vācakaiś
cakāra sūnor abhiṣecanāṁ sati ||
upajāti (12)
(vāṁśa-stha-bilam, indra-vāṁśā)*

śrī-śukah uvāca—Śrī Śuka said; *kadācit*—at a certain time; *autthānika*—pertaining to the Utthāna (see below); *kautuka*—joyful (or festival); *āplave*—when there was an ablution; *janma-ṛkṣa-yoge*—when there was a connection with the birth constellation (Rohinī); *samaveta-yoṣitām*—among the assembled women; *vāditra-gīta*—along with music and song; *dvija-mantra-vācakaiḥ*—[which was embellished] by the vocal expressions of mantras done by Brāhmaṇas; *cakāra*—performed; *sūnoḥ*—of the son (or unto the son); *abhiṣecanam*—the ceremonial pouring; *sati*—the saintly lady (Yaśodā).

śrī-śukah uvāca—kadācid autthānika-kautukāplave (karaṇiye tasmin eva dine) janmarkṣa-yoge (ca sati) samaveta-yoṣitām (madhye) sati (yaśodā) vāditra-gīta-dvija-mantra-vācakaiḥ (śobhitam) sūnoḥ abhiṣecanam cakāra.

Śrī Śuka said: At some point in time, on the day when the ablution festival for Kṛṣṇa’s Utthāna needed to be performed and when there was a connection of the moon with His birth constellation, saintly Yaśodā, accompanied by ladies who had assembled for the occasion, performed the ablutions on her son. This event was embellished by song and music and by the Brāhmaṇas’ recitation of mantras.

Śridhara Svāmī—The word *autthānika* refers to Utthāna, the turning around of a baby’s body (by himself on a bed). “When the ablution festival for that had to be done (*kautukāplave* = *utsavābhiseke karaṇiye*), on that day, when there was also a connection with the birth constellation (*janmarkṣa-yoge* = *janmarkṣasya api yoge*), in other words, “on the occasion of a super festival,” virtuous (*sati*) Yaśodā did the ceremonial ablution (*abhiṣecanam cakāra*), which was embellished (*śobhitam* is added) by means of music (*vāditra*) and so on amidst assembled married women bearing, or able to bear, a baby (*samaveta-yoṣitām* = *milita-purandhrīṇām madhye*).”

Viśvanātha Cakravarti—“At some point in time (*kadācit*), when He was three months old,” because it is said in the second canto: *trai-māsikasya ca padā śakaṭo ’pavrttah*, “The cart was overturned

by His foot when He was three months old” (2.7.27). However, in the text: *māsyasya caranāv udak*, “of the one-month old baby who was moving both feet upward” (10.26.7), the word *māsyā* should be interpreted as: *māsās trayah paricchedakā yasya*, “He unto whom three months are the accurate measurement.”

‘*Utthāna*’ means: *uttāna-śāyinah śīśos tiryak-śayana-sāmarthyodgamaḥ*, “the rise of the ability of an infant lying on their back to lie sideways.” The word *autthānika* has the sense of *tatra bhava* (existing there): *autthānika-kautukāplave* means: *tatra bhave kautukāplave* (when there was a jovial ablution existing on the day of the *Utthāna*). In other words: “when the residents of Vraja were plunging in an ocean of curiosity to see that.”

“On that day (*tasminn eva dine* is added), also when there was a connection with the birth constellation (*janmarkṣa-yoge = janmarkṣasya api yoge sati*), Yaśodā, standing in the midst of assembled married women bearing, or able to bear, a baby (*samaveta-yoṣitām = milita-purandhrīṇām madhye*), did the ceremonial ablution (*abhiṣecanām cakāra*), which was embellished (*śobhitam* is added) by means of music (*vāditra*) and so on.”

Sanātana Gosvāmī—Śrī Bādarāyaṇi, who was inferring the exact same thing that he said, only talks about *bālyā-lilā*, obtained by the sequence. *Kadācit* denotes: *māsa-traya-vayah-prākātye* (when He was three months of age), because of Brahmā’s statement in the second canto: *trai-māsikasya ca padā śakaṭo ‘pavr̥ttah*, “The cart was overturned by His foot when He was three months old” (2.7.27). Some say *autthānikam* signifies: *bahir niṣkrāmanām* (going outside: taking a child for the first time out of the house in the fourth month to see the sun).

The word *sūnoḥ* (to the son) makes one aware of her complete emotional attachment on the occasion of that big festival, due to an abundance of her affection, since He was her only son. *Satī* (virtuous) means she was the best in all activities (*sarva-karmasu eva uttamā*). Therefore it’s understood that she did the *abhiṣeka* by means of the ceremonial pouring, etc., by holding a pitcher in a fixed position. This involved a recitation of mantras by Brāhmaṇas. Although Śrī Nanda is foremost, in such activities, which are scriptural injunctions, she is prominent among married women bearing or able to bear a baby.

Jīva Gosvāmī—Śrī Śukadeva as well, approving the exact same thing that he said, only talks about *bālyā-lilā*, obtained by the sequence. *Kadācit* denotes: *māsa-traya eva vayah-prākātya-samaye* (at the time of the manifestation of the age of three months), because of the statement in the second canto: *trai-māsikasya ca padā śakato 'pavrtaḥ* (2.7.27). In regard to *janmarkṣa-yoge*, the calculation by the lunar calendar is meant.

The term *autthānika-kautukāplave* means: *daivād autthānikam yat kautukam vrttaṁ tasya āplave vrttau satyām*, “when there was the ablution, i.e. the function, of the joyful event of the Utthāna that took place by fate.”

Some say *autthānikam* signifies: *bahir niṣkramanām* (going outside), but that is questionable because the Smṛti says: *caturthe māsi niṣkramah*, “going outside occurs in the fourth month,” and because this is calculated by the solar calendar.

The word *sūnoḥ* makes one aware of her complete emotional attachment on the occasion of that big festival, due to an abundance of her affection, since He was her only son. *Satī* means: *svarkarmasu eva uttamā* (the best in all activities). Only she did the ablution. This is indicated by the fact that usually such acts are done by women. Unlike before, Śrī Nanda did not do it.

Krama-sandarbhā—It’s understood that the *abhiṣeka* was done with tips of *kuśa* grass. *Cakāra* (she did) means *kārayāmāsa* (she had it done).

Baladeva Vidyābhūṣaṇa—“Also when there was a connection of the moon with the birth constellation, that is, the Rohinī constellation, wise (*satī = vijnā*) Yaśodā performed an auspicious *abhiṣeka* by means of music and so on.”

Vallabhācārya—The word *autthānika* means: *autthānikam karma niṣkramanātmakam*, “the deed consisting of *niṣkramana* (taking a child for the first time out of the house in the fourth month to see the sun).” It is said: *caturthe māsi niṣkramah*, “going outside occurs in the fourth month.”

Vīra-Rāghava—The Utthāna means the child’s going out of the

house. The word *autthānika* is derived as *utthāna-sambandhi* (related to the Utthāna).

Vijayadhvaja Tīrtha—The Utthāna, or Utthāpana (making the child stand up), means *bahir niṣkramanam* (going outside). The word *autthānika-kautukāplave* is a *bahuvrihi* adjective of *janmarkṣa-yoge*. The word *divase* (on the day) needs to be added: “On the day when there was a connection with Kṛṣṇa’s birth constellation, a day when people were jumping here and there because of the festival of the Utthāpana (*kautukāplave = utsava-hetukāḥ plava itas tataḥ plutir yasmin sa tathā tasmin*)...”

ANNOTATION

All the Gauḍīya ācāryas follow Śrīdhara Svāmī’s explanation, yet, as evidenced in Viśvanātha Cakravartī’s commentary cited above, they confuse *utthāna* for *uttāna*. Baladeva Vidyābhūṣaṇa copied Viśvanātha Cakravartī. Utthāna is *niṣkramana*, the sixth of the twelve Vedic *samskāras*. For the details, consult the appendix of chapter five.

In a similar section in *Caitanya-caritāmṛta*, regarding Caitanya Mahāprabhu’s life, the reading is *uttāna*: *bālyā-lilāya āge prabhura uttāna śayana* (ādi 14.6), but in his commentary Śrīla Prabhupāda says another reading is *utthāna*. Commenting on the words *bālaka-utthāna-parve* (*Caitanya-bhāgavata*, ādi 4.18), Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura writes:

The term *bālaka-utthāna-parve* refers to the occasion when a child is brought out of the maternity room. In ancient times the mother had to remain in the maternity room for four months after the child was born. This occasion is also known as *surya-darśana-samskāra*, or seeing the sun for the first time.¹⁴⁶

The word *utthāna* literally means ‘standing up’: A child stands up for the first time. For example, Cāturmāsya (the fourth months of the

146 Translation of Bhaktisiddhānta Sarasvatī’s *Gauḍīya-bhāṣya* on *Caitanya-bhāgavata* (ādi 4.18) by Bhumiपati Dāsa.

rainy season) ends in Kārttika, on *utthānā ekādaśī*, when the deity stands up.

The gist of Jīva Gosvāmī’s objection is there would be an inconsistency in the sequence of events, given that Kṛṣṇa’s pastime of overturning the cart occurred when He was three months of age, based on verse 2.7.27, and *niṣkramaṇa* is supposed to occur after four months. However, Śukadeva’s narration of Kṛṣṇa’s pastimes does not follow the sequence at all times. Jīva Gosvāmī says so on several occasions. For the details, consult the endnotes of “The Sequence of Kṛṣṇa’s Pastimes in Vraja” in Volume One of this series. In addition, the twelve *sāṁskāras* must take place by the sequence, but the *nāma-karaṇam* (giving a name), the fifth *sāṁskāra*, is described in chapter 8. Still, the ācāryas have pointed out that the calculation of Kṛṣṇa’s age and the calculation of human age differ. For instance, at the age of three years and four months, Kṛṣṇa was acting like a five-year-old human child (*Sārārtha-darśini* 10.45.3). In addition, Kṛṣṇa went to Mathurā after completing the *kaiṣora* period (fifteen years of age), but according to human calculation He lived in Vraja for eleven years (*Bhāgavatam* 3.2.26).

10.7.5

*nandasya patnī kṛta-majjanādikam
vipraih kṛta-svasty-ayanaṁ supūjitaih |
annādya-vāsaḥ-sraṅ-abhiṣṭa-dhenubhiḥ
sañjāta-nidrākṣam aśīsayac chanaiḥ ||
(indra-varṇśā)*

nandasya patni—Nanda’s wife; *kṛta-majjana-ādikam*—whose ablution and so on had been done; *vipraih*—by Brāhmaṇas; *kṛta-svasti-ayanaṁ*—for whom a *svasty-ayana* (recitation of hymns) was done; *su-pūjitaih*—who were very well honored; *anna-ādya*—food and food (or cooked rice and so on (*ādya = ādi*)) (or the best of foods (*ādya = śreṣṭha*)); *vāsaḥ*—garments; *sraṅ*—flower garlands; *abhiṣṭa*—[the fulfillment of] wishes; *dhenubhiḥ*—with [gifts of] cows (or *abhiṣṭa-dhenubhiḥ*—with desired cows); *sañjāta-nidrā-akṣam*—whose eyes are those in which sleep has manifested; *aśīsayat*—made Him lie down (or put Him to sleep); *śanaiḥ*—gently (or gradually).

nandasya patnī (sūnum) krta-majjanādikam annādya-vāsaḥ-srag-abhiṣṭa-dhenubhiḥ (viśiṣṭaiḥ dānaiḥ) supūjitaḥ vipraiḥ krta-svasty-ayanam sañjāta-nidrākṣam śanaiḥ aśīsayat.

Nanda's wife gently put the boy to sleep: His eyes were drowsy. Ablutions had taken place, and His auspiciousness had been effected through a recitation of hymns by Brāhmaṇas who were later superbly honored with clothes, garlands, desired cows and choice food.

Śrīdhara Svāmī—“She made Him lie down (*aśīsayat* = *śayitavatī*). His auspiciousness had been effected (*krta-svasty-ayanam* = *krta-mangalam*) by Brāhmaṇas who were very well honored (*supūjitaḥ*) with cooked rice and so on. His eyes were sleepy (*sañjāta-nidrākṣam* = *sañjāta-nidre akṣīnī yasya tam*) (lit. ‘He whose eyes are those in which sleep has manifested’). She put Him on a hammock below a cart.

Viśvanātha Cakravartī—She put the boy, Kṛṣṇa, to sleep (*aśīsayat* = *bālām kṛṣṇam aśīsayat*) (*aśīsayat* = *śayayāmāsa*). His auspiciousness had been effected (*krta-svasty-ayanam* = *krta-maṅgalam*) by Brāhmaṇas who were very well honored (*supūjitaḥ* = *susṭhu-pūjitaḥ*) with gifts such as cooked rice (*annādibhiḥ* = *annādi-dānena*). His eyes were sleepy (*sañjāta-nidrākṣam* = *sañjāta-nidre akṣīnī yasya tam*).

In point of *śanaiḥ* (gently, gradually), this is implied: On account of apprehending a disruption in His sleep, she held Him on her bosom motionlessly, lied down, and steadily and noiselessly made Him sleep on a cot situated under a cart located in one area of a big yard. Subsequently, knowing that He was fast asleep, she herself got up.

Sanātana Gosvāmī—In reference to *nandasya patnī* (Nanda's wife), his permission in that regard and his assistance, as well as her capabilities, which are like his, and her being very joyful are intimated.

Kṛta-majjanādikam means “He whose ablutions, etc., were

done..." by her and by other cowherd ladies. Because of the word *ādi* (etc.), a *tilaka* of *gorocanā*, golden ornaments, a dress, and so on are included. For example, in *Varāha Purāna*, in the context of *gopī-tīrtha*, this is a name expressive of another pastime: *gopī-maṅgalapāthena snāpito hema-kundalah*, "He who has golden earrings was bathed by means of the cowherd ladies' auspicious recitation."

Svasty-ayanam means: "an auspicious activity consisting of *rakṣā-bandhana* (binding a cord on the wrist for protection) and so on." The difference between *anna* (food) and *ādyā* (food) is perhaps in terms of 'cooked food' and 'raw food'. Some have the reading *ājya* (instead of *ādyā*); *ājya* means ghee. *Srak* denotes garlands of jewels and so forth. *Abhiṣṭam* (desired, dear) is a modifier of *dhenu* (cows). Or it is a noun in the sense of *priyam dravyam* (dear thing).

His eyes were sleepy because Śrī Bhagavān's eyes offer a dwelling to sleep. This is very clear in the *uttara-khanda* of *Bhavisya Purāna*, in the context of *nindrā*. Or it's because He closed His eyes as though He were drowsy, so that He would be put below the cart. In that way He would be able to break it.

The word *śanaiḥ* is used either because baby Kṛṣṇa was very delicate or because she feared that He might be disturbed in His sleep.

Jiva Gosvāmī—(Additions are underlined.) In reference to *nandasya patni* (Nanda's wife), a magnanimity like his, his permission in that regard and his assistance are intimated.

Kṛta-majjanādikam means "He whose ablutions, etc., were done..." by her and by other cowherd ladies. Because of the word *ādi* (etc.), a *tilaka* of *gorocanā*, golden ornaments, a dress, and so on are included also with respect to the aforesaid abhiseka.

Svasty-ayanam means: "an auspicious activity consisting of saying svasti (prosperity, good fortune) and so on (giving other benedictions)." *Anna-ādyā* signifies *annam* (food, or boiled rice) and what enhances that. Some have the reading *ājya* (ghee). *Srak* denotes garlands of jewels and so forth. *Abhiṣṭam* (desired, dear) is a modifier of *dhenu* (cows). Or it is a noun in the sense of *priyam dravyam* (dear thing).

10.7.6

*autthānikautsukya-manā manasvinī
 samāgatān pūjyatī vrajaukasah |
 naivāśrṇod vai ruditāṁ sutasya sā
 rudan stanārthī caranāv udakṣipat ||
 upajāti (12)*

autthānika-autsukya-manāḥ—she whose mind was eager as regards that which pertains to the Utthāna; *manasvinī*—high-minded (“who has a heart”); *samāgatān*—who had assembled; *pūjyatī*—while honoring; *vraja-okasah*—they whose residence is Vraja; *na eva*—never; *aśrṇot*—heard; *vai*—indeed (or a verse filler); *ruditām*—the crying; *sutasya*—of the son; *sā*—she (Yaśodā); *rudan*—while crying; *stana-arthī*—who desired the breast; *caranāu*—both feet; *udakṣipat*—threw upward.

sā (yaśodā) autthānikautsukya-manā manasvinī samāgatān vrajaukasah (janān vastrālaṅkārādi-dānenā) pūjyatī (ca satī tasyāḥ vinidrasya) sutasya ruditāṁ naiva vai aśrṇot. (sah sutah) stanārthī (san) rudan (eva tasya) caranāu udakṣipat.

While honoring the residents of Vraja who had arrived, high-minded Yaśodā, eagerly absorbed in Kṛṣṇa’s Utthāna festival, never heard her son crying. Craving His mother’s breast-milk, Kṛṣṇa kept crying and then kicked both feet upward.

Śrīdhara Svāmī—*Udakṣipat* means: *ūrdhvam cālitavān*, “He made [His feet] move upward.”

Viśvanātha Cakravartī—Her mind had eagerness for the Utthāna festival (*autthānikautsukya-manā* = *autthānike utsave autsukya-yuktam mano yasyāḥ*). Being high-minded, she was giving (*pūjyatī* = *dadānā*) the residents of Vraja, that is, the ladies who had assembled for the festival (*vrajaukasah* = *mahotsavāgata-nāriḥ*), garments, ornaments, garlands, perfume, sandalwood, oil, vermillion, and so on.

As regards *naiva* (‘never’ heard the crying of the son): It’s

because she was absorbed in giving respect to the guests, hearing their replies, etc. Moreover, the gist of *stanārthī* (desirous of the breast) is that He felt the rise of hunger after sleep: “You don’t pay attention to the sound of My crying? Just wait, I’ll make you pay attention by the sound of the crashing of the cart, and that sound will fill your house.” The ornament of meaning called *utprekṣā* (fanciful imagination) is understood thus. Being as if angry at His mother this way, He kicked His feet upward to dash the cart.

Sanātana Gosvāmī—*Manasvinī* means: *paramodāra-cittā* (her mind is most noble). Faith and expertise in honoring the guests are thus indicated. Alternatively it means: *sarvānusandhāna-nipunā api*, “although she is also expert at arranging everything,” or else: *śri-kṛṣṇa-samṛagna-cittā api*, “although her mind is completely fixed on Śri Kṛṣṇa.”

She never heard (*naiva aśṛnot*). Why? *autthānikautsukya-manā*, “Her mind had eagerness for, or a longing for, the special festival for the son” (= *autthānike putrārthotsava-viśese autsukyaṁ vayagryam utkanṭhā vā yasya tathā-bhūtarṇ manah yasyāḥ sā*). Therefore, “she was honoring (*pūjayatī* = *pūjayanti*)—with scents, flowers, etc.—everyone who resides in Vraja (*vrajokasah* = *sarvān eva janān vrajavāsinah*) and who had assembled (*samāgatān*).” Because of this it’s understood that she was only watching over her servants’ children that were near her son.

The word *eva* (an emphatic word) in *naiva* (not at all) means she heard nothing. *Vai* means either *prasiddham* (it’s well-known) or *satyam* (truly), in which case the sense is: “For sure she heard nothing,” as though this were being sworn. Had she heard Him, it is certain that she would have set aside her unlimited duties and come to Him.

“And He, not obtaining His mother—even by crying,—and who was only crying (*rudan* = *rudan eva*), desiring her breast (*stanārthī* = *stanārthī san*), extended both feet (*carāṇau*) upward (*udakṣipat* = *ūrdhvāṁ prasārayāmāsa*).” The excellence of *bālyā-līlā* is thus mentioned. However, some say it was for the sake of killing a demon who had entered the cart (*śakaṭa*), in accordance with an allusion in the *Brahmānda Purāṇa* (2.36.24): *śakatāsura-bhañjanah*, “He

shatters Śakaṭāsura.”¹⁴⁷

Moreover, since it is said *stanārthī*, Krṣṇa’s crying occurred for the sake of drinking His mother’s breast-milk, given that He was under the control of His mother’s love. Or the reason is He was hungry. One purpose was to cover His *aiśvarya* and another was to increase the affection of all those who reside there: Thus the Lord’s adventures, although one, effect many purposes, and it has already been stated that it is only for the sake of the security of the world.

Jīva Gosvāmī—(Additions are underlined.) The reason she did not hear Him is: *manasvini*, which means: *paramodāra-cittā* (her mind is most noble). Faith, expertise, and carefulness in honoring the guests are thus indicated. Similarly, *autthānikautsukya-manā* signifies: *autthānike paramollāsa-maya-putrārthotsava-viṣeṣe autsukyaṁ karma-sāṅgatārtham utkāñṭhā-vaiyagryam yasya tathā-bhūtam manah yasyāḥ tathā-bhūtā ca satī*, “Her mind engrossed in a longing for the sake of social activities regarding the special festival for the son, which involved the greatest fun,” “she was honoring (*pūjayatī = pūjayanti*)—with scents, flowers, etc.—everyone who resides in Vraja (*vrajokasah = sarvān eva janān vraja-vāsinah*) and who had assembled (*samāgatān*).”

147 This is in the hymn of one hundred and eight names of Śrī Krṣṇa in *Brahmāṇḍa Purāṇa*. The point is that a demon had assumed the form of the cart, but no further information is given. The details are provided in *Garga-saṁhitā* as follows: Śakaṭāsura was Utkaca, a son of Hiranyākṣa. Once, Utkaca, a stout demon, went to Lomaśa Muni’s hermitage and broke some trees. The Brāhmaṇa cursed him to become bodyless. Immediately Utkaca’s body fell off like a snake sheds its slough. The demon fell at the Brāhmaṇa’s feet and begged for a body. Lomaśa Muni replied: “You can have a body made of air. When the *cakṣuṣa-manvantara* will be over and the *vaivasvata-manvantara* will be in effect, Lord Hari’s foot will give you liberation” (*Garga-saṁhitā* 1.14.11-24). Thus the demon, in a disembodied state, had entered the cart, not that he was a demon in the form of a cart per se, and thus he could not possibly have died. Rather, he got a new life; Kṛṣṇa was fulfilling the blessing of a sage: *cūrñe gate ‘tha śakate patite ca daitye tyaktvā prabhāñjana-tanum vimalo babhūva, natvā harim śata-hayena rathena yukto goloka-dhāma nija-lokam alam jagāma*, “When the cart was gone and crushed and the demon had fallen, that demon gave up his body of air and became pure. Bowing to Hari, he went to Goloka, the Lord’s abode, on a chariot pulled by one hundred horses” (*Garga-saṁhitā* 1.14.12).

Therefore it's understood that for the most part she also watched over the children who were there, who are about to be mentioned (10.7.9), and who were near her son.

The word *eva* in *naiva* (not at all) means she heard nothing. *Vai* means either *prasiddham* (well-known) or *satyam* (truly), in which case the sense is: "For sure she heard nothing," as though this were being sworn. Had she heard Him, it is certain that she would have set aside her unlimited duties and come to Him.

"And He, not obtaining His mother—even by crying—and who was only crying (*rudan = rudan eva*), desiring her breast (*stanārthī = stanārthī san*), extended both feet (*caraṇau*) upward (*udakṣipat = īrdhvam prasārayāmāsa*)."¹⁴⁸ The excellence of *bālyā-lilā* is thus mentioned.

In accordance with an allusion in the *Brahmānda Purāṇa* (2.36.24): *śakaṭāsura-bhañjanah*, "He shatters Śakaṭāsura," the sense that is obtained is: It was for the sake of killing a demon who had entered the cart. Let this simply be an incidental topic, since the Lord's deeds are inherently comprised of the power to reconcile everything.

Moreover, Kṛṣṇa's crying occurred for the sake of drinking His mother's breast-milk, since it is said *stanārthī*. The king of sages mentions His mental state according to how it really is on account of repeated remembrance. That mental state of His took place because He was engrossed in *bālyā-lilā*, which consists of being under the control of her motherly love. This is because He is under the control of the moods of His devotees. The philosophical conclusion in this regard is: *loka-val-lilā-kaivalyāc ca*, "and because creation is simply a pastime like a worldly pastime."¹⁴⁸

Krama-sandarbhā—His absorption in *bālyā-lilā* is illustrated by the word *stanārthī*.

Anvitārtha-prakāśikā—The participle *pūjyatī* is poetic license in terms of the absence of *n/um*].

148 This seems to be Jīva Gosvāmī's explanation of the *sūtra*: *loka-vat tu lilā-kaivalyam*, "But creation is a mere pastime, like what is seen in the world" (*Vedānta-sūtra* 2.1.33).

10.7.7

adhah śayānasya śiśor ano 'lpaka-
pravāla-mṛdv-aṅghri-hatam vyavartata |
vidhvasta-nānā-rasa-kupya-bhājanam
vyatyasta-cakrākṣa-vibhinna-kūbaram ||
upajāti (12)

adhah—under [the cart]; *śayānasya*—who was lying down; *śiśoh*—of the infant; *anah*—the cart (or handcart); *alpaka*—small; *pravāla-mṛdu*—and soft [like] a new leaf; *aṅghri-hatam*—struck by the foot (or by the feet); *vyavartata*—overturned; *vidhvasta*—were destroyed; *nānā-rasa-kupya-bhājanam*—[in such a way that] metallic vessels containing various liquids; *vyatyasta-cakra-akṣa*—[in such a way that] the wheels and the spokes (and/or the axle) were disarrayed crosswise; *vibhinna-kūbaram*—[in such a way that] the pole (or the part of the frame on which the pin for the pole is located) broke.

anah (tasya anasah) adhah śayānasya śiśoh alpaka-pravāla-mṛdv-aṅghri-hatam (sad) vidhvasta-nānā-rasa-kupya-bhājanam (yathā syāt tathā) vyatyasta-cakrākṣa-vibhinna-kūbaram (yathā syāt tathā) vyavartata.

The cart, struck by the small, new-leaf-like tender feet of the baby, who was lying down under it, overturned in such a way that the wheels, the spokes, and the axle scattered and the frame holding the crankpin split. The brass vessels that contained various liquid preparations were ruined.

Śridhara Svāmī—“The cart (*anah* = *śakaṭam*), struck by the foot of the infant (*śiśoh*) who was lying down below it (*adhah śayānasya = tad-adhah-śayānasya*), which foot is soft like a new leaf and small, fell upside down (*vyavartata = viparitam apatat*).” How exactly did it fall?

❖ *vidhvasta-nānā-rasa-kupya-bhājanam* means: *vidhvastāni nānā-rasavanti kupya-bhājanāni svarṇa-rajatātirkta-kāṁsyādi-mayāni pātrāṇi yathā bhavanti tathā*, “in such a way that metallic containers—vessels made of brass and of other metals different from gold and

silver—containing various liquids were damaged.”¹⁴⁹

❖ *vyatyasta-cakrākṣa-vibhinna-kūbaram* means: *cakre ca akṣāḥ ca cakrākṣāḥ vyatyastāḥ cakrākṣāḥ yasmin vibhinnah kūbarah yugandharah yasya tat ca tat ca yathā bhavati tathā*, “in such a way that the two wheels and the spokes were disarrayed in a crosswise manner and the wooden frame to which the yoke was fixed (*kūbara* = *yugandhara*) was broken.”

Viśvanātha Cakravartī—“The cart was struck by His foot, which is soft like a new leaf and small” (*alpaka-pravāla-mṛdv-aṅghri-hatam* = *alpakah ca asau pravāla-vad-mṛduh ca yah aṅghrih tena hatam*). Because of that, the idea is: To shatter the cart, His two feet did not increase, unlike when Vāmana Avatāra broke the shell of the universe, nor were they naturally very hard, unlike when Nr̥siṁha Avatāra ripped hard-hearted Hiranyakasipu. This *aiśvarya* is utterly hard to come across, is not at variance with *bālyā-lilā* and so on, and proves Kṛṣṇa’s completeness.

The verb *vyavartata* means: *viparyastī-bhūya apatāt*, “becoming overturned, it fell...”

❖ *vidhvasta-nānā-rasa-kupya-bhājanam* means: *vidhvastāni...* (see above);

❖ *vyatyasta-cakrākṣa-vibhinna-kūbaram* means: *vyatyastāni viparyastāni cakre ca akṣāḥ ca cakrākṣāḥ vyatyastāḥ cakrākṣāḥ yasmin vidīrṇah kūbarah yugandharah ca yatra tad yathā syāt tathā* (see above).

This is from *Śrī Vaiṣṇava-toṣaṇī*: Because of *śakaṭāsura-bhañjanah*, “He shatters Śakaṭāsura” in *Brahmāṇḍa Purāṇa* (2.36.24), it’s understood that the cart was touched by the small feet, because they were near the cart at the edge, although the cart was high, given that the wheels were penetrating the ground by the weight of the demon.

Sanātana Gosvāmī—The cart was struck (*hatam* = *prahatam*) by one foot, which is small (*alpaka*), hence His foot is even softer than a

149 Those liquids were dairy goods and honey: *babhañja sakāṭam petur bhaṅga-kāṣṭhāni tatra vai, papāta dadhi dugdham ca navanitam gṛtam madhu*, “The handcart broke; broken pieces of wood fell there. Yogurt, milk, fresh butter, ghee, and honey fell” (*Brahma-vaivarta Purāṇa* 4.12.7).

new leaf (*pravāla-mṛdu* = *pravālataḥ api mṛdu*), of the baby, who—out of a desire to break Śakaṭasura—was lying down below,” that is, He was lying down on a very small bed below a big cart (*adhaḥ śayānasya* = *śakaṭasya adhastād bāla-paryānikikāyāṁ śayānasya*) outside the house.

Or *hatam* signifies *gatam*, because the verbal root *han* can also have the sense of *gati* (to go); the sense of *gatam* is *prāptam* (reached), that is to say *sprṣṭam* (touched)—by one foot.

The two compounds, beginning from *vidhvasta*, have already been explained by Śrīdhara Svāmī. Another interpretation is that they are adjectives of the cart; they are not adverbs.

The fall in a reverse way, because of the massive strike of the feet, makes one aware of how Śrī Bhagavān reveals His wonderful pastimes. In this way Śrī Kṛṣṇa’s glory, distinguished in every situation because of the manifestation of His own particular godly capabilities in such a way that there is no deviation from that wonderment, even in this particular baby pastime, is illustrated, since the killing of asuras by Himself in the form of Śrī Viṣṇu and in the forms of Avatāras, such as Śrī Nṛsimha, occurred in such a way that there was a specific course of action consisting of pride in combat. As for Śrī Raghunātha and other Avatāras, everything in babyhood was just worldly pastimes.

Moreover, here in the realm of worldly *bālyā-lilā* there is a manifestation of only that particular *aiśvarya* endowed with amazement and sweetness. Thus the sweetness pertaining to being the full Bhagavān is established. For this reason it was said:

tokena jīva-haranaṁ yad ulūkikāyāś
trai-māsikasya ca padā śakaṭo 'pavrtaḥ |
yad ringatāntara-gatena divi-sprṣor vā
unmūlanaṁ tv itarathārjunayor na bhāvyam ||

“His taking away the life of the owl, Pūtanā, as a newborn is unimaginable otherwise, and so is His uprooting of the two *arjuna* trees, which touched the stratosphere, while He was crawling and had gone between those trees. The cart was overturned by His foot when He was three months old!” (2.7.27)

In the above citation, “unimaginable otherwise” means “impossible without Śrī Kṛṣṇa’s manifestation of a particular state of Godhood.”¹⁵⁰ The sense is: Because of the nature of upcoming narrations, there would be no occasion to make such a specification in later parts of the text. For this reason, it was said right before:

*bhūmeḥ suretara-varūtha-vimarditāyāḥ
kleśa-vyayāya kalayā sita-kṛṣṇa-keśah |
jātāḥ kariṣyati janānupalakṣya-mārgah
karmāṇi cātma-mahimopanibandhanāni ||*

“Having taken birth to diminish the distress of the Earth, who was bruised by armies of asuras, He whose dark hair is bound with skill and whose path is imperceptible by people will perform activities that testify to His glory.” (2.7.26)

In this citation, *sita-kṛṣṇa-keśah* is construed as: *veṇī-trayābaddhāḥ kṛṣṇāḥ keśāḥ yena sah*, “He by whom black hairs are bound as three braids.” Because of this, beauty and constantly undertaking the killing of villains are implied. *Kalayā* (with skill) means: *śri-baladevena saha* (having taken birth ‘with Śrī Baladeva’). Alternatively, *kalayā* means *arīṣena* (having taken birth ‘with an *arīṣa*’), in the sense of: *yah sita-kṛṣṇa-keśah nārāyaṇah api yasya arīṣāḥ sah*, “He whose *arīṣa* is Nārāyaṇa, whose dark hair is bound.”¹⁵¹

150 This is based on Śrīdhara Svāmī’s explanation: *itarathāniśvaratve tan na bhavitavyam*, “That cannot take place in another way, that is, if there is no Godhood” (*Bhāvārtha-dīpikā* 2.7.27). Thus the verse is on the topic of *aiśvarya*, not sweetness. Viśvanātha Cakravartī disagrees: *tat sarvam ātma-mahimopanibandhanam eva nija-bālyā-mahā-mādhuryena svamahiśvaryasya āvṛti-karanam eveti pūrvenānuṣāṅgaḥ*. *itarathā anyathā na bhāvyam, etat-trikenā idrīṣena na bhavitavyaṁ nābhavisyad* ity arthah, “All that conceals His great *aiśvarya* with the great sweetness of His babyhood.” (*Sārārtha-darśinī* 2.7.27)

151 The following is Śrīdhara Svāmī’s take on the verse: *kalayā rāmena saha jātāḥ san. ko 'sau jātāḥ. sita-kṛṣṇau keśau yasya bhagavataḥ sa eva sāksāt. sita-kṛṣṇa-keśatvāṁ śobhaiva na tu vayah-parināma-kṛtam, avikāritvāt*, “He, the one who took birth with Balarāma and who, as Bhagavān, had two hairs, one pale and one dark.’ Having pale hair and dark hair is just a resplendence (as if Bhagavān Viṣṇu has blond hair and brown hair), but it’s not the result of a transformation due to age, because He does not change”

“He whose path (the method of attaining whom) cannot even be perceived by the souls (*janānupalakṣya-mārgaḥ = jīvaiḥ upalaksitum api aśakyah mārgaḥ api yasya sah api*) will perform feats whose purpose hints at His glory—the fact that He is God.”

Jīva Gosvāmī—“The cart was struck, that is, touched with a stomp for a kill (*hatam = hanana-mudrayā sprṣṭa-mātram*), by one foot, which is small (*alpaka*) and hence even softer than a new leaf (*pravāla-mṛdu = pravālataḥ api mṛdu*), of the baby, who was lying down below.” This means He was lying down on a very small bed below a big cart (*adhāḥ śayānasya = śakaṭasya adhastād bālaparyāñkikāyāṁ śayānasya*) outside the house.

Or *hatam* signifies *gatam*, meaning *prāptam* (reached), by taking the verbal root *han* in its sense of *gati*.

That He reached the cart with His foot is conceivable either by considering that the cart, although it was built high, was low given that its wheels were deep in the ground, since the asura had entered it, or by considering the nature of the Lord’s body, which pervades everything. It’s understood that the asura had invisibly entered the cart, and attained dissolution invisibly (without anyone noticing).

(This paragraph is the same:) In this way Śrī Kṛṣṇa’s glory, distinguished in every situation because of the manifestation of His own particular godly capabilities in such a way that there is no deviation from that wonderment, even in this particular baby pastime, is illustrated, since the killing of asuras by Himself in the form of Śrī Viṣṇu and in the forms of Avatāras, such as Śrī Nṛsiṁha, occurred in such a way that there was a specific course of action consisting of pride in combat. As for Śrī Raghunātha and other Avatāras, everything in babyhood was just worldly pastimes.

However, here the *aiśvarya* follows a baby pastime that is wonderful, sweet, and worldly, thus the sweetness pertaining to being a fully amazing Bhagavān is established. Even in *Śrī Viṣṇu-dharma*, that was said by Śrīmān Arjuna:

tālocchritāgrami guru-bhāra-sāram

(*Bhāvārtha-dīpikā* 2.7.26). For more details on this verse, consult *Caitanya-maṅjuṣā* (10.1.2) and *Laghu-bhāgavatāmrta* (1.5.156-158).

āyāma-vistāra-vad adya jātah |
 pādāgra-viksepa-vibhinna-bhāṇḍam
 cikṣepa ko 'nyah śakaṭam yathā tvam ||

“You, who were as if born today, kicked the cart. Its uppermost part was high like a *tāla* tree. It was the epitome of heavy weights. Its breadth was expansive. The various goods on it were scattered due to the tip of Your foot. Who else could do it in that way?”

Here, by the word *tāla*, only a very high *tāla* tree, to the measure of sixty *hastas* (90 feet or 27 meters) is meant. Similarly, Śrī Brahmā declared in the second canto: *tokena...* (see above). It's understood that Mother made her son lie down under the cart because it was very large.

Krama-sandarbhā—In the light of: *śakaṭāsura-bhañjanah*, “He shatters Śakaṭāsura,” in the *Brahmānda Purāṇa* (2.36.24), the touch of the cart by the small feet is understood because, although the cart was built high, its wheels were penetrating the ground by the weight of the demon.

Vallabhācārya—The cart's two wheels, and even the spokes, which were made of iron and were situated within them, fell here and there (*vyatyasta = itaḥ tataḥ patita*), and its pole (*kūbaram = agrima-bhāgah lambaḥ yasya*) was broken in specific ways (*vibhinna = višeṣeṇa bhinna*).

10.7.8

drṣṭvā yaśodā-pramukhā vraja-striya
 autthānike karmani yāḥ samāgatāḥ |
 nandādayaś cādbhuta-darśanākulāḥ
 kathaṁ svayam vai śakaṭam viparyagāt ||
 upajāti (12)

drṣṭvā—after seeing; *yaśodā-pramukhā*—whose foremost is Yaśodā; *vraja-striyah*—the ladies of Vraja; *autthānike karmani*—in the activity pertaining to the Utthāna; *yāḥ*—who; *samāgatāḥ*—had assembled; *nanda-ādayaḥ*—Nanda and others; *ca*—and; *adbhuta*—

the amazement; *darśana*—due to seeing; *ākulāḥ*—confounded; *katham*—how (or why); *svayam*—by itself; *vai*—(used for emphasis); *śakaṭam*—the cart (or handcart); *viparyagāt*—it overturned.

yāḥ yaśodā-pramukhāḥ autthānike karmani samāgatāḥ vraja-striyah (santi, ye) ca nandādayaḥ (gopāḥ bhavanti, tāḥ ca te ca) śakaṭam drṣtvā “katham vai (tat śakaṭam) svayam (eva) viparyagāt?” (iti uktvā) adbhuta-darśanākulāḥ (babhūvuh).

Jīva Gosvāmī—

(*yāḥ*) *yaśodā-pramukhāḥ yāḥ ca vraja-striyah autthānike karmani samāgatāḥ (ye ca) nandādayaḥ (te sarve śakaṭa-viparyayam) drṣtvā adbhuta-darśanākulāḥ (santah)* “*katham vai śakaṭam viparyagāt?*” (iti ūcuḥ).

Seeing the cart, Yaśodā, who is foremost, other ladies of Vraja who had gathered for the festivity surrounding Kṛṣṇa's Utthāna, Nanda, and other cowherds became perplexed when they noticed the wonder and said: “How did the cart overturn by itself?”

Śrīdhara Svāmī—“They became confounded by seeing the amazement.” *Viparyagāt* means: *viparītam apatat* (it fell upside down).

Viśvanātha Cakravartī—The syntactical connection is: *yaśodā pramukhā yāś ca vraja-striyah*, “Yaśodā, who is foremost, and which ladies of Vraja.” Further, the reading is either *parvani* (in the festival) or *karmani* (in the event). The verb *viparyagāt* signifies: *viparyastam sad apatad ity ūcuḥ*, “They said: ‘Being overturned, it fell.’” *Ity ūcuḥ* (they said this) is to be added.

Jīva Gosvāmī—“The foremost ladies, including Śrī Yaśodā, as well as the ladies of Vraja who had gathered for the festival (*parvani*) related to the Utthāna, and Śrī Nanda and others: All of them, seeing the cart upside down (*drṣtvā = śakaṭa-viparyayaṁ vikṣya*), became perplexed by beholding that wonder (*adbhuta-darśanākulāḥ = tasya adbhusya darśanena vyākula-cittāḥ santah*)—which was viewed as

a disaster—and said: “Why did the cart overturn?”” *Ity ūcuḥ* is to be added. Sometimes the reading is *karmaṇi* instead of *parvāṇi*. *Vai* has the sense of *vismaya* (astonishment).

10.7.9

*ūcur avyavasita-matīn gopān gopiḥ ca bālakāḥ |
rudatānena pādena kṣiptam etan na saṁśayah ||*

ūcuḥ—[the boys] said; *avyavasita-matīn*—whose opinion is not fixed; *gopān*—to the cowherd men; *gopiḥ ca*—and to the cowherd ladies; *bālakāḥ*—the children; *rudatā*—who is crying; *anena*—by this [baby]; *pādena*—with one foot; *kṣiptam*— *etat*—this [cart]; *na saṁśayah*—[there is] no doubt.

*avyavasita-matīn gopīḥ ca (prati) “rudatā anena (bālena)
pādena etat (śakaṭam) kṣiptam, atra saṁśayah na (asti)” iti tatra
kriḍantah bālakāḥ ūcuḥ.*

Neither the cowherd men nor the ladies could ascertain what had happened. The boys said to them: “He was crying and kicked it with one foot. There is no doubt about it.”

Viśvanātha Cakravartī—The cowherds’ opinion was undecided (*avyavasita-matīn = aniścītā matīḥ yeṣām tān*): “Is this the work of a Daitya and the like? Or is it the bad influence of a planet?”

Jīva Gosvāmī—(Additions are underlined.) “They could not make up their minds” (*avyavasita-matīn = avyavasitā niścayam agatā matīḥ yeṣām tān*): “Was it done by bulls, by the wind, by a Daitya, or because of the bad influence of a planet?” and so forth. The boys were the only ones who saw it, given that their minds were attracted to His sweetness.

Etat stands for *etat śakaṭam* (this cart). Because of *anena and because of etat*, the boys imply that they were directly present right then and there. For this reason they say: *saṁśayo ’tranāsti, kimuta pratītiḥ*, “There’s no doubt about it. There is no reason to not believe.”

Baladeva Vidyābhūṣana—*Avyavasita-matīn* signifies: *avyavasitā niścaya-śūnyā matīḥ yeśāṁ tāṁ*, “they whose opinion is devoid of certainty.” The boys were those who had been established as protectors by Mother.

10.7.10

*na te śraddadhire gopā bāla-bhāṣitam ity uta |
aprameyāṁ balāṁ tasya bālakasya na te viduh ||*

na te śraddadhire—they did not believe; *gopāḥ*—the cowherds; *bāla-bhāṣitam*—the talk of children; *iti*—thus; *uta*—also; *aprameyām*—immeasurable; *balam*—the power; *tasya bālakasya*—of the babe; *na te viduh*—they do not know.

“*bāla-bhāṣitam*” *iti* (*uktvā*) *te gopāḥ* (*bālakesāṁ vacah*) *na śraddadhire*. *te* (*gopāḥ*) *uta tasya bālakasya aprameyāṁ balam na viduh*.

{*athavā*: “*bāla-bhāṣitam*” *iti* (*uktvā*) *te gopāḥ* (*bālakesāṁ vacah*) *na śraddadhire*—“*uta tasya bālakasya balam aprameyāṁ na (sambhavet). te (bālāḥ kim) viduh.*”}

Gaṅgā Sahāya (*Anvitārtha-prakāśikā*)—

te (evam-uktāḥ) gopāḥ bāla-bhāṣitam uta iti (kṛtvā) na śraddadhire, (yasmāt) aprameyāṁ balam (yat) tasya bālakasya (asti tat) te na viduh.

Thinking, “This is just childish talk,” they did not believe it. They too did not know that the little boy has unfathomable power.

Śrīdhara Svāmī—*Na śraddadhire* means: *viśvāsaṁ na jagmuḥ*, “They did not believe it.” *Uta* means *api*. “This is not possible for the boy, so what do these boys know?” (*uta aprameyāṁ balam tasya bālakasya na te viduh = bālasya etat na sambhavati ete ca bālāḥ kim jānanti*).

Viśvanātha Cakravartī—*Na śraddadhire* means: *na viśvasanti sma*, “They did not believe.”

Sanātana Gosvāmī—“Nanda and the other cowherds did not know the immeasurable power of that boy?” (*te na viduh = te na viduh kim*). By a modulation of the voice, the sense is: *vidanti eva*, “Of course they know,” because in *bhakti* it is possible to know everything. Nevertheless, they did not believe the boys’ statement (*na śraddadhire = bāloktau viśvāśam na cakruḥ*). Why? They were spellbound by *prema* for Śrī Bhagavān.

Someone might think: “Since they are spellbound by such *prema*, an investigation will not occur. Fine, but it might take place due to the words of others.” Expecting this, he gives another reason, with *uta*. The sense is: *bāla-bhāṣitam ity ato 'piti gopā api na śraddadhire, kimuta gopyah*, “Kids had spoken, and so the cowherd men, much less (*uta = kimuta*) the cowherd ladies, did not believe.”

Jiva Gosvāmī—“They—that is, even though they are qualified to know everything since they are dearest to the Lord—did not know the power (*balam na viduh*), which is unfathomable (*aprameyam*).” It is unfathomable due to godhood, but specifically it is out of the range of reasoning on account of the appearance of baby pastimes. They did not know (*na viduh*) His power, therefore they did not believe (*na śraddadhire*).

Te is used again in that regard, and so there is another reason: Filled with parental affection, they were elated with *premānanda* for Him. The gist is: Such *prema* of His covers up everything, since Śrī Baladeva too was that way one time:

śrutvaitad bhagavān rāmo vipakṣīya-nṛpodyamam |
krṣṇam caikam gatam hartum kanyām kalaha-śāṅkitah ||
balena mahatā sārdham bhrātr-sneha-pariplutah |
tvaritah kundinam prāgād gajāśva-ratha-pattibhiḥ ||

“Hearing about this endeavor of enemy kings and also about Kṛṣṇa’s going alone to take away the girl, Lord Balarāma, being immersed in affection for His brother, became apprehensive of a strife. He, who is quick, went to Kuṇḍina along with an imposing army consisting of elephants, horses, chariots and infantry.” (10.53.20-21)

That His *prema* covers up their awareness is also proven in this verse:

*nemam̄ viriñco na bhavo na śrīr apy aṅga-saṁśrayā |
prasādām̄ lebhire gopī yat tat prāpa vimuktidāt ||*

“Neither Brahmā, nor Śiva, nor Lakṣmī, whose abode is His body, obtained from Him, the giver of specific liberations, the grace that the cowherd lady, Yaśodā, received.” (10.9.20)

(This paragraph is the same:) Someone might think: “Since they are spellbound by such *prema*, an investigation will not occur. Fine, but it might take place due to the words of others.” Expecting this, he gives another reason, with *uta*. The sense is: *bāla-bhāṣitam ity ato 'piti gopā api na śraddadhire, kimuta gopyah*, “Kids had spoken, and so the cowherd men, much less (*uta* = *kimuta*) the cowherd ladies, did not believe.”

Krama-sandarbhā—*Te* (they) signifies: *vātsalya-pūrṇa-cittāḥ* (they whose hearts were filled with parental affection).

Baladeva Vidyābhūṣana—“Not believing (*na śraddadhire* = *viśvasitavantah*)—even though they are qualified to know everything—, they did not know about the unfathomable power of that boy (*tasya aprameyam balarī na viduh*)” because their *aiśvaryajñāna* was covered, on account of His babyhood.

Anvitārtha-prakāśikā—*Uta* has the sense of *vitarka* (conjecture).¹⁵²

10.7.11

*rudantam̄ sutam ādāya yaśodā graha-śaṅkitā |
krta-svasty-ayanam̄ vipraiḥ sūktaiḥ stanam apāyayat ||*

rudantam—who was crying; *sutam*—[her] son; *ādāya*—after taking (i.e. after picking up); *yaśodā*—Yaśodā; *graha*—abductors (or evil spirits that possess children) (or [the bad influence of] the planets); *śaṅkitā*—fearing; *krta-svasti-ayanam*—whose auspiciousness was effected [by means of chanting short hymns]; *vipraiḥ*—by

152 This is sourced in *Viśva-kośa* (2.17): *uta praśne vitarke syāt*, “*Uta* is used in the senses of *praśna* (a question) and *vitarka* (conjecture).”

Brāhmaṇas; *sūktaiḥ*—by means of Vedic hymns; *stanam*—[her] breast; *apāyayat*—made [Him] suck.

yaśodā rudantam (tasyāḥ) sutam ādāya graha-śāṅkitā (satī) sūktaiḥ (karanaiḥ) vipraih (kartrbhiḥ) krta-svasty-ayanam (tam kṛtvā āśvastā satī tasyāḥ tam) stanam apāyayat.

{*kimvā:* *yaśodā rudantam sutam ādāya graha-śāṅkitā. (sā) sūktaiḥ vipraih krta-svasty-ayanam (tam) stanam apāyayat.*}

Yaśodā took her crying son and, being apprehensive of the planets' bad aspects, made Him suck her breasts after a ceremony for His auspiciousness had been performed by Brāhmaṇas through Vedic hymns.

Śrīdhara Svāmī—“Vedic hymns which terminate Rākṣasas” (*sūktaiḥ = rakṣo-ghnaiḥ sūktaiḥ kṛtvā*).

Viśvanātha Cakravartī—The boy's auspiciousness was effected (*kṛta-svasty-ayanam = kṛtam svasty-ayanam yasya tam*) by means of mantras that put an end to Rākṣasas (*sūktaiḥ = rakṣo-ghna-mantraiḥ*).

Sanātana Gosvāmī—For this reason (i.e. the cowherd ladies too did not believe), he gives details about something that took place because of Śrī Yaśodā’s profuse affection. Even at that time He was intent on crying, just so there would be no rise of the knowledge that He is God. Love swells that way. Hence: *yaśodā graha-śāṅkitā*: She feared the gradual aspects of Mars and so on. Or she feared abductors of children (*graha = bāla-graha*). Alternatively, *yaśodāgraha-śāṅkitā* signifies *yaśodā ḍagraha-śāṅkitā*: “She feared an obstinacy,” in other words she was apprehensive because of His intent to cry (*ḍagraha = rodana-paratvam tena*). *Śāṅkitā* signifies *bhitā satī* (being afraid).

Therefore: “The boy’s auspiciousness was effected (*kṛta-svasty-ayanam = kṛtam svasty-ayanam yasya*) by Brāhmaṇas (*vipraih = vipraih kartṛbhiḥ*) by means of *sūktas*,” which are specific mantras that terminate Rākṣasas (kidnappers) (*sūktaiḥ = rakṣo-ghnaiḥ*

mantra-viśeṣaiḥ kṛtvā)."

Or *sūktaiḥ* is an adjective of *vipraiḥ*, "they whose words, such as blessings and good wishes of prosperity, are resplendent" (*sūktaiḥ = su śobhanam uktam āśīrvāda-kṣema-pratipādanādi-lakṣaṇam yeṣāṁ taiḥ*). Afterward, Yaśodā cheered up and made Him suck her breast.

Jīva Gosvāmī—For this reason he gives details about an activity that took place because of Śrī Yaśodā's profuse affection. She was afraid of abductors of children, and so on (*graha = bāla-grahādibhyah*).

The boy's auspiciousness was effected by Brāhmaṇas (*vipraiḥ = vipraiḥ kartṛbhīḥ*) by means of hymns (*sūktaiḥ = sūktaiḥ karaṇaiḥ*) such as: *rakṣo-hanah*, *bala-gahanah* (killer of Rākṣasas, taker of strength), which terminate Rākṣasas and so on. Afterward she cheered up and made Him suck her breast.

ANNOTATION

The verse states that Brāhmaṇas recited Vedic hymns (*sūktam*) for Kṛṣṇa's auspiciousness. This is called a *svasty-ayanam*. The word *svasti* signifies: *su-asti*, 'well-being', and *ayanam* means "that which brings about," a causative form of the verbal root *i[n] gatau* (to go, attain). Similarly, a *svasty-ayanam* was referred to in verse 5. And in the previous chapter, after Kṛṣṇa killed Pūtanā, a *svasty-ayanam* was elaborately told (10.6.22-29). A *svasty-ayana* is a *kavaca* (mantra for protection). In *Brahma-vaivarta Purāna* (4.12.12-42), a *kavaca* was recited by Brāhmaṇas after Kṛṣṇa kicked the cart:

ity ūcur bālakāḥ sarve gopāḥ śṛṇuta tad-vacāḥ |
 śrī-kṛṣṇasya padāghātād babhañja sakataṁ dhruvam ||
 śrutvā tad-vacanam gopā gopyaś ca jahasur mudā |
 na hi jagmuḥ pratitām ca mithyety ūcur vraje vrajāḥ ||
 śisoh svastyayanam tūrṇam cakrur brāhmaṇa-puṅgavāḥ |
 hastāṁ dattvā śisor gātre papātha kavacāṁ dvijah ||
 vadāmi tat te viprendra kavacāṁ sarva-rakṣaṇam |
 yad dattām māyayā pūrvam brahmaṇe nabhi-paṅkaje ||
 nidrite jagatī-nāthe jale ca jala-śāyine |
 bhītāya stuti-kartre ca madhu-kaiṭabhayor bhayāt ||
 śrī-yoganidrovāca
 dūri-bhūtam kuru bhayaṁ bhayaṁ kiṁ te harau sthite |

sthitāyāṁ mayi ca brahmaṁ tiṣṭha jagat-pate ||
 śrī-hariḥ pātu te vaktraṁ mastakam̄ madhusūdanah̄ |
 śrī-kṛṣṇaś cakṣuṣī pātu nāsikam̄ rādhikā-patiḥ ||
 karṇa-yugmam̄ ca kaṇṭham̄ ca kapālam̄ pātu mādhavaḥ |
 kapolam̄ pātu govindaḥ keśam̄ ca keśavaḥ svayam̄ ||
 adharoṣtham̄ hrṣikeśo danta-pañktim̄ gadāgraḥ |
 rāseśvaraś ca rasanāṁ tālukarī vāmano vibhuḥ ||
 vakṣaḥ pātu mukundas te jaṭharam̄ pātu daitya-hā |
 janārdanah̄ pātu nābhīm̄ pātu viṣṇuś ca te hanum̄ ||
 niṣṭamba-yugmam̄ guhyam̄ ca pātu te puruṣottamaḥ |
 jānu-yugmam̄ jānakīśaḥ pātu te sarvadā vibhuḥ ||
 hasta-yugmam̄ nr̄siṁhaś ca pātu sarvatra saṅkaṭe |
 pāda-yugmam̄ varāhaś ca pātu te sarvadā vibhuḥ ||
 ūrdhvam̄ nārāyaṇaḥ pātu hy adhastāt kamalā-patiḥ |
 pūrvāsyāṁ pātu gopālaḥ pātu vahnau daśāya-hā ||
 vanamālī pātu yāmyāṁ vaikuṇṭhaḥ pātu nairṛtau |
 vāruṇyāṁ vāsudevaś ca pātu te jalajāsanah̄ ||
 pātu te satatam ajo vāyavyāṁ vistara-śravāḥ |
 uttare ca sadā pātu cānanto 'nta-karaḥ svayam̄ ||
 aiśānyāṁ iśvarāḥ pātu sarvatra pātu śatru-jit |
 jale sthale cāntarikṣe nidrāyāṁ pātu rāghavah̄ ||
 ity evaṁ kathitaṁ brahmaṁ kavacaṁ paramādbhutam̄ |
 krṣṇena kṛpayā dattam̄ smṛtenaiva purā mayā ||
 āvāṁ sanat-kumāraś ca dharma-sākṣi ca karmaṇām̄ |
 kavacasya prasādena sarvatra jayino vayam̄ ||
 tasya nanda-śiṣoh̄ kaṇṭhe cakāra kavacaṁ dvijaḥ |
 ātmanaḥ kavacaṁ kaṇṭhe dadhāra ca svayaṁ hariḥ ||
 prabhāvaḥ kathitaḥ sarvāḥ kavacasya hares tathā |
 anantasyācyutasyaiva prabhāvam̄ atulam̄ mune ||

All the boys said: “Elder cowherds, listen to us. The cart broke because Krṣṇa struck it with His foot. There is no doubt about this.” Hearing this, the cowherd men and ladies laughed heartily. They didn’t believe it. They said: “That’s a lie.”

The best of Brāhmaṇas immediately performed a recitation of hymns for the infant’s auspiciousness. One twice-born put his hand on the baby’s body and recited a *kavaca*.

[Nara-Nārāyaṇa Ṛṣi said to Nārada:] “O best of Brāhmaṇas,

let me tell you that *kavaca*. It keeps all evil at bay. In days of yore, Yogamāyā gave it to Brahmā. Out of fear of Madhu and Kaiṭabha, he did the praise on the lotus of the navel when the master of the world, lying down on the waters, was asleep.

Yoganidrā said: “O Brahmā! Cast your fear away. Why are you afraid when Hari is here and I am here? O master of the world, remain happy.”

“May Hari protect your face. May Madhusūdana protect your head. May Śrī Kṛṣṇa safeguard your eyes, and may Rādhikā-pati protect your nose. May Mādhava protect Your ears, neck, and forehead. May Govinda protect your cheeks, and may Keśava Himself protect your hair. May Hṛṣikēśa safeguard your upper and lower lips. May Gadāgraja protect your rows of teeth. May Rāseśvara guard your tongue, and may Lord Vāmana protect your palate. May Mukunda protect your chest, the killer of demons your abdomen, Janārdana your navel, and Viṣṇu your jaw. May Puruṣottama guard your hips and your privates. May Jānakiśa protect your knees, and may the omnipresent Lord always defend you. May Nṛsimha protect your hands and in danger may He guard you at all times. May Lord Varāha always protect your feet. May Nārāyaṇa protect you above, Kamalā-pati below, Gopāla in the east and the killer of ten-faced Rāvaṇa in the south-east. May Vanamālī protect you in the south, Vaikunṭha in the south-west, and Vāsudeva, whose seat is a lotus, in the west. May Aja of far-reaching fame always protect you in the north-west and may Ananta Himself, the terminator, forever guard you in the north. May Īśvara protect you in the north-east. May the conqueror of enemies guard you in any situation. May Rāghava protect you in water, on land, in the atmosphere, and in your sleep.”

Yoganidrā said: Brahmā! I have thus declared the most amazing *kavaca*. Kṛṣṇa gave it to me out of mercy because, previously, I remembered Him. Both of us, as well as Sanat-kumāra and the witness of the *dharma* of activities, are victorious due to the favor of the *kavaca*.” Then the Brāhmaṇa placed the amulet on the neck of Nanda’s baby. Hari Himself wore the *kavaca* (amulet) on His neck. O sage, all the power has been told. The powers of the *kavaca* and of Hari, who is Ananta and Acyuta, are incomparable.”

10.7.12

*pūrva-vat sthāpitam gopair balibhiḥ sa-paricchadam |
viprā hutvācayāñcakrur dadhy-akṣata-kuśāmbubhiḥ ||*

pūrva-vat—as it was previously; *sthāpitam*—was placed; *gopaiḥ*—by cowherd men; *balibhiḥ*—who were strong; *sa-paricchadam*—which had paraphernalia; *viprāḥ*—the Brāhmaṇas; *hutvā*—after performing a fire ceremony; *arcayāñcakruḥ*—worshiped; *dadhi*—[mixed with] yogurt; *akṣata*—threshed and winnowed rice dried in the sun and washed; *kuśa*—and *kuśa* grass; *ambubhiḥ*—with water (for sprinkling).

*viprāḥ hutvā balibhiḥ gopaiḥ pūrva-vat sthāpitam sa-paricchadam
(tat śakatāṁ) dadhy-akṣata-kuśāmbubhiḥ arcayāñcakruḥ.*

The cart was put back in place by strong cowherds and was refurnished with paraphernalia. The Brāhmaṇas offered oblations of ghee in a consecrated fire, and worshiped the cart with rice and yogurt and by sprinkling water and *kuśa* grass.

Śrīdhara Svāmī—In this verse he speaks for the purpose of deriding the endeavors of those who are unaware of the Lord’s powers. *Balibhiḥ* (who have strength) means *śaktaiḥ* (who are able). Alternatively: “After performing a fire sacrifice for the planets and so on (*hutvā* = *grahādi-homām vidhāya*), the Brāhmaṇas worshiped (*arcayāñcakruḥ* = *arcayāñmāsuḥ*) the cart, which was repositioned in the same way (*pūrva-vat* = *yathā-pūrvam*), with offerings in the eight directions (*balibhiḥ* = *aṣṭa-dikṣu balibhiḥ sahitam*) and with attendants (*sa-paricchadam* = *sa-parikaram*).”

Viśvanātha Cakravartī—“The cart was placed (*sthāpitam* = *śakatāṁ sthāpitam*) exactly like it was previously (*pūrva-vat* = *pūrva-vad eva*) by cowherds who had strength (*balibhiḥ* = *bala-vadbhiḥ*).” Thus its largeness is implied. As regards *arcayāñcakruḥ* (they worshiped), it’s because the caste of cowherds predominantly depends on carts and because they’re Lakṣmī’s dwelling in terms of being a place where valued objects are accumulated.

Sanātana Gosvāmī—Śukadeva speaks to illustrate this: “The state of mind of the Brāhmaṇas who were obedient to Śrī Nanda was like that.” *Balibhiḥ* means *bala-vadbhiḥ*, “[by the cowherds] who had strength”: Because of this and so on, the great heaviness and largeness of the cart is made to be perceived. For this reason, mother fearlessly made her son lie down under it, and therefore everyone was perplexed by the unexpected overturn of the cart. That was a normal reaction.

“They offered oblations.” At first, they performed a fire sacrifice in a general way to appease the bad aspects of the planets for the sake of removing anything undesirable. They uttered the *vyāhṛtis* and used ghee. Afterward, they worshiped the cart (*arcayāñcakruḥ* = *śakatam arcayāmāsuḥ*) with rice mixed with yogurt and with water for sprinkling that was endowed with *kuṣa* grass (*dadhy-akṣata-kuṣāmbubhiḥ* = *dadhi-miśritaiḥ akṣataiḥ kuṣa-sahita-proksana-jalaiḥ ca*).

Jīva Gosvāmī—(Additions are underlined.) Śukadeva speaks to illustrate this: “The state of mind of the Brāhmaṇas who were obedient to Śrī Nanda was like that.” *Balibhiḥ* means *bala-vadbhiḥ*, “[by the cowherds] who had strength”: Because of this and so on, the great heaviness and largeness of the cart is made to be perceived. That was mentioned with tālocchritāgram, “its uppermost part was high like a tāla tree” (*Viṣṇu-dharma*, quoted in *Laghu-vaiṣṇava-toṣṇī* 10.7.7). Therefore mother made her son lie down under it, without any worry.

“They offered oblations.” At first, they performed a fire sacrifice in a general way to appease the bad aspects of the planets for the sake of removing anything undesirable. They uttered the *vyāhṛtis* and used ghee. Afterward, they worshiped the cart (*arcayāñcakruḥ* = *śakatam arcayāmāsuḥ*) with rice mixed with yogurt and with water for sprinkling that was endowed with *kuṣa* grass (*dadhy-akṣata-kuṣāmbubhiḥ* = *dadhi-miśritaiḥ akṣataiḥ kuṣa-sahita-proksana-jalaiḥ ca*)—because the caste of cowherds predominantly depends on carts.

10.7.13-15

ye 'sūyānṛta-dambhersyā-himsā-māna-vivarjitāḥ |

na teṣāṁ satya-śilānām āśiṣo viphalāḥ kṛtāḥ ||
 iti bālakam ādāya sāmarg-yajur-upākrtaiḥ |
 jalaiḥ pavitrauṣadhibhir abhiṣicya dvijottamaiḥ ||
 vācayitvā svasty-ayanāṁ nanda-gopah samāhitāḥ |
 hutvā cāgnīm dvijātibhyah prādād annāṁ mahā-guṇam ||

ye—which [Brāhmaṇas]; *asūya*—envy; *anrta*—untruthfulness (unrighteousness); *dambha*—deceit; *īrṣyā*—malice; *hiṁsā*—animosity; *māna*—false pride; *vivarjītāḥ*—devoid of; *na*—not; *teṣāṁ*—their; *satya-śilānām*—whose nature is endowed with truthfulness; *āśiṣah*—blessings; *viphalāḥ*—fruitless; *kṛtāḥ*—done (i.e. uttered);

iti—thus; *bālakam*—the baby; *ādāya*—after taking (i.e. after picking up); *sāma-ṛk-yajuh*—by song, *ṛc* verses, and prayers in prose from the Vedas (or [by mantras of] the *Sāma-Veda*, *Rk-Veda*, and *Yajur Veda*); *upākrtaiḥ*—prepared (i.e. purified); *jalaiḥ*—with water; *pavitra-ausadhibhiḥ*—in which there were pure medicinal herbs; *abhiṣicya*—after giving ablutions; *dvija-uttamaiḥ*—by the topmost Brāhmaṇas (“by the topmost of the twice-born”);

vācayitvā—having caused to be recited; *svasti-ayanam*—a ceremony for bringing about good fortune [by means of short hymns]; *nanda-gopah*—the cowherd named Nanda; *samāhitāḥ*—composed in mind; *hutvā*—after offering oblations; *ca*—and; *agnim*—unto the fire; *dvijātibhyah*—to the Brāhmaṇas (“to the twice-born”); *prādāt*—gave (or eminently gave); *annam*—food; *mahā-guṇam*—high quality.

“ye (brāhmaṇāḥ) asūyānṛta-dambherṣyā-hiṁsā-māna-vivarjītāḥ (santi), teṣāṁ satya-śilānāṁ (taiḥ) kṛtāḥ āśiṣah viphalāḥ na (bhavanti”) iti (viśvasya) samāhitāḥ (san) nanda-gopah (tasya) bālakam ādāya (tarī) sāmarg-yajur-upākrtaiḥ pavitrauṣadhibhiḥ jalaiḥ (karanaiḥ) dvijottamaiḥ (kartṛbhiḥ) abhiṣicya (dvijottamaiḥ) svasty-ayanāṁ vācayitvā (dvijottamaiḥ kartṛbhiḥ) agniṁ hutvā ca dvijātibhyah annāṁ mahā-guṇāṁ prādāt.

Nanda pondered: “The blessings of Brāhmaṇas who are devoid of envy, falsehood, deceit, malice, animosity and false pride and

whose nature is to be truthful are not fruitless.” Thus, he took his son and had the best of Brāhmaṇas perform ablutions on him with liquids which had been sanctified by mantras of the Sāma, Rk, and Yajur Vedas and in which the herbs were pure. Then he made the topmost Brāhmaṇas recite hymns for auspiciousness, executed a fire sacrifice, and eminently offered high quality food to the twice-born.

Śrīdhara Svāmī—Envy (*asūyā*) makes faults manifest within qualities. Īrsyā (malice) means *akṣānti* ('intolerance' of another person's success).

10.7.14

Iti denotes: *ity evam abhipretya* (intending in this way).

“He made Brāhmaṇas perform the ablutions (*dvijottamaiḥ = dvijottamaiḥ kartṛbhiḥ*) (*abhiṣicya = abhiṣekān kārayitvā*) with liquids in which the medicinal herbs are pure” (*pavitrauṣadhibhiḥ = pavitrāḥ osadhayah yesu jaleśu taiḥ krtvā*) and which had been consecrated (*upākṛtaiḥ = saṃskṛtaiḥ*) by mantras in the Sāma, Rg, and Yajus.”

10.7.15

Hutvā means *hāvayitvā* (had offerings of oblation carried out).

Viśvanātha Cakravartī—Here Śukadeva means to say: “Nanda knew ‘My baby will be prosperous only by the blessings of Brāhmaṇas.’” *Māna* means *garva* (false pride).

“Believing: ‘The blessings made by them (*kṛtāḥ iti = taiḥ kṛtāḥ iti viśvasya*) are not fruitless (*na viphalāḥ*),’ Nanda made Brāhmāṇas perform ablutions (*dvijottamaiḥ abhiṣicya = dvijottamaiḥ kartṛbhiḥ abhiṣekān kārayitvā*) by means of liquids (*jalaḥ = jalaiḥ karaṇaiḥ*) that were consecrated (*upākṛtaiḥ = saṃskṛtaiḥ*) and in which the medicinal herbs, such as *sarvauṣadhi*, *mahauṣadhi*, were pure (*pavitrauṣadhibhiḥ = pavitrāḥ osadhayah sarvauṣadhi-mahauṣadhyādayah yatra taiḥ jalaiḥ*), delegated the offering of oblations (*hutvā = hāvayitvā*) and gave food that had exquisite taste and aroma (*mahā-gunam = atisvādāmoda-yuktam*).”

Sanātana Gosvāmī—Now, to establish a distinction from others, in four verses he describes Nanda's endeavors, which resemble Yaśodā's. *Asūyā* (envy, jealousy) means: *aduṣṭeṣu doṣāropanam* (superimposing faults on those who are not bad); *anṛtam* means *asatya-bhāṣānam* (lying): These two are faults related to speech. *Dambhaḥ* means *para-vāñcanārtha-ceṣṭā* (endeavor for the purpose of deceiving another person): For the most part, this one only relates to the body. *Irṣyā* (malice) means *akṣanti* (intolerance): In the opinion of some, it means *parotkarṣāsahanam* (not tolerating another's eminence); this one relates to the mind. *Himsā* means *para-piḍā* (paining another); *māna* signifies *ahaṅkāra* (false ego): These two are combinations of the above and arise from any of them.

Although lust, anger and so on might exist in other persons too, they are not mentioned separately because, by eliminating *asūyā* and so on, they are automatically discarded. Alternatively, they are not mentioned separately because they are included in *himsā*.

For the most part, being devoted to *dharma* takes place by avoiding *asūyā*, *dambha*, *anṛta*, and *irṣyā*. Being devoted to liberation occurs by shunning *himsā* and *māna*.

“The blessings of those Brāhmaṇas whose nature is like the Lord’s (*satya-śilānām* = *satyasya bhagavataḥ iva śilāṁ svabhāvah yeṣāṁ teṣām*), or else whose nature is the truth: the exclusive worship of Him (*satya-śilānām* = *satyāṁ tad-bhajanam eva śilāṁ svabhāvah yeṣāṁ teṣām*), are not fruitless.” This adjective, *satya-śilānām*, is mentioned after all of the above because it represents the essence.

10.7.14

The pure herbs are the *sarvauṣadhi* herbs and the *mahauṣadhi* herbs. They are mentioned in *Śri Hayasīrṣa Pañcarātra*, and so on, in the context of *pratiṣṭhā* (establishing a deity). They should be known:

murā māṁsi vacā kuṣṭham śaileyaṁ rajaṇī-dvayam |
śaṭī campaka-mustāṁ ca sarvauṣadhi-gaṇaḥ smṛtaḥ ||
sahadevi vacā vyāghrī balā cātibalā tathā |
śaṅkha-puṣpi tathā simhī sūryāvartā tathāṣṭamī |
mahauṣadhy-aṣṭakam̄ hy etan mahā-snāne niyojayed ||

“The group of *sarvauṣadhi* is remembered as: *murā*, *māṁsi*, *vacā*, *kuṣṭham*, *śaileya*, *rajanī-dvayam*, *śatī*, *campaka*, and *musta*. The group of eight *mahauṣadhis* is: *sahadevī*, *vacā*, *vyāghrī*, *balā*, *atibalā*, *śaṅkha-puṣpi*, *simhī*, and *sūryāvartā*, the eighth. This group should be used in a grand bath.”

10.7.15

Nanda-gopāḥ is a *karma-dhāraya* compound: *nandah ca asau gopāḥ ca* (he is Nanda and is a cowherd). Nanda was self-composed (*saṁhitāḥ*): Faith and being flawless are made to be understood thus. He performed a fire sacrifice (*agnim hutvā = homam kṛtvā*) by himself, in proximity to Brāhmaṇas, since he is the best Vaiśya. Then he gave food (*annam*) that consisted of good taste, aroma, and so on (*mahā-gunam = rasāmodādi-visiṣṭam*).

Jīva Gosvāmī—Now, to establish a distinction from others, in four verses he describes Nanda’s endeavors, which resemble Yaśodā’s. Of those verses, the words beginning from *yah* make one unit of three verses. And of those, in the first verse he says those Brāhmaṇas are the best of all.

For the most part, being devoted to *dharma* takes place by avoiding *asūyā*, *dambha*, *anṛta*, and *īrṣyā*. Being devoted to liberation occurs by shunning *hiṁsā* (animosity) and *māna* (false pride). In point of *satya-śilānam* (of Brāhmaṇas whose nature is *satya*), it is said: *satyam ca sama-darśanam*, “*Satyam* means ‘seeing in the same way’” (11.19.37). This is an explanatory verse:

*nārāyaṇa-parāḥ sarve na kutaścana bibhyati |
svargāpavarga-narakeśv api tulyārtha-darśinah ||*

“All those who are solely devoted to Nārāyaṇa do not fear anything. They see paradise, impersonal liberation, and hell as the same.”
(6.17.28)

In short, being *satya-śīla* means being the topmost Vaiṣṇava. For this reason, since this adjective is thus most important it is mentioned separately at the end.

10.7.14-15

The words beginning with *iti* are one set of two verses within the set of three. The pure herbs are the *sarvauṣadhi* herbs and the *mahauṣadhi* herbs. The food consisted of good taste, aroma, and so on (*mahā-guṇam* = *rasāmodādi-viśistam*).

Baladeva Vidyābhūṣaṇa—*Asūyā* means attributing faults to qualities. *Anṛtam* is speaking a lie. *Dambha* is performing righteous activities to become popular. *Īryyā* signifies *akṣamā* (intolerance). Nanda had the ablutions made (*hutvā* = *hāvayitvā*).

Vallabhācārya—The ablutions were made with liquids that were rendered (*upākṛtaiḥ* = *upa* + *ā* + *kṛtaiḥ*) (*kṛtaiḥ* = *utpāditaīḥ*), close-by (*upa* = *samīpa*) and entirely (*ā* = *samantāt*), supernatural by threefold mantras: of the *Sāma*, of the *Rg* and of the *Yajus*.” (*sāmarg-yajur-upākṛtaiḥ jalaiḥ* = *sāmarg-yajus tri-vidhair api mantrair upākṛtaiḥ upa samīpa ā samantāt krtair mantrair alaukikatvenotpādita-jalaiḥ*)

Vira-Rāghava—*Dambha* means *vañcanam* (cheating, deceiving). *Himsā* means *bhūta-droha* (hurting living beings). The food had great qualities, meaning it included the six tastes (*mahā-guṇam* = *śad-rasopetam*).

10.7.16

gāvah sarva-guṇopetā vāsaḥ-srag-rukma-māliniḥ |
ātmajābhyudayārthāya prādāt te cānv ayuñjata ||

gāvah—cows; *sarva-guṇa-upetāḥ*—endowed with every quality; *vāsaḥ*—cloth; *srag*—[flower] garlands; *rukma-māliniḥ*—which had golden garlands; *ātmaja-abhyudaya-arthāya*—for the purpose of his son’s prosperity; *prādāt*—gave; *te*—they; *ca*—and; *anu*—afterward (i.e. after eating); *ayuñjata*—bestowed [blessings] (or accepted).

gāvah sarva-guṇopetāḥ (abhavan). ātmajābhyudayārthāya (saḥ śri-nandah tāḥ) vāsaḥ-srag-rukma-māliniḥ (tebhyah) ca prādāt. anu te (viprāḥ tāḥ) ayuñjata.

Cows which had all good qualities were decorated with cloths,

wreaths and golden necklaces. Nanda gave them to the Brāhmaṇas. After their meal, those Brāhmaṇas conferred blessings.

Śrīdhara Svāmī—“He also gave (*ca prādāt*) cows (*gāvah* = *gāh*).” “They pronounced blessings (*anvayuñjata* = *āśiṣah yuyujuh*).”

Viśvanātha Cakravartī—*Gāvah* stands for *gāh*.¹⁵³ The qualities (*guṇa*) of the cows are ‘having plenty of milk’ and so on. “Afterward (*anu* = *anantaram*), those Brāhmaṇas (*te* = *te viprāḥ*) accepted the gifts (*ayuñjata* = *svī-cakruh*).”

Sanātana Gosvāmī—Here Śukadeva says the best cows, endowed with every fitting decoration, were given as *dakṣinā* (fee). The cows had all good qualities: being young, having plenty of milk, etc.

Nanda gave those cows for the sake of the increase of his son’s body, strength, etc., and for the sake of *dharma*, *artha*, and so forth (*ātmajābhuyadayārthāya* = *ātmajasya abhyudayah dehabalādi-vyddhiḥ arthaḥ dharmādiḥ tasmai*). Or he did so for His son’s prosperity (*abhyudaya* = *vaibhava*): That itself was all his own goals in life.

Anu means: *anna-bhojanādy-anantaram*, “after their meal.”

Jīva Gosvāmī—The words beginning from *gāvah* form one unit of six lines. “Nanda gave the cows for his son’s prosperity (*abhyudaya* = *vaibhava*),” which takes place by the cessation of all troubles. That itself was his goal in life.

“After their meal (*anu* = *anna-bhojanādy-anantaram*), those Brāhmaṇas pronounced blessings (*ayuñjata* = *prayuktavantah* = *āśiṣah prayuktavantah*).” The word *āśiṣah* (blessings) is self-evident here because it is in the next verse in the same context.

Baladeva Vidyābhūṣaṇa—*Gāvah* stands for *gāh*. “Those Brāhmaṇas (*te* = *te viprāḥ*) gave blessings (*anvayuñjata* = *daduh* = *āśiṣah daduh*).”

153 The word *gāvah* is in the first case plural; *gāh* is the second case plural, if the word is taken as the object of the verb *prādāt* (he gave).

10.7.17

*viprā mantra-vido yuktās tair yāḥ proktās tathāśisah |
tā niṣphalā bhaviṣyanti na kadācid api sphuṭam ||*

viprāḥ—the Brāhmaṇas; *mantra-vidah*—who know mantras (or who have obtained mantras); *yuktāḥ*—who are connected (to God) (or proper, i.e. genuine Brāhmaṇas); *taiḥ*—by them; *yāḥ*—which [blessings]; *proktāḥ*—were uttered; *tathā*—in that way (i.e. the effect turned out exactly like the blessing intended it to be); *āśisah*—blessings; *tāḥ*—those [blessings]; *niṣphalāḥ*—fruitless; *bhaviṣyanti na*—will not become (i.e. are not); *kadācid api*—at any time; *sphuṭam*—clearly.

(ye) *viprāḥ mantra-vidah yuktāḥ (āsan,) yāḥ āśisah taiḥ proktāḥ, tāḥ niṣphalāḥ kadācid api na bhaviṣyanti, (kintu tāḥ) tathā (eva babhūvuh iti etat) sphuṭam (asti).*

Vīra-Rāghava—

taiḥ (vipraiḥ) yāḥ āśisah proktāḥ, tāḥ kadācid api sphuṭam niṣphalāḥ na bhaviṣyanti. (yad-abhiprāyena āśisah anvayūyajan, tāḥ ca) tathā (eva babhūvuh).

The blessings uttered by Brāhmaṇas who know mantras and who are closely connected with God are never fruitless. Hence the results of their blessings occurred as intended, obviously.

Śrīdhara Svāmī—Those blessings materialized in the same way they were pronounced.

Viśvanātha Cakravarti—The verb *babhūvuh* (were) needs to be added. The syntactical connection is: *ye viprā yuktāḥ yoginas tair yā āśisah proktās tās tathā babhūvuh*, “The blessings uttered by Brāhmaṇas who were yogis (*yuktāḥ = yogināḥ*) have taken place in the same way they were pronounced.”

*rājaty akhila-sampatti-patau mayy api sañcitaih |
kim ebhir vastubhir iti sva-mano 'bhinadiśvarah ||*

“The Lord said to Himself: ‘Given that I, the master of all opulence, am resplendent, of what use are these tons of things to Me?’”

Sanātana Gosvāmī—In addition he says those blessings are fruitful at once. Brāhmaṇas understand the purport of the Vedas, therefore they are devotees of the Lord (*yuktāḥ* = *bhagavad-bhaktāḥ*)—in accordance with this text of *Śrī Bhagavad-gītā*, among others: *śraddhāvān bhajate yo māṁ sa me yuktatamo mataḥ*, “A person who serves Me with faith [in My dictum *ye yathā mām*] is most connected to Me” (6.47).

*vraje virājamāno 'ham kāñcid arhāmi nāvṛtim |
iti cikṣepa bhagavān upariṣṭād anaḥ sthitam ||*

“The Lord thought: “In Vraja I am the star of the show; I don’t need a covering,” and so He kicked the cart situated above.”

Jīva Gosvāmī—What were the Brāhmaṇas like? They know the Vedas (*veda-vidah*), which means *vedārthābhijñāḥ* (they understand the purport of the Vedas). In many editions the reading is *mantra-vidah* instead. The sense is the same in essence. And therefore they are devotees of the Lord (*yuktāḥ* = *bhagavad-bhaktāḥ*), in the light of this text:

*bhagavān brahma kārtsnyena trir anvikṣya maniṣayā |
tad adhyavasyat kūta-stho ratir ātmān ato bhavet ||*

“Lord Brahmā completely examined the Veda three times. By the force of his wisdom, with one-pointed concentration he determined this: Love for the Soul can occur from it.” (2.2.34)

Another proof is this text of *Śrī Bhagavad-gītā*: *śraddhāvān bhajate...* (see above). Therefore the meaning is: *tair yāḥ āsiṣāḥ proktāḥ tāḥ tathaiva babhūvuh*, “The blessings uttered by them took place in that very way.” Thus, in accordance with His will, those blessings materialized (*babhūvuh* = *vyaktāḥ babhūvuh*) in Himself according to the occasion.

*vraje virājamāno 'ham kāñcid arhāmi nāvṛtim |
iti cikṣepa bhagavān upari-stham anaḥ sphuṭam ||*

“The Lord thought: “In Vraja I am the star of the show; I don’t need a covering,” and so He kicked the cart situated above.”

Krama-sandarbhā—“The blessings they uttered took place in that very way.” The gist is the Lord sanctioned those blessings because He is the Deity favorable to Brāhmaṇas.

Baladeva Vidyābhūṣāṇa—*Yuktāḥ* means *yogināḥ* (yogis). “Their blessings did not become fruitless” because those results are in Kṛṣṇa at all times.

Vallabhācārya—The Brāhmaṇas did good deeds by nature (*yuktāḥ = sat-karma-kartārah*).

Anvitārtha-prakāśikā—The Brāhmaṇas were genuine (*yuktah = yogyāḥ*).

10.7.18

*ekadāroham ārūḍham lālayantī sutam satī |
garimāṇam śiśor vodhum na sehe giri-kūṭa-vat ||*

ekadā—once; *āroham*—unto the lap; *ārūḍham*—who had climbed; *lālayantī*—who was caressing; *sutam*—the son; *satī*—the saintly lady (Yaśodā); *garimāṇam*—the weight; *śiśoh*—of the infant; *vodhum*—to carry (to bear); *na sehe*—was not able; *giri-kūṭa-vat*—which was like [the weight] of the peak of a mountain.

ekadā (tasmin ekābda-vayasi sati), satī (yaśodā tasyāḥ) āroham ārūḍham (tasyāḥ) sutam lālayantī śiśoh giri-kūṭa-vat garimāṇam vodhum na sehe.

One day, the saintly lady was caressing her son, who had climbed unto her lap, but she became unable to bear the baby's weight. He was as heavy as a mountain peak.

Śrīdhara Svāmī—

*utksipyā mrdu-pādena śakatāṁ vyomni līlāyā |
trṇāvartāṁ padāpiḍya bhuvy apātayad arbhakah ||*

“Having flipped the cart in the air with His soft foot, as a pastime, with one foot the boy hurt Trṇāvarta and made him fall to the ground.”

Āroham means *utsaṅgam* (the lap).

Viśvanātha Cakravartī—“One day” (*ekadā*) means “When He was one year of age,” because of a statement ahead: *eka-hāyana āśinō hriyamāṇo vihāyasā*, “While sitting, He who is one year old was taken away via the sky” (10.26.6).

Kṛṣṇa had climbed unto her lap (*āroham* = *utsaṅgam*). She caressed Him, meaning she made Him happy by raising Him and by swinging Him with both arms, and so forth. But she could not bear the baby’s weight, which was like the weight of the peak of a mountain (*giri-kūṭa-vat* = *giri-śringasya iva*).

Beholding Trṇāvarta, who was coming to abduct Him and His mother, He thought: “No harm should happen to mother Yaśodā.” Thus it’s understood that the weight was only created by the *sakti* of the Lord as a solution to that.

“Mother, lift Me up a little. I want to play in the sky.” In this way only His quality of *satya-kāma* (being one whose desires come true) induced Trṇāvarta to come there. That asura is so called because he made grass move to and fro (*trṇa-vivartanāsura*).

Sanātana Gosvāmī—“One day” (*ekadā*) means “When there was the manifestation of one year of age,” because of a statement ahead: *eka-hāyana āśinah* (10.26.6). Although within that year various other, totally amazing deeds of Śrī Kṛṣṇa, who is always devoted to manifesting His unlimited godhood, are possible, for example those consisting of cleverness involved in subduing the Brāhmaṇa in disguise named Śrīdhara, which are well-known by the people living in Śrī Mathurā, still, either because of not being famous everywhere or because of the noneffectuation of various unlimited topics in a very short time since the life of Śrī Parīkṣit, the hearer, was going to

end in seven days, it's inferred that Śrī Śukadeva only narrated the principal ones.

Further, in the world the crooked motion of the feet of a baby in the first year is perceived, for the most part. And moreover, for the strongest too it occurs in that period of time. Nonetheless, the mention of this pastime before the pastime of crawling is because the context is wonderful pastimes. Or the reason for mentioning this pastime here is that the sequence of the pastimes described is meant to follow the course of an increase of sweetness. If any description of a pastime deviates from that course, it's because that pastime follows the previous one in real time. Thus, here the sequence of pastimes is not taken into account, for the most part, and that will become clear ahead in various places.

“She was caressing Him (*lālayantī*),” in other words she was kissing His face, making Him suck her breast, sometimes lifting Him up playfully with both hands, and so on. The sense is she is fully knowledgeable (*sati* = *paramābhijñā*), and so an expertise in caressing is meant.

“She was unable to bear His weight.” He wanted to get down from the bosom of mother so He could kill Trṇāvarta in the sky. It's understood that her power to sustain Him was taken away in an instant.

Jīva Gosvāmī—“One day” (*ekadā*) means “When there was the manifestation of one year of age,” because of a statement ahead: *eka-hāyana āśinah* (10.26.6).

“She was caressing Him (*lālayantī*),” in other words she was kissing His face, making Him suck her breast, sometimes lifting Him up playfully with both hands, and so on. The sense is she is fully knowledgeable (*sati* = *paramābhijñā*), and so an expertise in caressing is meant.

“She was unable to carry Him by her own strength” (*vodhum* = *sva-balena paryāpayitum*). Here it's as though Yaśodā is described in terms of being alone. In this regard, a similar text should be kept in mind:

*ekadā grha-dāśisu yaśodā nanda-gehinī |
karmāntara-niyuktāsu nirmamantha svayam dadhi ||*

“One day, Yaśodā, Nanda’s wife, churned yogurt by herself while the maidservants of the house were engaged in other tasks.” (10.9.1)

10.7.19

*bhūmau nidhāya tam gopī vismitā bhāra-pīditā |
mahā-puruṣam ādadhyau jagatām āsa karmasu ||*

bhūmau—on the ground; *nidhāya tam*—after putting Him down; *gopī*—the cowherd lady; *vismitā*—[being] astonished; *bhāra-pīditā*—[being] pained by the weight; *mahā-puruṣam*—the Mahā-Puruṣa (Viṣṇu); *ādadhyau*—meditated upon; *jagatām*—of the worlds (or pertaining to the worlds); *āsa*—became [engaged] (*āsa* = *babhūva*) (or went); *karmasu*—in activities.

Sanātana Gosvāmī—

gopī bhāra-pīditā (satī) bhūmau tam nidhāya vismitā (satī) jagatām mahā-puruṣam (śrī-nārāyanam) ādadhyau. (tataḥ ca sā) karmasu āsa.

Vīra-Rāghava—

gopī vismitā bhāra-pīditā (ca) tam (śiśum) bhūmau nidhāya mahā-puruṣam (bhagavantam) ādadhyau. (tataḥ sā) jagatām karmasu (pravṛttā) āsa.

Pained by the weight, the cowherd lady put her son on the ground. Astonished, she contemplated on the Mahā-Puruṣa. Afterward she went to perform her household tasks.

Śrīdhara Svāmī—Yaśodā did not know that the weight was produced by Kṛṣṇa so that He would alight from her lap and in that way her death by Trīṇavarta would be averted, and so she meditated on the Mahā-Puruṣa out of fear of a grave misfortune.

“She was amazed, and pained by the weight (*bhāra-pīditā* = *bhāreṇa pīditā satī*) of the worlds, which abide in Śrī Kṛṣṇa’s abdomen.” Or: “She became (*āsa* = *babhūva*)¹⁵⁴ engaged in activities

154 Although the usage of the verb *āsa* is improper as such, nonetheless,

(*karmasu*) in the midst of the worlds (*jagatām* = *jagatām madhye*)," but she did not know Him, in whose belly the world exists.

Viśvanātha Cakravartī—She was amazed out of delusion: "I don't know why my child is suddenly so heavy." Because she was afraid that way, or because she thought He was possessed by some child-abductor demon, she meditated (*ādadhyau*) on the Mahā-Puruṣa of the worlds, Śrī Nārāyaṇa. The sense is she spoke after looking up in the direction of Vaikuṇṭha and contemplating as follows: "O Lord, this son was bestowed by You: You should protect Him."

Afterward, the puzzled lady (*vyagrā* is added) became (*āsa* = *babhūva*) [engaged] in activities (*karmasu*) such as calling Brāhmaṇas for [yet another] *svasty-ayanam* (reciting Vedic formulas for auspiciousness).

Sanātana Gosvāmī—Therefore: "Pained by the weight, putting Him on the ground, and being astonished (*vismitā* = *vismitā satī*)—that is, either her natural smiling had gone due to suspecting a grave misfortune or she had become amazed by the burden of the unexpected weight—she properly remembered (*ādadhyau* = *samyak sasmāra*) the Mahā-Puruṣa of the worlds," either Paramātmā or Śrī Nārāyaṇa, for the sake of her son's well-being. The sense is Yaśodā's heart melted out of natural affection. Subsequently, feeling at ease after a moment, she was in activities (*karmasu āsa*). The meaning is: For the sake of her son, she busied herself working in the house.

Jīva Gosvāmī—The verse was explained by Śrīdhara Svāmī. In his commentary, the phrase *śrī-kṛṣṇodara-vartinām* (of the worlds, which abide in Śrī Kṛṣṇa's abdomen) should be interpreted as: *vibhutvena tad-udara-vartinām iva*, "which as if abide in His abdomen, given that He pervades all (as Brahman)." However, His being all-pervading, even while being delimited, should be established in *dāmodara-līlā*. His pervasiveness even while having a body, as well as being untouched by anything even while pervading

says Ashutosh Sharma Bishvas, that verb is current in the Brāhmaṇa portions of the Vedas (*Bhāgavata Purāṇa, a linguistic study*, Assam, 1968, p. 220).

everything, should be established in various upcoming pastimes.

Karmasu denotes: in activities, such as a *svasty-ayana*, imbued with of her motherly affection.

Baladeva Vidyābhūṣana—“In activities” such as making the Brāhmaṇas create harmony.

Śrinātha Cakravartī—“She reflected on the Mahā-Puruṣa,” that is, she thought: “He is a *mahā-purusa* (great personality) in the worlds (*jagatāṁ madhye*).” Afterward she was (*āsa = babhūva*) in household chores (*karmasu = grha-kṛtyesu*).

Or she contemplated (*ādadhyau = cintitavatī*): “He is the Mahā-Puruṣa: He is not involved with the world (*jagatāṁāsa karmasu = jagatā mā āsa karmasu = jagatā saha karmasu mā āsa*).” She remained blissful by recollecting His glories, and became forgetful of everything else. Thus, He was left alone.

Vallabhācārya—Pained by the weight, she put Him down on the ground. She was amazed; later, she will also have fear, because of the knowledge of His glories, in sequence.

Then, what should be done? She meditated upon Puruṣottama. Or she meditated—here *dhyāna* has the sense of *pratīti*, clear apprehension: “He is the Mahā-Puruṣa, the master of the worlds (*jagatāṁ mahā-puruṣam = brahmāṇḍa-kotinām api madhye svāminam*).” Afterward, knowing that He is Bhagavān, for the sake of attending to Him (*paricaryā*) she began to do various tasks, such as bathing (*karmasu āsa = snānādi-karmasu āsa = tat-tat-karyāni kartum ārabdhavatī*). Otherwise, in separation from Him for one second, her life force would have departed. Alternatively, knowing that He is Bhagavān, the maintainer of the world, she went to her household duties (*karmasu āsa = grha-karmasu gatā*).¹⁵⁵

Vīra-Rāghava—“She meditated on the Lord (*mahā-puruṣam = bhagavantam*). Then she became (*āsa = babhūva*) involved in household tasks (*jagatāṁ karmasu = gārhīya-karmasu pravṛttā*).”

155 Here the verb *āsa* is derived from the verbal root *as gatau dipy-ādānayoh ca* (1U) (to go; to shine; to take) in its sense of *gati*, not from the verbal root *as bhuvi* (2P) (to exist).

10.7.20-21

daityo nāmnā ṭṛṇāvartah karmśa-bhṛtyah pracoditah |¹⁵⁶
 cakravāta-svarūpeṇa jahārāśinam arbhakam ||
 gokularṁ sarvam āvrṇvan muṣṇāṁsi cakṣūṁsi reṇubhiḥ ||
 īrayan sumahā-ghora-śabdena pradiśah diśah ||

daityah—a demon; *nāmnā*—by the name [of]; *ṭṛṇāvartah*—Trṇāvarta; *karmśa-bhṛtyah*—a servant of Karmśa; *pracoditah*—dispatched; *cakravāta-svarūpeṇa*—as the form of a dust devil (a strong whirlwind carrying sand, dust and debris); *jahāra*—took away; *āśinam*—who was sitting; *arbhakam*—the boy; *gokulam sarvam*—all of Gokula; *āvrṇvan*—while covering; *muṣṇā*—while taking away; *cakṣūṁsi*—the eyes (eyesight); *reṇubhiḥ*—by means of dust; *īrayan*—while making [the directions] resound; *su-mahā-ghora-śabdena*—with a very, very frightful sound; *pradiśah*—the intermediate cardinal directions; *diśah*—the cardinal directions.

Vīra-Rāghava—

(*tadā*) *daityah nāmnā ṭṛṇāvartah karmśa-bhṛtyah (tena ca) pracoditah cakravāta-svarūpeṇa (āgatya) sarvam gokularṁ (cakravāta-rūpeṇa) āvrṇvan reṇubhiḥ (vrajaukasām) cakṣūṁsi muṣṇān sumahā-ghora-śabdena pradiśah diśah (ca) īrayan, āśinam (yaśodayā tyaktam) arbhakam (śrī-kṛṣṇām) jahāra.*

Then a demon by the name of Trṇāvarta, who was dispatched by Karmśa, arrived in the form of a dust devil. Enveloping all of Gokula with darkness, blinding everyone's eyes with dust, and making the directions reverberate with a very, very frightful sound, that servant of Karmśa abducted the boy, who was sitting.

Śrīdhara Svāmī—*Īrayan* means *ninādayan*, “while making [the cardinal directions and so on] resound.”

Viśvanātha Cakravartī—Only then did the demon take Him away.

156 *pranoditah* (Vallabhācārya's reading) (BBT edition).

Thus it's understood that the lightness of the weight was effected at the time of that kidnapping by the same *sakti* of the Lord.

10.7.21

“While making the cardinal directions and the intermediate cardinal directions (*pradiśo diśah* = *vidiśah diśah ca*) reverberate (*iṛayan* = *pratidhvyanayan*).”

Sanātana Gosvāmī—‘Trṇāvarta’ means either: *trṇam iva āvartayati viparītam jagat pātayati* (he as if makes grass whirl, that is, he makes people fall upside down) or *gati-vegena trnāni āvartayati paribhramayati* (he makes grass twirl by the flux of the motion). It is thus pointed out that he is very strong. He is a complete scoundrel: that is indicated by *kamṣa-bṛtyah* (Kamṣa’s servant).

He was dispatched (*pracoditah* = *preritah*) by Kamṣa—either previously during a counsel of asuras, or at this time, that is, right after Kamṣa heard the news of the murder of Pūtanā—for the sake of killing. For this reason, it is said *jahāra* (he abducted).

The boy was no longer heavy. He was sitting (*āśinam*) somewhere to please His mother in order to dispel her concern about His whereabouts.

10.7.21

“While covering all of Gokula with dust (*reṇubhir āvṛṇvan*),” and therefore: “while taking away the eyes of those living there (*cakṣūṁśi muṣṇan* = *tatratyānāṁ cakṣūṁśi muṣṇan*).” The sense of *muṣṇan* is: *nitarām mudrayan* (while always making [the eyes remain] closed).

Or, “while covering Gokula with darkness (*tamasā* is added from verse 22), and while blinding the eyes with dust...”. This was for the sake of deluding Śrī Yaśodā’s vision.

Pradiśo diśah signifies: *vidiśo diśas ca* (the intermediary directions and the cardinal directions). Moreover, Trṇāvarta was the form of a hurricane, making a terrible sound so that the crying of the baby could not be heard.

Jīva Gosvāmī—This is one unit of two verses. It is pointed out here that he has a bad occupation as a demon whose form is a hurricane, that he is very strong, and that he cannot be counteracted. And He is

a complete scoundrel: This is indicated by *kaṁsa-bhṛtyah* (Kaṁsa's servant).

Tr̄ṇāvarta was dispatched (*pracoditah*). The drift is as follows: Previously, only Pūtanā was dispatched, but only in a general way, as a murderer of children. Then, hearing about her demise, Kaṁsa became afraid because he could not understand how Pūtanā, who had disguised herself, had been exposed, and so he dispatched Śakaṭāsura and told him to remain invisible. Hearing the news of Śakaṭāsura's death, Kaṁsa became alarmed, hence he dispatched Tr̄ṇāvarta, who was stronger than the strong. A gale in the form a kidnapper, Tr̄ṇāvarta was both visible and invisible. Krṣṇa will grab him by squeezing his neck.

The boy was no longer heavy. He was sitting (*āśinam*) in the path of His mother's vision. Thus one can only imagine her astonishment, which consisted of very great sorrow.

10.7.21

“While covering all of Gokula with dust,” and therefore: “while taking away the eyes (*cakṣūṁsi muṣṇan*)”... of those living there and while decreasing the luminosity. *Pradiśo diśah* signifies: *vidiśo diśaś ca*.

Baladeva Vidyābhūṣaṇa—Tr̄ṇāvarta made the ten directions (*diśah* = *daśa diśah*) and the intermediate directions shake, or reverberate (*īrayan* = *kampayan pratinādayan vā*).

Vallabhācārya—Now he says: When mother left in this way, Tr̄ṇāvarta arrived. He was eminently sent by Kaṁsa (*pranoditah* = *kaṁsenā prakarṣena preritah*). He grabbed the Lord, whose body was light as a gem. *Cakravāta-svarūpena* is a *yasya saḥ bahuvrihi* compound.

Vīra-Rāghava—“Arriving in the form of a hurricane (*cakravāta-svarūpena* = *cakravāta-svarūpena āgatya*), he kidnapped Śrī Krṣṇa.”

Anvitārtha-prakāśikā—The derivation of ‘Tr̄ṇāvarta’ is: *tr̄na-vat sakalarām viśvam āvartayati*, “He makes the whole world gyrate as if it were grass.”

ANNOTATION

In his previous life, Tr̄ṇāvarta was King Sahasrākṣa, a devotee of Hari, and used to perform *yajñas*. Once, enjoying life with women, in a river, he did not greet Durvāsā Muni, who cursed him to become a demon. When the king begged at his feet, the sage foretold that he would be liberated by the touch of Śrī Kṛṣṇa's body (*Brahma-vaiavarta Purāṇa* 4.11) (*Garga-saṁhitā* 1.14.61-64).

10.7.22

*muhūrtam abhavad goṣṭham rajasā tamasāvṛtam |
sutam yaśodā nāpaśyat tasmin nyastavatī yataḥ ||*

muhūrtam—for a *muhūrta* (48 minutes); *abhavat*—was (i.e. were); *goṣṭham*—the pasturing grounds (or the village); *rajasā*—with dust (or because of dust); *tamasā*—by darkness; *āvṛtam*—covered; *sutam*—the son; *yaśodā*—Yaśodā; *na apaśyat*—did not see; *tasmin*—in that place; *nyastavatī*—she had placed [Him]; *yataḥ*—where.

goṣṭham rajasā tamasā (ca) āvṛtam muhūrtam abhavat. yaśodā (tasyāḥ) sutam yataḥ nyastavatī, (sā) tasmin (sthāne tam) na apaśyat.

Sanātana Gosvāmī / Jīva Gosvāmī—
(śrī-bhagavad-darśanam vinā) *goṣṭham rajasā* (*guṇena*) *tamasā* (*guṇena ca iva*) *āvṛtam muhūrtam abhavat. yaśodā sutam* (*eva sva-pārśve*) *nyastavatī* (*api*), *yataḥ* (*raja-ādeḥ hetoh tam*) *na apaśyat.*

For nearly one hour, the village was covered by dust and darkness. Yaśodā did not see her son where she had put Him.

Alternatively: **For nearly one hour, the village was as if covered by *rajo-guna* and *tamo-guṇa*. Because of the dust and the darkness, Yaśodā did not see her son where she had put Him.**

Śrīdhara Svāmī—“She did not see Him in the place (*tasmin* = *tasmin sthāne*) where (*yataḥ* = *yatra*) she had put Him.”

Viśvanātha Cakravartī—(The commentary is the same.)

Sanātana Gosvāmī—As regards *rajasā* (by dust): There is oneness in the sense of a *jāti* (category): Gokula was covered by dust and by darkness created by the dust (*rajasā tamasā = rajo-bhis tat-kṛta-tamasā ca*). Or Gokula was covered by darkness caused by the dust (*rajasā tamasā = rajasā yat tamas tena*). As a pun: Without seeing Śrī Bhagavān, Gokula was as if covered by *rajo-guṇa* and by *tamo-guṇa*.

“Although she placed Him there (*tasmin*), in that same place at her side, she did not see Him because of the darkness (*yataḥ = yataḥ tamasah hetoḥ*).” In this way it’s understood that the kidnapping was not perceived.

Jīva Gosvāmī—“The place was covered by darkness created by the dust (*rajasā tamasā = rajasā yat tamas tena*).” As a pun: “The place was covered by *rajo-guṇa* and by *tamo-guṇa*... which put an end to seeing Śrī Bhagavān.” At first He was as if in the yogis’ hearts. Thus, by the pun (*sleṣa*) there is also a simile (*upamā*).¹⁵⁷

“Although she placed Him there (*tasmin*)—in that same place at her side—, she did not see Him because of that dust etc. (*yataḥ = yasmaid raja-ādeḥ hetoḥ*).” Sometimes the reading *svayam* (herself) is seen instead of *tasmin*.

Vallabhācārya—*Goṣṭham* signifies: *sarvam eva gokulam* (all of Gokula).

Anvitārtha-prakāśikā—*Goṣṭha* means *vraja*.

ANNOTATION

This is sourced in *Amara-koṣa* (3.3.30): *goṣṭhādhva-nivahā vrajāḥ*, “*Vraja* means *goṣṭham* (pasturing grounds; cow pen), *adhvan* (path), and *nivaha* (multitude).” In usage, the word *Vraja* often means ‘cowherd village’.

10.7.23

*nāpaśyat kaścanātmānam param cāpi vimohitaḥ |
trṇāvarta-nisṛṣṭābhīḥ śarkarābhīr upadrutāḥ ||*

¹⁵⁷ Vraja was covered with dust and by darkness like the Lord is not seen because of *rajo-guṇa* and *tamo-guṇa*.

na apaśyat kaścana api—no one saw; *ātmānam*—oneself; *param*—another; *ca*—nor; *vimohitah*—[being] bewildered; *trṇāvarta-nisṛṣṭābhīḥ*—sent forth by Trṇāvarta; *śarkarābhīḥ*—by the sand particles; *upadrutah*—[being] oppressed.

kaścana api (janah) trṇāvarta-nisṛṣṭābhīḥ śarkarābhīḥ upadrutah (ataeva) vimohitah (ca san) ātmānam param ca na apaśyat.

Everyone, oppressed by the particles of sand set in motion by Trṇāvarta, was confused. No one saw another nor even themselves.

Sanātana Gosvāmī—Moreover he says: On account of the commotion engendered by the big demon, no one residing there was aware of what happened. “No one saw another (*param = anyam*), not even themselves (*ātmānam = ātmānam api*), nor did they hear anything,” in reference to the word *ca* (and). Alternatively, *param* means either *parameśvaram* or *śrī-kṛṣṇam api*. The sense of *vimohitah* (bewildered) is: They were not even able to deliberate on anything. The reason for that is *trṇāvarta* and so on: “Oppressed by the sand particles cast by Trṇāvarta (*trṇāvartena prakṣiptābhīḥ*).” It’s understood that all of this occurred because of Śrī Kṛṣṇa’s desire to go in the sky.

Jīva Gosvāmī—“No one saw another, not even themselves, nor did they hear anything,” in reference to the word *ca*. The sense of *vimohitah* (bewildered) is: They were even unable to organize anything.

Vira-Rāghava—*Śarkarābhīḥ* means *sikatābhīḥ* (by particles of sand).

10.7.24

*iti-khara-pavana-cakra-pāṁśu-varṣe
suta-padavīm abalāvilakṣya mātā |
atikaruṇam anusmaranty aśocad
bhuvi patitā mrta-vatsakā yathā gauḥ ||*
(*candrikā*)
(with irregularities)

iti—in this way; *khara*—harsh; *pavana-cakra*—because of a tornado; *pāṁśu-varṣe*—when there was a shower of sand and dust; *suta-padavīm*—the place (or path) of her son; *abalā*—the woman (“weak”); *avilakṣya*—after not seeing; *mātā*—mother; *atikaruṇam*—in a very pitiful manner; *anusmarantī*—while remembering continuously; *āśocat*—lamented; *bhuvi*—on the ground; *patitā*—fell; *mṛta-vatsakā*—whose calf is dead; *yathā*—like; *gauḥ*—a cow.

Vīra-Rāghava—

iti khara-pavana-cakra-pāṁśu-varṣe (sati) sutu-padavīm avilakṣya abalā mātā (yaśodā) atikaruṇam anusmarantī bhuvi patitā yathā mṛta-vatsakā gauḥ, (tadvad) āśocat.

Vallabhācārya / Gaṅgā Sahāya—

iti khara-pavana-cakra-pāṁśu-varṣe (sati) sutu-padavīm avilakṣya abalā mātā atikaruṇam (yathā syāt tathā tam) anusmarantī (akṛtārthā aham ity ātmānam) āśocat, (tataḥ) mṛta-vatsakā gauḥ yathā bhuvi patitā.

Not seeing her son’s tracks during the shower of sand, occasioned by such a harsh dust devil, mother Yaśodā grew weak and, continuously remembering her son, wailed extremely pitifully like a cow whose calf has died. Then she slumped to the ground.

Śrīdhara Svāmī—*Khara-pavana-cakra-pāṁśu-varṣe* signifies: *khara-pavana-cakrāt pāṁśu-varṣe sati*, “when there was a shower of sand and dust due to a harsh whirlwind.”

Viśvanātha Cakravartī—*Khara-pavana-cakra-pāṁśu-varṣe* signifies: *khara-pavana-cakrāt pāṁśu-varṣe sati*. *Avilakṣya* means *adrṣṭvā* (not seeing).

Sanātana Gosvāmī—She was *abalā* (a woman; weak), meaning she was unable to do anything or to deliberate. She fell on the ground (*bhuvi patitā sati*) and lamented her son (*sutam āśocat*) extremely pitifully, that is, in such a way that it broke timber, stones, and diamonds. Alternatively, at first she lamented, and afterward she

fell on the ground out of bewilderment, because she is a mother.

Aho has the sense of *kheda* (grief). In the other reading, *anusmaranti*, *sutam* needs to be added ('remembering her son').

Jīva Gosvāmī—“When there was a shower of dust, which was connected with a tornado that was harsh in the way that was told (*iti-khara-pavana-cakra-pāṁśu-varṣe* = *pūrvokta-prakāra-khara-pavana-cakra-sambaddha-pāṁśu-varṣe sati*), Yaśodā, not perceiving the path of her son (*suta-padavīm* = *sutasya mārgam*) by any sign, could not understand.” The word *abalā* (a woman; weak) means she was unable to do anything or to deliberate. Hence “she just fell on the ground (*bhuvi patitā* = *kevalam bhuvi patitā sati*) and wailed (*āśocat*) while continuously remembering (*anusmaranti*) in an extremely pitiful manner (*atikaruṇam*),” that is, in such a way that it broke timber, stones, and diamonds. She wailed for His sake. Alternatively, at first she lamented, and afterward she fell on the ground out of bewilderment, because she is a mother.

Baladeva Vidyābhūṣaṇa—*Pāṁśu-varṣe* denotes: *dhūli-vikṣepe sati* (when there was a flurry of dust).

Vallabhācārya—*Āśocat* (she lamented) signifies: *ātmānam āśocitavat̄ akṛtārthā aham iti*, “She lamented over herself: ‘I am a failure.’” Afterward she fell on the ground. That is, she fainted.

10.7.25

*ruditam anu niśamya tatra gopyo
 bhṛśam anutapta-dhiyo 'śru-pūrṇa-mukhyah |
 rurudur anupalabhyā nanda-sūnum
 pavana upārata-pāṁśu-varṣa-vege ||
 (puspitāgrā)*

ruditam—the crying; *anuniśamya*—after continuously hearing (or *anu*—afterward; *niśamya*—after hearing); *tatra*—there; *gopyah*—the cowherd ladies; *bhṛśam*—very much; *anutapta-dhiyah*—whose minds are continuously afflicted; *āśru-pūrṇa-mukhyah*—whose faces are filled with tears; *ruruduh*—cried; *anupalabhyā*—after not perceiving; *nanda-sūnum*—Nanda’s son; *pavane*—when there as a

wind; *upārata*—had ceased; *pāṁśu-varṣa*—of the shower of dust and the like; *vege*—[the wind,] in which the momentum.

Bhaktisiddhānta Sarasvatī—

upārata-pāṁśu-varṣa-vege pavane (sati) gopyah tatra (yaśodāyāḥ) ruditam anuniśamya (tatra sthāne āgatya) nanda-sūnum anupalabhyā bhr̄sam anutapta-dhiyah aśru-pūrṇa-mukhyah (ca satyah) ruruduḥ.

Gaṅgā Sahāya (*Anvitārtha-prakāśikā*)—

(*trṇāvarta-vātyā-śabde yaśodā-rodanam gopibhiḥ na śrutam.*) *anu upārata-pāṁśu-varṣa-vege pavane (sati, tasyāḥ) ruditam niśamya tatra (āgatya) nanda-sūnum anupalabhyā bhr̄sam anutapta-dhiyah (ataeva) aśru-pūrṇa-mukhyah gopyah ruruduḥ.*

When the wind's momentum of sand and dust died down, the cowherd ladies heard a wailing cry there. Not perceiving Nanda's son, they cried: Their hearts felt tremendous pain and their faces filled with tears.

Śrīdhara Svāmī—“When there was a wind in which the momentum of the shower of sand and dust had ceased (*pavana upārata-pāṁśu-varṣa-vege = upārataḥ pāṁśu-varṣasya vegah yasmin tathā-bhūte pavane sati*).” “Continuously hearing (*anuniśamya*) her crying there (*ruditam tatra = tatra tasyāḥ ruditam*), the cowherd ladies cried (*gopyah ruruduḥ*).”

Sanātana Gosvāmī—They heard afterward (*anu niśamya = paścāt śrutvā*), because of the cessation of the terrible sound of the hurricane.

The ladies' minds were very (*bhr̄sam = atyartham*) afflicted (*anutapta*). In the reading *anurakta-dhiyah* (instead of *anutapta-dhiyah*), the sense is the ladies were fond (*anurakta*) of either Yaśodā or Nanda's son.” The word *nanda-sūnum* suggests that all the residents of Nanda's Vraja too cried.

Jīva Gosvāmī—“When the tempest ceased, the cowherd ladies, who were neighbors, heard a wailing cry that was pervading Vrajeśvari's

house (*anuniśamya* = *vīpsayā śrutvā*) (*tatra* = *śrī-vrajeśvari-grhe*). Going there and not seeing Nanda's son (*anupalabhyā* = *gatvā api adrśtvā*), the ladies, whose minds were greatly afflicted (*bhrśam* *anutapta-dhiyah* = *bhrśam anutapta-dhiyah satyah*), profusely shed tears (*aśru-pūrṇa-mukhyah* = *aśru-pūrṇa-mukhyah satyah*), and cried."

(Additions are underlined.) The ladies' minds were very (*bhrśam* = *atyartham*) afflicted (*anutapta*). In the reading *anurakta-dhiyah* (instead of *anutapta-dhiyah*), the sense is the ladies were fond (*anurakta*) of either Yaśodā or Nanda's son." The word *nandasūnum* suggests that all the residents of Nanda's Vraja too cried, since they are his followers.

Vallabhācārya—“After going there in the house by themselves (*tatra* = *svayam tatra grhe gatvā*) and not perceiving Nanda's son, they cried by holding themselves.”

Vijayadhvaja Tīrtha—Kṛṣṇa had traveled to the *antarikṣa* (outer space) (10.7.29).

10.7.26

*trṇāvartah śānta-rayo vātyā-rūpa-dharo haran |
krṣṇam nabho-gato gantum nāśaknod bhūri-bhāra-bhṛt ||*

trṇāvartah—Trṇāvarta; *śānta-rayah*—whose speed has abated; *vātyā-rūpa-dharah*—who assumes the form of a hurricane; *haran*—while taking away; *krṣṇam*—Kṛṣṇa; *nabhaḥ-gataḥ*—who goes to the sky; *gantum*—to go; *na aśaknot*—was not able; *bhūri-bhāra-bhṛt*—who bears a heavy weight.

Jīva Gosvāmī—

trṇāvartah vātyā-rūpa-dharah krṣṇam haran nabho-gataḥ (bhūtvā tatra tena āviṣkṛta-bhāreṇa) bhūri-bhāra-bhṛt (san tataḥ eva ca) śānta-rayah (san) gantum na aśaknot.

Viśvanātha Cakravartī / Baladeva Vidyābhūṣāṇa / Gaṅgā Sahāya—
trṇāvartah vātyā-rūpa-dharah (prathamam bālakāntaram iva) krṣṇam haran nabho-gataḥ (tataḥ) bhūri-bhāra-bhṛt (ataeva) śānta-

rayah (abhūt. tataḥ ca saḥ tam vodhum asamarthah san param) gantum na aśaknot.

Trṇāvarta, a dust devil, kidnapped Krṣṇa and reached the skies. Due to the heavy weight, his velocity subsided, and so he was unable to go further.

Viśvanātha Cakravartī—At first, while abducting Krṣṇa as if he were kidnapping another boy, he reached a very high altitude (*nabho-gataḥ* = *atyūrdhvam gataḥ*). There he was *bhūri-bhāra-bhṛt* (he carries a heavy weight). In those upper regions, his velocity has abated. Afterward, he was simply unable to carry Him, therefore he could not move.

Sanātana Gosvāmī—After that, because of their wailing in pain, He abandoned His pastime of going in the sky and undertook to kill the demon. *Bhūri-bhāra-bhṛt* means: *bhūri mahān yah bhārah tam bibharṣi iti tathā saḥ*, “he bears a large weight,” in reference to either Krṣṇa’s weight or his own. In the latter sense, the idea is he could achieve a high momentum by having a hefty bodily mass: In that way he could carry Him far away.¹⁵⁸ Or the derivation is ‘Trṇāvarta carried Him, who was very heavy’ (*bhūri-bhārah yasya tam bibharṣi iti tathā saḥ*).

Jīva Gosvāmī—After that, because of their wailing in pain, He abandoned His pastime of going in the sky and undertook to kill the demon.

“Assuming the form of a hurricane, Trṇāvarta abducted Krṣṇa, went high in the sky, and there became *bhūri-bhāra-bhṛt* (he has a heavy weight),” because of the weight that was manifested by Him there. “Afterward, his velocity subsided, hence he could not move.”

Baladeva Vidyābhūṣana—“He could not go further” (*gantum = param gantum*).

158 Sanātana Gosvāmī says Trṇāvarta himself was heavy. This is substantiated in the next verse. Jīva Gosvāmī edited that out.

10.7.27

*tam aśmānam manyamāna ātmano gurumattayā |
gale grhītaḥ utsraṣṭuṁ nāśaknod adbhitārbhakam ||*

tam—Him (Krṣṇa); *aśmānam*—[as] a stone; *manyamāna*—while thinking; *ātmanah*—than himself (or his own); *guru-mattayā*—in terms of having weight; *gale*—on the neck; *grhītaḥ*—[being] grabbed; *utsraṣṭuṁ*—to eject; *na aśaknot*—was not able; *adbhuta-arbhakam*—the wonderful boy.

*(saḥ) ātmanah guru-mattayā tam (śrī-kṛṣṇam) aśmānam manyamānaḥ
(tena eva) gale grhītaḥ (tam tyaktum icchan api) adbhitārbhakam
(tam) utsraṣṭuṁ na aśaknot.*

While considering Him as a rock, in terms of being even more heavy than himself, Trṇāvarta was grabbed on the neck and was unable to cast aside that amazing boy.

Śrīdhara Svāmī—Trṇāvarta thought He had a stone (*aśmānam* = *aśmavantam*), because He was extremely heavy (*gurumattayā* = *atigauravena*) almost as if He were a mountain. Grabbed (*grhītaḥ* = *dhṛtaḥ*) on his own neck (*ātmanah gale*) by Him, he could not cast Him aside, although he wanted to.

Viśvanātha Cakravartī—Afterward, baby Krṣṇa, whose wish to play in His own sky was achieved and whose ambition to be seen in Svarga by young women able to conceive was accomplished, set out to kill him.

Thinking He had a stone (*aśmantam* = *aśmavantam*), in terms of being even heavier (*gurumattayā* = *atigauravatvena*) than himself (*ātmanah* = *ātmanah sakāśād api*), meaning he thought Krṣṇa was a boulder of sorts, he could not repel Him (*utsraṣṭuṁ na aśaknot* = *niḥsārayitum na aśakat*). The reason for that is he was grabbed on the neck (*gale grhītaḥ*) by Him, as a baby pastime—out of fear that He would fall.

Concerning *aśmantam* (which should read *aśmavantam*), the deletion of ‘va’ pertains to the meter. It is similar to: *yu-vor anākau*,

“*Ana* and *aka* are the replacements of *yu* and *vu*” (*Aṣṭādhyāyī* 7.1.1). In the reading *aśmānam* (a stone), there is a deletion of *mat[up]*. In the reading *aśmārṇam*, the sense is: *aśmārṇavam*, that is, *śilā-samudram iva*, “like an ocean in the form of a rock.”

Sanātana Gosvāmī—“Thinking He had a stone (*aśmantam* = *aśmavantam*)—meaning he thought Kṛṣṇa was a *nilamāṇi* mountain, not Nanda’s son—since He was even heavier than himself (*ātmanah guru-mattayā* = *ātmanah api sakāśād guru-mattayā hetunā*), Tṛṇāvarta could not repel Him—although he wanted to get rid of Him because He was heavier than himself and because he could not carry Him further away—because he was grabbed on the neck by Him,” and therefore He is an amazing boy (*adbhutārbhakam*), that is, a boy who is beyond this world, or else He creates great interest. In some places the reading is *aśmānam*.

As a toddler who is being led upward by someone grabs their neck out of fear, so there is a worldly *bālyā-lilā* here too by grabbing the neck. Moreover, there is *aiśvarya* in this pastime, for these reasons: (1) That big demon was unable to repulse Him from his neck, (2) The weight was unbearable for him, and (3) The manner in which He killed Tṛṇāvarta.

Jīva Gosvāmī—(The first paragraph is almost the same:) “Thinking He had a stone (*aśmantam* = *aśmavantam*), meaning he thought Kṛṣṇa was a *nilamāṇi* mountain, not Nanda’s son, Tṛṇāvarta could not repel Him—although he wanted to get rid of Him because He was heavier than himself and because he could not carry Him further away—because he was grabbed on the neck by Him,” and therefore He is an amazing boy (*adbhutārbhakam*), that is, a boy who is beyond this world, or else He creates great interest.

Concerning *aśmantam*, the deletion of ‘*va*’ is due to the meter, because it hints at: *yu-vor anākau* (*Aṣṭādhyāyī* 7.1.1), but this reading is rarely seen. However, the reading *aśmānam* is seen in many places, but in this instance the deletion of *mat[up]* is caused by the meter. *Aśmārṇam* is also the reading in many places. In this regard, ‘*varṇa*’ (letter, syllable) is expressed by the word *arṇa* because it is seen in that way in the *Āgamas* and so on; *ābhā* (color) is stated with the word *varṇa*, and somehow *parvata* (mountain) with the word *aśman* (stone).

As a toddler who is being led upward by someone grabs their neck out of fear, so there is a worldly *bālyā-lilā* here too by grabbing the neck.

Baladeva Vidyābhūṣana—“Thinking He was a boulder (*aśmānam* = *eka-pāśāna-vapusam* = *śailam*), because He was even heavier than himself (*ātmanah guru-mattayā* = *ātmanah sakāśād api atigauravatvena hetunā*), Trṇāvarta, although desiring to abandon Him, was unable to reject (*utsraṣṭum* = *tyaktum*) Him because (*yataḥ* is added) Kṛṣṇa grabbed him on the neck” out of fear of falling, due to absorption in *bālyā-lilā*.

Vallabhācārya—Kṛṣṇa was a supernatural boy (*adbhutārbhakam* = *alaukikārbhakam*): The connection remained even when Trṇāvarta was rejecting Him. The pastimes of the Lord are reverse (*viparīta*).

Anvitārtha-prakāśikā—Trṇāvarta relinquished his form of a hurricane. Then Kṛṣṇa grabbed him on the neck.

ANNOTATION

The reference to Pāṇini’s rule ‘*yu-vor anākau*’ (*Aṣṭādhyāyī* 7.1.1) has nothing to do with this verse. The word *vu* (which signifies either *ṇvul* or *vun*) is a code word for the suffix *aka*, and the word *yu* (which signifies either *lyu*, *lyut*, *tyu* or *tyul*) is a code word for *ana*. There is only a similarity in terms of the disappearance of the syllable *va*, but the respective reasons for that are radically different.

Regarding the grammatical form *aśmavantam*, the ‘*m*’ of the suffix *mat[up]* changes to ‘*v*’ when it is applied after *aśman* because the second to last letter in *aśman* is an ‘*a*’ (*Aṣṭādhyāyī* 8.2.9) (HNV 1058).

However, with respect to the form *aśmānam*, which is the second case singular of *aśman* (stone), the rule concerning *mat[up]* to which Jīva Gosvāmī and Viśvanātha Cakravartī refer above is a different one: *kvacid guṇa-vacanān matupo lug iṣṭah*, “Sometimes the deletion of *mat[up]* is desired when it comes after a word expressing a quality” (*Vārttika* 5.2.94). The gist is *aśman* (stone) represents the quality of heaviness, and heaviness (*gurutvam*) is classed as a *guna*, in Nyāya philosophy (*Tarka-saṅgraha* 1.4). Thus, either Trṇāvarta

thought Kṛṣṇa is a stone or he thought Kṛṣṇa had a stone. The usage of *mat/up/* relates to the latter interpretation.

10.7.28

*gala-grahana-niśceṣṭo daityo nirgata-locaṇah |
avyakta-rāvō nyapatat saha-bālō vyasur vraje ||*

gala—the neck; *grahana*—because of grabbing; *niśceṣṭah*—devoid of activity; *daityah*—the demon; *nirgata-locaṇah*—whose eyes popped; *avyakta-rāvah*—whose sound is unclear; *nyapatat*—fell; *saha-bālah*—with the boy; *vyasuh*—dead (“he whose life airs have departed (*vi = vigata*)”); *vraje*—in the pastures.

*daityah gala-grahana-niśceṣṭah nirgata-locaṇah avyakta-rāvah
vyasuh saha-bālah vraje nyapatat.*

The demon's endeavor came to an end because Kṛṣṇa clasped his neck. His eyes popped, his sounds were inarticulate, and his life force departed. He and the boy fell in the pastures.

Sanātana Gosvāmī—“Trṇāvarta was devoid of movement (*niśceṣṭah*) only because of the grabbing on the neck (*gala-grahana* = *gala-grahaṇena eva*).” The sense is he was unable to flail his hands and feet.

His eyes popped (*nirgata-locaṇah* = *nirgate bahir niḥsrte locane yasya sah*) just by being squeezed on the throat. In addition, his sounds of pain were indistinct (*avyakta-rāvah* = *na vyaktah na spaṣṭah na vakturū śakyah rāvah ārta-nādah yasya yena sah*).

He was with the Lord (*saha-bālah* = *bhagavat-sahitaḥ*). Or the separation is: *sa ha bālah*, “The demon was notorious (*sah* = *prasiddhah*), by being very strong, and was a fool (*bālah* = *mūrkhaḥ*)” because he did not know what he was getting into. Therefore he died (*vyasuh* = *mṛtaḥ*), and fell continuously, that is, in such a way that all the limbs fell topsy-turvy (*nyapatat* = *nitarām apatat*) (*nitarām* = *prṣṭhatāḥ sarvāṅga-pātam*), within Vraja (*vraje* = *vraja-madhye*). *Ha* has the sense of *harṣa* (joy).¹⁵⁹

159 In *Sārārtha-darśinī* (10.1.38), Viśvanātha Cakravartī separated the

Previously, the residents of Vraja experienced great fear, as a result of Pūtanā's flailing her feet and so on and emitting cries of pain. Now, that should not occur, and so the killing only took place in the sky by grabbing the neck. For this reason, the truth of the matter is: Kṛṣṇa kidnapped Trṇāvarta in order to fly in the sky.

Jīva Gosvāmī—(Additions are underlined.) “Trṇāvarta was devoid of movement (*niśceṣṭah*) only because of the grabbing on the neck (*gala-grahana = gala-grahenena eva*).” The sense is he was unable to flail his hands and feet.

His eyes popped (*nirgata-locaṇah = nirgate bahir niḥṣṛte locane yasya saḥ*) just by being squeezed on the throat. In addition, his sounds of pain were indistinct (*avyakta-rāvah = na vyaktaḥ kim uktam iti na boddhum aśakyah rāvah ārta-nādah yasya saḥ*).

He was with Śrīla Bāla-Gopala. Trṇāvarta died (*vyaśuḥ = mṛtaḥ*), and fell continuously, that is, in such a way that all the limbs fell topsy-turvy (*nyapatat = nitarām apatat*) (*nitarām = prsthataḥ sarvāṅga-pātam*), within Vraja (*vraje = vraja-madhye*).

Previously, the residents of Vraja experienced great fear, as a result of Pūtanā's flailing her feet and so on and emitting cries of pain. Now, that should not occur, and so the killing only took place in the sky by grabbing the neck. For this reason, the truth of the matter is: Kṛṣṇa kidnapped Trṇāvarta in order to fly in the sky.

Baladeva Vidyābhūṣaṇa—*Vyaśuḥ* means *prāṇa-hinah* (devoid of life force).

10.7.29

*tam antarikṣat patitam śilāyām
viśīrṇa-sarvāvayavāṁ karālam |
purāṁ yathā rudra-śareṇa viddham
striyo rudatyo dadṛṣuḥ sametāḥ ||
(upendra-vajrā)*

tam—him (Trṇāvarta); *antarikṣat*—from outer space; *patitam*—

word *saha* as *sa ha*, where he glossed *ha* as *spaṣṭam* (clearly). Or *ha* is used to fill the meter (*Amara-koṣa* 3.4.5).

fallen; *śilāyām*—on a rock; *viśirṇa*—were broken (or scattered); *sarva-avayavam*—all of limbs of whom; *karālam*—dreadful; *puram yathā*—like the city (called Tripur or Tripuram); *rudra-śareṇa*—by Śiva’s arrow; *viddhām*—that was pierced; *striyah*—the women; *rudatyah*—while crying; *dadrśuh*—saw; *saṃetāḥ*—who had assembled.

Vīra-Rāghava—

antarikṣāt śilāyāṁ patitam (ataeva) viśirṇa-sarvāvayavāṁ tarāṁ (daityāṁ) rudra-śareṇa viddhām purām yathā karālāṁ saṃetāḥ rudatyah (ca) striyah dadrśuh.

Gaṅgā Sahāya (*Anvitārtha-prakāśikā*)—

rudra-śareṇa viddhām purām yathā antarikṣāt śilāyāṁ patitām viśirṇa-sarvāvayavāṁ karālāṁ tarāṁ (trṇāvartāṁ) saṃetāḥ rudatyah striyah dadrśuh.

The weeping women, who had assembled, saw Trṇāvarta, fallen from outer space unto a rock. All his limbs were dreadful. They were scattered like the city of Tripura was after it collapsed, struck by Rudra’s arrow.¹⁶⁰

160 This is the background information: The asuras were conquering the three worlds by means of three flying fortresses made of gold, silver, and steel, respectively, and built by Maya Dānava. The gods requested Lord Śiva’s assistance. He shot an arrow that transformed into innumerable arrows, and thereby all the occupants of the three cities died and fell. Maya Dānava revived them by making the dead bodies touch the water in a well of nectar within Tripura. Afterward, Lord Viṣṇu came to the rescue. He took the form of a cow, and Brahmā that of a calf. Viṣṇu drank up the nectar while the gods kept staring. Seeing this, Maya Dānava said: “No one in this world, whether an īśvara, a god, an asura, a human, or some other living being, is able to repel fate—either one’s own, another’s, or the fate regarding both oneself and another—which is arranged by destiny.” Then, Śrī Kṛṣṇa, by means of His potencies such as *dharma*, *jñāna*, *virakti*, *rddhi*, *tapas*, *vidyā*, and *kriyā*, created military equipment for Śambhu: a chariot, a charioteer, a banner, horses, a bow, an armor, arrows, and so on. Fitting an arrow to his bow at midday, during the *muhūrta* known as *abhijit*, Hara destroyed the three cities” (*Bhāgavatam* 7.10.53-70).

Jīva Gosvāmī—(Additions are underlined.) Trṇāvarta landed on a stone, meaning on an area of the ground that was mixed with stones, in the vicinity of a house. Stones had been put there so that there would be no rise of the dust occasioned by the trampling of the animals' hooves. The gist is he did not fall on anything else, and so the idea that he crushed a bunch of trees like Pūtanā did is repudiated. Therefore, all his limbs were broken in specific ways (*viśīrṇa-sarvāvayavam* = *viśeṣataḥ śīrnāḥ bhagnāḥ sarve avayavāḥ yasya*). They were also very stiff (*karālam* = *kathinatarāṅgam api*). Or: Therefore they were terrible (*karālam* = *raudram*).

The clause with *puram* is an example of helplessly falling from the sky. *Viśīrṇa* and so on is syntactically connected here too. “All the ladies, having met at Śrī Yaśodā’s side while, saw Trṇāvarta at the same time.

The sense is: As women, their hearts are greatly attached to Śrī Kṛṣṇa on account of a particular type of affection pertaining to the soft nature of prema. For this reason, due to their abundant sorrow they saw Him from the beginning of the fall, which took place in proximity to them for the sake of quickly dispelling that.

Vallabhācārya—He fell when his magical powers ended. Concerning *śilāyām* (on a rock): *vraja-madhye mahān pāṣāṇo bhavati yatra sthito nandaḥ sarvam eva doham anusandhatte. sā śilā brahma-putrīva sthitā daitya-ghātīnī*, “Within Vraja is a large stone on which Nanda inspects all the milk. That stone is like Brahmā’s daughter, a murderer of demons.” For this reason all the demon’s limbs were scattered. Although dead, he made everyone afraid, let alone when he was alive: This is what he says with *karālam*, which means *krūra* (cruel). That is the reason the Lord killed Him.

As regards *puram yathā rudra-śareṇa viddham*, the three cities caused great calamities. The weeping women saw Trṇāvarta, who fell like Tripura, hit by Rudra’s arrow, collapsed.

Vijayadhvaja Tīrtha—*Puram* stands for: *puram tripura-sarṇjñam* (the city called Tripura).

Vira-Rāghava—“The demon, all the limbs of whom were scattered, was dreadful (*karālam* = *bhayān-karam*) like the city pierced by Rudra’s arrow.”

10.7.30

*prādāya mātre pratihṛtya vismitāḥ
 kṛṣṇāṁ ca tasyorasi lambamānam¹⁶¹
 tam svastimantam puruṣāda-nītam
 vihāyasā mr̥tyu-mukhāt pramuktam |
 gopyāś ca gopāḥ kila nanda-mukhyā
 labdhvā punāḥ prāpur atīva modam ||*

meters:

first line: *indra-varṇā*

other lines: *upajāti* (11)

prādāya—after taking (i.e. after picking up); *mātre*—to mother; *pratihṛtya*—after handing over; *vismitāḥ*—[were] amazed; *kṛṣṇām*—Kṛṣṇa; *ca*—and; *tasya urasi lambamānam*—who was resting upon his chest; *tam*—Him; *svastimantam*—[Kṛṣṇa] who fared well (“He had well-being”); *puruṣā-āda*—by a demon (“by one who eats men”); *nītam*—who was led; *vihāyasā*—via the sky (or “who is vigorous,” as referring to *puruṣāda*); *mr̥tyu-mukhāt*—from the mouth of death; *pramuktam*—freed; *gopyāḥ*—the cowherd ladies; *ca*—and; *gopāḥ*—the cowherd men; *kila*—certainly; *nanda-mukhyāḥ*—whose foremost is Nanda; *labdhvā*—after obtaining; *punāḥ*—again; *prāpuḥ*—obtained; *atīva*—excessive; *modam*—joy.

(*tāḥ striyah*) *tasya (daityasya) urasi lambamānam kṛṣṇāṁ prādāya (tam) mātre (yaśodāyai) ca pratihṛtya vismitāḥ (babhūvuh).* *vihāyasā puruṣāda-nītam (api) mr̥tyu-mukhāt pramuktam tam kila svastimantam punar labdhvā gopyāḥ gopāḥ ca nanda-mukhyāḥ atīva modam prāpuḥ.*

Kṛṣṇa was relaxing on the demon’s chest. Picking Him up and handing Him over to mother Yaśodā, the ladies were flabbergasted. He certainly was lucky, for He had been freed from the jaws of death although that demon had taken Him into the sky. Reunited with Kṛṣṇa, who was safe and sound, the ladies and the men, whose leader is Nanda, were elated.

161 *tasyopari lambamānam* (Vallabhācārya’s edition).

Śrīdhara Svāmī—The syntactical connection is: *tasyorasi lambamānam kṛṣṇam ādāya mātre pratihṛtya vismitāś ca bābhūvuh*, “Taking Kṛṣṇa, who was resting upon his chest, and handing Him over (*pratihṛtya* = *samarpya*) to mother, the women too became astonished.”

“He was brought (*nītam*) by a demon (*puruṣāda* = *puruṣādena*) through the path of the sky (*vihāyasā* = *gagana-mārgena*). Nevertheless He was freed from the mouth of death (*mṛtyu-mukhāt pramuktam*). Upon obtaining Him again (*punar labdhvā*), they became happy (*modam prāpuḥ*).”

Viśvanātha Cakravartī—The prose order is: *tasyorasi lambamānam kṛṣṇam ādāya mātre pratihṛtya vismitā bābhūvuh*, “The women took Kṛṣṇa, who was resting upon his chest, handed Him over to mother and became astonished.” The word *urasi* (on the chest) suggests that Kṛṣṇa was not in pain, because the asura fell upon a stone on his back.

“He was taken by a cannibal (*puruṣāda* = *puruṣādena* = *manusya-bhakṣakeṇa*) through the path of the sky (*vihāyasā* = *gagana-mārgena*),” therefore He was “as if freed from the mouth of death (*mṛtyu-mukhāt pramuktam* = *mṛtyoḥ mukhād iva muktam*).”

Sanātana Gosvāmī—They saw Śrī Kṛṣṇa, the one whose pastimes attract everyone’s hearts. What was He like? “He was clinging (*lambamānam*) to the demon’s chest (*tasya* = *tasya daityasya*).” That is, He had remained in place by holding on to the demon’s neck, as though He were a dark blue gem. Kṛṣṇa clung to his neck with both hands. Or He had let go of his neck and was lying on his chest.

“Picking Him up and handing Him over (*pratihṛtya* = *samarpya*) to mother, they became astonished.” He was safe and sound (*svastimantam* = *sarvathā kuśalinam*) even when He was resting on Trīṇavarta’s chest. He had been led via the sky by a cannibal (*puruṣāda* = *bhakṣaka*). Kṛṣṇa was eminently freed (*pramuktam* = *prakarṣeṇa muktam*) from the mouth of death, because of the possibility of falling from high altitude. He was *svastimān* in the sky and was *svastimān* when He was found too, meaning He was in good health (*svastimantam* = *svāsthya-yuktam*). Hence the cowherds became elated. Thus, He was found again (*punar labdhvā*). The

sense of *punah* is: *punar jātam iva* (as if born again). The cowherd ladies include Yaśodā. They are mentioned first because they found Him before the men did.

Jīva Gosvāmī—“The women handed Him over to Yaśodā and became astonished.” Their astonishment occurred only afterward because previously the confusion was vehement. It’s understood that eventually the cowherds carried the demon’s body into the Yamunā. Kṛṣṇa was safe and sound (*svastimantam = sarvathā kuśalinam*) even when He was resting on Trīṇavarta’s chest. (The rest of the commentary is the same as the above.)

Vallabhācārya—They were astonished right when they saw the demon fall from the sky, and when they noticed, upon picking Him up, that He was not afraid, and also when, after handing Him to Yaśodā, they saw He was in good health.

Kṛṣṇa was heavyweight in the sky and became lightweight while coming down. Kṛṣṇa was delaying above Trīṇavarta (*tasyopari lambamānam*). Like a boulder and a leaf fall, the demon fell down hard but baby Kṛṣṇa came down very slowly above him, without ever touching him. The cowherds grabbed Kṛṣṇa in midflight (*ādāya = madhyataḥ eva ādāya*).

The *puruṣādas* are Rākṣasas (ogres), by the derivation *puruṣam evādanti* (they only eat humans). This means they harm either the body or the limbs.

Moreover, *mṛtyu-mukhāt pramuktam* is a *lyab-lope pañcamī* (the ablative case is used when there is a deletion of the suffix *lyap*).¹⁶² The sense is: *mṛtyu-mukharī prāpya svecchayā prakarṣena mṛtyum mārayitvā svayam muktam*, “Having attained the mouth of death by His own will, He was freed eminently (*pramuktam = prakarṣena muktam*), that is, by cheating death, meaning He freed

162 Thus, *mṛtyu-mukharī prāpya* (having attained the mouth of death) is the gloss of *mṛtyu-mukhāt* (from the mouth of death). The rule is: *pañcamī-vidhāne lyab-lope karmanī upasamikhyānam* (*Vārttika 2.3.28*). Jīva Gosvāmī’s corresponding *sūtra* is: *gamyasya yab-antasya karmaṇo ’dhikaraṇāc ca pañcamī*, “When an indeclinable participle ending in *ya[p]* is implied, the ablative case is applied after the *karma* or the *adhikaraṇa* of that participle” (*Hari-nāmāmrta-vyākaraṇa 684*).

Himself.” Thus He was in good spirits (*svastimān = kalyāṇavān*); It’s not just that He was in one piece, rather His splendor was intact. His innate bliss too did not change, not one bit.

Vīra-Rāghava—“He was freed from the mouth of death although He had been led away by a demon (*puruṣāda-nītam = daityena nītam athāpi*).” “Obtaining the boy, who was alive (*svastimantam = jīvantam*), the cowherd men, whose leader is Nanda (*nanda-mukhyāḥ = nanda-pradhānāḥ*), and the cowherd ladies became happy again (*punar = nitarām*) (*modam = harṣam*), obviously (*kila*).”

Anvitārtha-prakāśikā—*Mṛtyu-mukhāt pramuktam* is a *lyab-lope pañcamī*. The meaning is: *mṛtyu-mukhaṁ prāpya iva prakarṣeṇa tam mārayitvā muktam*, “After as if attaining the mouth of death, He was freed in an eminent way, that is, by killing him.” *Kila*, in *prāpuḥ kila*, has the sense of *prasiddhi* (obviously). In *punar labdhvā*, *punar* is said in consideration of Pūtanā.

10.7.31

*aho batātyadbhutam eṣa rakṣasā
bālo nivṛttim gamito 'bhyagāt punah |
hiṁsraḥ sva-pāpena vihiṁsitaḥ khalaḥ
sādhuḥ samatvena bhayād vimucyate ||¹⁶³
upajāti (12)*

aho bata—what a wonder; *atyadbhutam*—extremely amazing; *eṣaḥ*—this [boy]; *rakṣasā*—by a Rakṣas (Rākṣasa); *bālaḥ*—boy; *nivṛttim*—cessation; *gamitah*—was caused to attain; *abhyagāt punah*—He has returned; *hiṁsraḥ*—cruel (or injurious, savage); *sva-pāpena*—by (or because of) his own sin; *vihiṁsitaḥ*—was injured (i.e. killed); *khalaḥ*—wicked; *sādhuḥ*—a good person (or a spiritual practitioner); *samatvena*—by being equal (i.e. even-minded); *bhayāt*—from fear; *vimucyate*—is freed.

163 In Vallabhācārya’s edition, this half verse is seen prior to the verse: *saṁetya caikatra kṛtāśiṣo ‘malā vicārayāmāśur upāyam atra*, “The cowherds, who were pure and had pronounced blessings, got together in one place and pondered over the way this happened.”

(śrī-nandādayaḥ *parasparam āhuḥ sma*)—*aho! batā!* (*etad*) *atyadbhutam* (*asti, yad*) *eṣaḥ bālaḥ rakṣasā nivṛttim gamitaḥ* (*api*) *punar abhyagāt.* (*janah*) *khalaḥ himsraḥ sva-pāpena vihimsitāḥ.* *sādhuḥ samatvena bhayād vimucyate.*

“Golly, this is greatly astonishing: Although a Rākṣasa tried to finish Him off, this boy has come back to us again. Injurious scoundrels are harmed by their own sin. The righteous dispel fear by being even-minded.

Śridhara Svāmī—They talk to one another about joyful topics.

“The Rākṣasa tried to kill Him (*nivṛttim gamitaḥ = mrtyum prāpitah*).” With *himsraḥ* and so on (injurious scoundrels...), some cowherds among them say: “What is amazing about that?”

Viśvanātha Cakravartī—In three verses he says: The *aiśvarya* which took place even though He is a boy and which consisted of putting an end to a big demon did not laugh at the *vātsalya* of Nanda and the cowherds, although the *aiśvarya* engendered wonderment. On the contrary, it increased it.

This is even more wonderful than a wonder of wonders: “Even though the boy (*bālaḥ*) was made to attain (*gamitaḥ = prāpitah api*) cessation (*nivṛtti*)—a condition that should not be described with words such as *maraṇa* (death) or *nāśa* (demise), on account of suggesting inauspiciousness—, He again (*punar*) attained the presence of His relatives (*abhyagāt = bandhūnām abhimukham prāptah*).”

With *himsraḥ* and so on, some cowherds among them say: “What is amazing about that? The injurious scoundrel was killed because of his sin (*sva-pāpena*), his abduction of an innocent little boy. A good boy (*sādhuḥ = sādhu-bālakah*) is freed from fear by being even-minded (*samatvena*),” that is, by viewing friends and enemies alike, only on account of being a child.

Jiva Gosvāmī—(Additions are underlined.) In this way, only their particular affection continuously increased. It’s not that *aiśvarya-jñāna*, which puts it to an end, came about. This is what he says via

their conversation in this verse.

The words *aho bata* have the sense of either *parama-vismaya* (total amazement) or *atyanta-harṣa* (absolute joy). *Atyadbhutam* means *mahāścaryam* (great wonder): That is exactly what they expound with *esah* and so on: “Although He was caused to attain cessation (*nivṛttim gamitah api*), this boy (*esah bālah*)—who is very young and extremely delicate, the form of the sole life force of Vraja; the sense is He was unable to do anything—has again (*punar*) come face to face with us (*abhyagāt = asmad-abhimukham prāptah*),” by killing the demon, an enemy. Alternatively, “He has fearlessly returned (*abhyagāt punah = abhy agāt punah*) (*abhi = abhayam yathā syāt tathā*).”¹⁶⁴

That is not so amazing: This is what they affirm with the words beginning from *himsrah*, which means *vicāra-hinah* (devoid of judgment) or *jighāṁsuh* (one who desires to harm); *khalah* signifies *vañcakah* (deceiver), therefore: *sva-pāpena vihir̄nsitah* (he was utterly injured by his own sin).

“A *sādhu*, a person devoid of *hirṇsā* (hatred), *mattatā* (false pride) and other faults, is freed (*pramucyate = pramuktah*)¹⁶⁵ from fear by means of virtue, which occurs by seeing the happiness and the unhappiness of others as if they were own’s own (*samatvena = ātma-vat parama¹⁶⁶-sukha-duḥkha-darśana-jena puṇya*).” The drift is: “There’s no need to worry about repeated calamities, even from wicked Kāṁsa.” The word *sādhuh* is said in reference to Śrī Nanda because it is a general statement of the *gopas*.

Or, the second half of the verse (injurious scoundrels...) consists of the *arthāntara-nyāsa* ornament (corroboration): As such, *vihir̄nsitah* means *vihir̄nsyate* (is injured).

164 Here *abhi* (fearlessly) is an adverb, formed by adding the negative particle *na[ñ]* to the word *bhi*. The word *bhī* is made by adding the suffix /k/ *vi/p/* after the verbal root *[ñi]bhī bhaye* (to fear) and by deleting *[k]vi/p/*. Afterward, *na[ñ] + bhī* becomes *abhi*, and *abhi* becomes short because an adverb is neuter, and a long vowel at the end of a word made neuter becomes short by the rule: *brahmānta-trivikramasya vāmanah*, “At the end of a neuter word, a long vowel becomes short” (*Hari-nāmāmrta-vyākaraṇa* 172).

165 The reading *pramucyate*, instead of *vimucyate*, is not mentioned in modern editions of *Bhāgavatam*.

166 *Parama* is a typographical mistake in the place of *para*.

Sanātana Gosvāmī—With *sādhuḥ* and so on they say: “There’s no need to worry about repeated calamities, even from wicked Kāṁsa.” This is said in reference to either Śrī Kṛṣṇa or themselves.

Baladeva Vidyābhūṣaṇa—In this verse he says the *iśvara-buddhi* (the cowherds’ awareness that He is God), although it was arising by seeing the destruction of the great demon, vanished because of the *putra-buddhi* (their notion that He is a son) of Nanda and others.: Words (*vāṇi*) are indeed Sarasvatī.

Vallabhācārya—*Krūraḥ* means *piśunah* (malignant). No one in the world is worse than he. As regards *sādhuḥ samatvena bhayād vimucyate*, only Brahman is the form of *apahata-pāpman* (devoid of sin) (*Chāndogya Upaniṣad* 1.2.9): It has many forms. That which is *sama* is devoid of all faults, in light of the statement: *nirdoṣam hi samam brahma*, “The flawless Brahman is the same [everywhere]” (*Bhagavad-gītā* 5.6).

“One who is a *sādhu* sees the same (*sama-dr̥sti*) (sees Brahman everywhere and in everyone), therefore even this boy, who has *sama-dr̥sti*, deserves to be a *sādhu*. As a result, this *sādhu* was freed from fear in a particular way (*vimucyate = viśeṣena macyate*).” As such, a wrong conception of Bhagavān is made. An ascertainment by those who are fixed in *jñāna* was made that way.

Vijayadhvaja Tīrtha—*Samatvena* means: *samatvena guṇena* (because of the quality of equanimity).

Vira-Rāghava—“A cruel (*hirṇsrah = krūraḥ*) rascal is killed (*vihirṇsitaḥ = nihitaḥ*) because of his sin, whereas a *sādhu* is freed (*vimucyate = muktaḥ bhavati*) from fear by seeing oneself in others and others in oneself (*samatvena = svasmin itaresu ca samabhavena*).”

Anvitārtha-prakāśikā—“We are *sādhus*, therefore our boy was freed.”

10.7.32

kim nas tapaś cīrṇam adhokṣajārcanam

*pūrteṣṭa-dattam uta bhūta-sauhṛdam |
yat samparetaḥ punar eva bālako
diṣṭyā sva-bandhūn praṇayann upasthitah ||
(indra-vamśā)*

kim—whether; *nah*—by us; *tapah*—austerities; *cīrnam*—done; *adhokṣaja-arcanam*—worshiping Adhokṣaja; *pūrta*—meritorious public works; *iṣṭa*—fire sacrifices; *dattam*—gifts; *uta*—perhaps; *bhūta-sauhṛdam*—friendship toward living beings; *yat*—which (or because of which); *samparetaḥ*—[as if] dead; *punah*—again; *eva*—the same; *bālakah*—the boy; *diṣṭyā*—by good luck; *sva-bandhūn*—to His relatives; *pranayan*—while being affectionate (or in order to be affectionate); *upasthitah*—is situated near.

kim nah tapah adhokṣajārcanam pūrteṣṭa-dattam uta bhūta-sauhṛdam cīrnam yad (yad = yasmāt) (nimittāt) samparetaḥ (iva) bālakah sva-bandhūn pranayan diṣṭyā punar eva upasthitah (iti).

{*athavā: bālakah eva samparetaḥ (iva) sva-bandhūn pranayan punar upasthitah (iti yad diṣṭyā bhavati, tatra hetuh) nah tapah adhokṣajārcanam pūrteṣṭa-dattam uta bhūta-sauhṛdam cīrnam kim (bhavati).}*}

Gaṅgā Sahāya (Anvitārtha-prakāśikā)—
yat (yat = yasmāt) (tapa-ādi-puṇya-višeṣāt) samparetaḥ (api) bālakah sva-bandhūn (asmān) pranayan punar upasthitah, (tad) diṣṭyā (bhadrām jātam. atra viṣaye) kim nah tapah adhokṣajārcanam pūrteṣṭa-dattam bhūta-sauhṛdam cīrnam (iti na jānimah).

“Is it because we performed austerities, worshiped Adhokṣaja, carried out public works, did fire sacrifices, gave in charity, and showed friendship to living beings that we now reap the good luck of being with the boy, who delights us, His relatives? He was almost dead!

Śrīdhara Svāmī—“Austerity done (*cīrnam* = *kṛtam*) by us (*nah* = *asmābhīḥ*).” *Pūrtam* (meritorious public works) signifies: *vāpi-*

kūpādi-nirmāṇam (constructing ponds, wells, etc.); *iṣṭam* (sacrificial acts) means: *pañca-yajñāgnihotrādi* (the five sacrifices,¹⁶⁷ the Agnihotra, etc.); *dattam* means *dānam* (gifts). *Yat* stands for *yasmāt*, that is, *yasmāt tapa-ādeḥ* (because of which austerities and so on). *Pranayan* means *harsayan* (to delight; while delighting).

Viśvanātha Cakravartī—In this verse, Śrī Nanda and others say: “However, if something inauspicious were to happen to this boy, all of us would die. Therefore this is the result of our very many pious deeds.” *Cirṇam* means *kṛtam* (done). *Pūrtam* signifies: *vāpy-ādi-nirmāṇam* (constructing ponds, etc.); *iṣṭam* means: *pañca-yajñādi* (the five sacrifices, etc.). *Yat* stands for *yasmāt tapa-ādeḥ* (because of which austerities and so on). [

The sense of *pranayan* is *kurvan* (*pranayam kurvan*, “to show affection”). It amounts to saying *jīvayan* (to revive). Or it means *pranayavantam kurvan* (He is making Himself affectionate).

Jīva Gosvāmī—(Additions are underlined.) Lauding their recurrent good luck, out of continuous rapture, they speak. The worship of Adhokṣaja (*adhokṣajārcanam*) culminates in *bhakti*, in light of the text: *sa vai pūṁśāṁ paro dharmaḥ yato bhaktiḥ adhokṣaje*, “The topmost duty for humans is that because of which *bhakti* to Adhokṣaja occurs” (1.2.6). *Tapas* and the rest too culminate in *bhakti*. Of those, *tapas* means *kṛcchrādi* (hardship and so on). *Pūrtam* and the rest are defined as follows:

vāpi-kūpa-taḍāgāni devatāyatanāni ca |
anna-pradhānam ārāmaḥ pūrtam ity abhidhīyate ||
agnihotram tapaḥ siddham vedānām cānupālanam |
ātithyam vaiśvadevarām ca iṣṭam ity abhidhīyate ||
śaraṇāgata-saṁtrānaṁ bhūtānām cāpy ahiṁsanam |
bahir-vedyām ca yad dānam tad dattam abhidhīyate ||

¹⁶⁷ The five great sacrifices (*pañca-mahā-yajña*) are enjoined for every Vedic householder: (1) *brahma-yajña*, “Study of the Vedas and Vedic literature,” (2) *deva-yajña*, “Oblations to the gods,” (3) *pitr-yajña*, “Offerings to the forefathers,” (4) *manuṣya-yajña*, “Showing hospitality” (4) *bhūta-yajña*, “Offering food to beings.

“Pūrtam is the construction of ponds, wells, tanks, temples, and gardens, in such a way that the most important thing is giving away cooked food. Iṣṭam is a Agnihotra sacrifice, undergoing austerities to completion, preserving the Vedas, hospitality, and the rite called Vaiśvadeva. Dattam means gifts which save those who have come for assistance, which are on a platform outside of a sacrificial altar, and in regard to which there is no animosity toward living beings.”

Or, *tapas* and so on are varieties of the worship of Adhoksaja. Of these, it's understood that *tapas* consists of the vow of Ekādaśī, etc., and *pūrtam* and so on are aspects of it.¹⁶⁸

“The boy has come back (*upasthitah* = *samipam āgataḥ*) to enliven us (*pranayan* = *jīvayan*), His folks (*sva-bandhūn* = *svajanān*). He was as if dead (*samparetaḥ* = *samparetaḥ iva*) again to boot (*punar* = *punar api*), like before.” The word eva has the sense of sādrśya (similarity).¹⁶⁹

168 The dual interpretation is based on the verse: *iṣṭāpūrtena mām evam yo yajeta samāhitah labhate mayi sad-bhaktim mat-smṛtiḥ sādhu-sevayā*, “One who worships Me in this way with a concentrated mind through fire sacrifices (*iṣṭam*) and meritorious public works (*āpūrtam*) obtains genuine devotion to Me. By serving the *sādhus*, one obtains knowledge of Me” (*Bhāgavatam* 11.11.47). Śrīdhara Svāmī says *iṣṭam* and *pūrtam* are processes within *bhakti*: *bhakter antaraṅga-sādhanam* (*Bhāvārtha-dipikā* 11.11.47). The *Bhāgavatam* defines *iṣṭam* and *pūrtam* as follows: *himṣram dravya-mayam kāmyam agni-hotrādy aśāntidam, darśaś ca pūrnamāsaś ca cāturmāsyam paśuh sutah, etad iṣṭam pravṛttākhyam hutam prahutam eva ca, pūrtam surālayārāma-kūpājīvyādi-lakṣaṇam*, “A rite (such as *śyena-yāga*, ‘hawk sacrifice’) performed to harm another person; a sacrifice, such as the Agnihotra; *darśa* (a sacrifice performed on every new moon); *pūrnamāsa* (a sacrifice performed on every full moon); *cāturmāsyam* (the three sacrifices: *vaiśvadeva*, *varuna-praghāsa*, and *sākam-edha*, which are performed at the beginning of every four months: Kārtika, Phālguna, and Āśādha); an animal sacrifice; a Soma sacrifice; *hutam* (*vaiśvadevam*); *prahutam* (*bali-haraṇam*, an offering of food before the meal to gods; it is done after the *vaiśvadevam*); These, which are called *iṣṭam*, and *pūrtam*, defined as the construction of temples, gardens, wells, places for distributing water, and so on, are called *pravṛtta* (*pravṛtta-karma*, acts that cause one to remain in *samsāra*) if they are done with selfish motives and bring restlessness” (7.15-48-49).

169 This is sourced in *Viśva-kośa*: *evaupamyे 'vadhāraṇe*, “Eva is used in the senses of *aupamyam* (resemblance) and *avadhāraṇam* (limitation, ascertainment)” (2.63).

Krama-sandarba—*Tapas* and the rest are meant to please Adhokṣaja.

Baladeva Vidyābhūṣaṇa—*Dattam* means offering cooked food and so on, which has been earned by proper means and which is palatable to the giver, to venerable recipients. *Yat* means: *yato nimittāt* (because of which reason). *Pranayan* means *praharṣayan* (while enrapturing).

Vallabhācārya—*Pūrtam* is digging wells and so forth. *Iṣṭam* is *yāga* (fire sacrifices) and so on. *Dattam* denotes *tulā-puruṣa-dāna* (gift of gold and so on equal to a man's weight), and so on. These are worldly methods: This consideration in particular is for those who are outsiders.

Yat expresses the reason in regard to their conjecture, as follows: *punar eva bālakah api sva-diṣṭyā sva-bandhūn pranayan upasthitah iti yat*. *Punar eva* means *pūrva-vat* (as before).

Vijayadhvaja Tirtha—The name ‘Adhokṣaja’ is derived in *Mahābhārata: adho na kṣiyate jātu yasmāt tasmād adhokṣajah*, “Since He is not moved below at all, He is Adhokṣaja” (*Mahābhārata, udyoga-parva* 68.10).

Pranayan means *pranayam sneham kurvan*, “while showing affection (*pranayam* = *sneham*).” *Amara-kosa* states: *praśraya-pranayau samau*, “*Praśraya* and *pranaya* are the same [and mean ‘affection’]” (3.2.25).

Anvitārtha-prakāśikā—*Bhūta-sauhṛdam* means: *sarva-prāṇiṣu bhagavad-buddhyā sammānanam*, “Respecting all living beings with the notion that God is in everyone.” *Cirṇam* means *ācaritam* (practiced, done): The irregular formation is because it is a *prṣodarādi* (a list of irregularly formed words) (*cirṇa* is irregularly made from the verbal root *car*).

10.7.33

*drṣṭvādbhutāni bahuśo nanda-gopo bṛhadvane |
vasudeva-vaco bhūyo mānayāmāsa vismitaḥ ||*

dr̥ṣṭvā—after seeing; *adbhutāni*—amazing; *bahuśah*—repeatedly; *nanda-gopah*—the cowherd named Nanda; *br̥hadvane*—in Br̥hadvana; *vasudeva-vacah*—Vasudeva's words; *bhūyah*—repeatedly; *mānayāmāsa*—considered; *vismitah*—amazed.

Bhaktisiddhānta Sarasvatī—

nanda-gopah br̥hadvane bahuśah adbhitāni (bālaka-caritrāṇi) dr̥ṣṭvā vismitah (san) bhūyah vasudeva-vacah mānayāmāsa.

Nanda the cowherd, astonished by seeing so many amazing deeds only in Br̥hadvana, repeatedly pondered over Vasudeva's words.

Sanātana Gosvāmī—Their profuse affection for Śrī Bhagavān has thus been shown in a general way. And specifically, it greatly increased by fearing another occurrence, insofar as Nanda was trying to determine the cause of the calamities. Śukadeva speaks with that in mind.

Because of *bahuśah* (manifold), other similar deeds of the Lord are implied. The philosophical conclusion with regard to the absence of narrations about Him because His feats were innumerable, has already been written (BVT 10.7.18).

“Vasudeva's words (*vasudeva-vacah* = *vasudevasya vacah*) refers to: *santy utpātāś ca gokule*, “There are disturbances in Gokula also” (10.5.31). Nanda was amazed (*vismitah* = *vismitah san*) in this way, because of his vivid recollection. *Nanda-gopah* is a double meaning: he delights the inhabitants of the village (*vrajānandana*) and protects the Earth (*prthvi-pālana*).

*jagad-bhrāmaka-vibhramśān mad-bhaktyā bhānti sādhavaḥ |
ato rajas-tamo-netr-trnāvartam ahan prabhuh ||*

“After the ruination of those who make the world dizzy, the *sādhus* are resplendent, because of devotional service to Me.” Hence the Lord killed Trnāvarta, the leader of dust and darkness (or whose leaders are *rajo-guṇa* and *tamo-guṇa*).”

Jīva Gosvāmī—(Additions other than the verse are underlined.)

Their profuse affection for Śrī Bhagavān has thus been shown in a general way. And specifically, it greatly increased by fearing another occurrence, insofar as Nanda was trying to determine the cause of the calamities. Śukadeva speaks with that in mind.

Because of *bahuśah* (manifold), other similar deeds of the Lord are implied, such as those consisting of cleverness involved in subduing the Brāhmaṇa in disguise named Śrīdhara, which are well-known by the people of Śrī Mathurā. The king of sages did not mention them on account of the king's short life span.

Only in Brhadvana, and nowhere else: That is the reason he suspected that something was wrong. *Nanda-gopāḥ* is a double meaning: he delights the inhabitants of the village (*vrajānandana*) and protects the Earth (*prthivī-pālana*).

*rajas-tamah-svabhāvam mad-bhrāmakam guru-māninam |
nighnan nijān bibharmīti tṛṇāvarta-druhān api ||*

“My people were oppressed by Trṇāvarta too. By slaying him, who has a nature of *rajas* and *tamas*, who makes Me go 'round, and who thinks he is heavy, I am protecting them.”

Anvitārtha-prakāśikā—Nanda thought highly of Vasudeva’s words, meaning he realized that what he said came true (*mānayāmāsa* = *satyam amanyata*).

10.7.34

*ekadārbhakam ādāya svāṅkam āropya bhāminī |
prasnutam pāyayāmāsa stanam sneha-pariplutā ||*

ekadā—once; *arbhakam*—the boy; *ādāya*—after taking; *svāṅkam*—unto her lap; *āropya*—after causing to climb; *bhāminī*—the resplendent lady (Yaśodā); *prasnutam*—which was oozing [milk]; *pāyayāmāsa*—made [Him] suck; *stanam*—the breast; *sneha-pariplutā*—immersed in affection.

ekadā bhāminī (tasyāḥ) arbhakam ādāya svāṅkam āropya sneha-pariplutā (satī) prasnutam (tasyāḥ) stanam (tarī) pāyayāmāsa.

One day, the resplendent lady took her child, raised Him unto her lap and, immersed in affection, made Him suck her oozing breasts.

Śrīdhara Svāmī—

*tṛṇāvartāgame drṣṭa-gauravāśaṅkinīṁ prasūm |
bodhayan darśayāmāsa jṛmbhamāno mukhe jagat ||*

“Mother Yaśodā was perplexed about the heaviness she had felt at the time of Trṇāvarta’s arrival. To enlighten her, He showed her the universe in His mouth while yawning.”

Sanātana Gosvāmī—On the occasion, he talks about yet another amazing deed. *Ekadā* signifies: *kasmīṁścit kāle* (at some time). There is no fixed rule regarding the time, because the Lord is not dependent on Time. Or the reason is that, because He exhibits youth (*tāruṇya*) in babyhood too (*bālyā*) and babyhood in youth too, it is impossible to determine His exact age.

Ādāya (after taking) connotes: *bhūmau kriḍantam tataḥ ā balād grhītvā*, “pulling Him, who was playing on the ground, out of that with all her strength.” Or else: *paryāṅkikāyāṁ śayānam tam tataḥ grhītvā*, “taking Him after He had been resting on a cot.”

Bhāvinī (instead of *bhāmini*)¹⁷⁰ portends: *paramottamā nārī śrī-yaśodā* (Śrī Yaśodā, the topmost woman). Because of that, she was completely immersed (*pariplutā* = *atyantaṁ nimagnā*) in *putra-sneha-rasa*, and for this reason her breast-milk was eminently flowing (*prasnutam stanam* = *prakarṣeṇa kṣarat-stanyam*). That is, it was always making her clothes wet.

Jīva Gosvāmī—(Additions are underlined.) Yaśodā had as if become withered on account of conjecturing the repeated occurrence of something undesirable, due to fear in each previous event. Now, in this verse Śukadeva begins the narration of a pastime where the *lilā-sakti* itself shows some power in Him in order to console her.

Ādāya connotes either: *paryāṅkikāyāṁ śayānam tam tataḥ*

170 Jīva Gosvāmī too has the reading *bhāvinī*, but that variant reading is not mentioned in any modern edition of *Bhāgavatam*.

grhitvā, “taking Him, who had been resting on a cot, from that,” or *bhūmau kridantam tatah ā balād grhitvā*, “pulling Him, who was playing on the ground, out of that with all her strength.”

Bhāvinī (instead of *bhāminī*) means: *svabhāvataḥ sad-bhāvayuktā* (she naturally has a good disposition). Specifically, she was completely immersed (*pariplutā* = *atyantam nimagnā*) in such a *putra-sneha-rasa*. For this reason her breast-milk was eminently flowing (*prasnutam stanam* = *prakarṣena kṣarat-stanyam*). That is, it was always making her clothes wet.

Vallabhbacarya—*Bhāminī* signifies: *bhāma-yuktā* (endowed with splendor).

Vijayadhvaja Tirtha—*Bhāminī* means: *tejasvinī* (effulgent, energetic lady).

Vira-Rāghava—In *prasnutam* (exuding), the suffix /*k/ta* is in the active voice.

10.7.35-36

pīta-prāyasya jananī sutasya rucira-smītam |
mukham lālayatī rājañ jrmbhato dadrśe idam ||
kham rodasī jyotir-anīkam āśāḥ
sūryendu-vahni-śvasanāmbudhīmś ca |
dvīpān nagāṁś tad-duhitīr vanāni
bhūtāni yāni sthira-jāṅgamāni ||

meters:

anuṣṭup (10.7.35)

indra-vajrā (10.7.36)

pīta-prāyasya—by whom most of it was drunk; *jananī*—mother; *sutasya*—of her son; *rucira-smītam*—in which the smiling was exquisite; *mukham*—the face (or the mouth); *lālayatī*—while caressing; *rājan*—O king (Parīksit); *jrmbhataḥ*—who was gaping; *dadrśe*—saw; *idam*—this; *kham*—space; *rodasī*—heaven and Earth; *jyotih-anīkam*—a multitude of luminaries; *āśāḥ*—the cardinal directions; *sūrya*—

the sun; *indu*—the moon; *vahni*—fire; *śvasana*—air; *ambudhīn*—oceans; *ca*—and; *dvīpān*—islands (i.e. the Vedic divisions of Earth: continents); *nagān*—mountains; *tat-duhitṛḥ*—rivers (daughters of mountains); *vanāni*—forests; *bhūtāni*—living entities; *yāni*—which; *sthira-jāngamāni*—nonmoving and moving.

rājan! janānī pīta-prāyasya jrmhbataḥ (tasyāḥ) sutasya rucirā-smitāṁ mukhaṁ lālayati (tasya mukhe tad-dvārā jathare vā) idām (vakṣyamānāṁ khādikām, viśvām vā) dadṛśe.

(sā) *kham rodasi jyotir-anikamāśāḥ sūryendu-vahni-śvasanāmbudhīn dvīpān nagān tad-duhitṛḥ vanāni yāni bhūtāni sthira-jāngamāni (tāni) ca (adarśa).*

O king, when baby Kṛṣṇa had almost finished suckling and was gaping, mother Yaśodā caressed His smiling mouth and saw this: outer space, heaven and Earth, the stars, the sun, the moon, fire, air, oceans, islands, mountains, rivers, forests, living beings, and things.

Śrīdhara Svāmī—He had almost suckled all the breast-milk (*pīta-prāyasya* = *pītaḥ prāyaḥ stanāḥ yena tasya) ('by whom most of the breast was drunk'). *Nagān* means *girīn* (mountains); their daughters are the rivers (*tad-duhitṛḥ* = *teśāṁ duhitṛḥ* = *nadiḥ*).*

Viśvanātha Cakravartī—In *pīta-prāyasya* (of Him who was mostly suckling), the suffix */k/ta* is in the active voice, as in: *pītā gāvo vibhaktā bhrātarāḥ*, “The cows drank. The brothers distributed.”

“While caressing (*lālayatī* = *lālayantī*) His mouth, she saw... the universe in His abdomen, through His mouth,” in the light of Brahmā’s praise: *kṛtsnasya cāntar jathare jananyā māyātvam eva prakaṭi-kṛtam te*, “The illusoriness of the entire material manifestation was manifested within, inside Your abdomen, by You to Your mother” (10.14.16). Sometimes the reading is *mukhe* instead of *mukham*.

“She saw this,” meaning the world, which we can see (*idam* = *idam asmad-drśyam viśvam eva*), because His body, even though it was on mother’s bosom, is the substratum of the entire world, given

that His body pervades everything by His inconceivable potency.

As regards *jrmbhataḥ* (of Him who was gaping): Seeing the entire universe with its particulars was only brought about by the inconceivable potency at a moment that was convenient because of His gaping.

Sanātana Gosvāmī—With *jananī* (the mother) and *sutasya* (of the son), he makes one aware of the profuse affection. In addition to that, there was intense beauty, in reference to *rucira-smitam* (in which mouth the smile was exquisite), therefore: “While caressing (*lālayatī* = *lālayanti*), she saw the universe in His mouth (*mukhe*) while He was gaping,” or yawning (*jrmbhataḥ* = *jrmbhamānasya* = *jrmbhām kurvataḥ sataḥ*), out of idleness, due to great bliss engendered by her caress.

In the reading *mukham*, this is understood: “While caressing (*lālayatī* = *lālayanti*) His mouth, she saw (*dadrśe* = *dadarśa*) the universe in His abdomen, through the mouth,” because of Brahmā’s praise: *kṛtsnasya cāntar jathare...* (see above) (10.14.16).

Śrīdhara Svāmī seems to prefer the reading *mukhe*, by looking at his explanations in regard to this one (ref. *darśayan viśvam āsyे, Bhāvārtha-dīpikā* 10.7.1) and the next one (*Bhāvārtha-dīpikā* 10.8.37).¹⁷¹

Rājan (O king) is a vocative uttered due to great amazement. Alternatively, Śukadeva implies this: “Don’t think that her vision was anything like the way Arjuna, your grandfather, saw you during the Kurukṣetra War. It was much more special than that.”

Kham means *antarikṣam* (outer space, between heaven and Earth). *Rodasī* signifies: *divāṁ bhūmīṁ ca* (heaven and Earth), that is, the three worlds, *bhuvas*, *svar*, and *bhū*. And by that the inhabitants there are understood.

171 Kṛṣṇa twice showed Yaśodā the universe within Himself. The other instance is in the next chapter: *sā tatra dadṛśe viśvam*, “She saw the universe in it” (10.8.37). In that text, *tatra* (in it) refers to *mukham* (mouth) in verse 10.8.35. Śrīdhara Svāmī comments: *tatra tasmin mukhe viśvam dadṛśe dadarśa*, “She saw the universe in that mouth (*tatra* = *tasmin mukhe*)” (*Bhāvārtha-dīpikā* 10.8.37). This is in conformity with the text: *jrmbhato 'syā vadane bhuvanāni gopi samvikṣya*, “the cowherd lady, seeing the worlds in the mouth of Him who was yawning” (2.7.30). But in his commentary on verse 10.7.19 Śrīdhara Svāmī said the worlds exist in Kṛṣṇa’s abdomen.

Jīva Gosvāmī—Concerning *pīta-prāyasya*, the suffix /k/ta is in the active voice, by looking at the usage, such as: *pītā gāvo vibhaktā bhrātarah...* (see above). It is like *āgata-prāyah* (who had almost arrived).¹⁷² Another possibility is that *pītam* means *pānam*, by taking the suffix /k/ta in the passive impersonal voice: *pītarī pānarī prāyam iṣad asiddham yasya*, “of Him whose suckling was not quite finished.” In Śrīdhara Svāmī’s opinion, the word *stana* was deleted. Here that is poetic license.

(The next three paragraphs are the same as the above.) With *jananī* (the mother) and *sutasya* (of the son), he makes one aware of the profuse affection. In addition to that, there was intense beauty, in reference to *rucira-smitam* (in which mouth the smile was exquisite), therefore: “While caressing (*lālayatī* = *lālayanti*), she saw the universe in His mouth (*mukhe*) while He was gaping,” or yawning (*jṛmbhataḥ* = *jṛmbhamānasya* = *jṛmbhāṁ kurvataḥ sataḥ*), out of idleness, due to great bliss engendered by her caress.

In the reading *mukham*, this is understood: “While caressing (*lālayatī* = *lālayanti*) His mouth, she saw (*dadrśe* = *dadarśa*) the universe in His abdomen, through the mouth,” because of Brahmā’s praise: *kṛtsnasya cāntar jathare...* (see above) (10.14.16).

Śrīdhara Svāmī seems to prefer the reading *mukhe*, by looking at his explanations in regard to this one (ref. *darśayan viśvam āsyे*, *Bhāvārtha-dīpikā* 10.7.1) and the next one (*Bhāvārtha-dīpikā* 10.8.37).

Idam (this) connotes: *asmābhir yad dṛṣyate tad eva viśvam*, “the world, which is what we see,” and nothing else. The gist is: His body

¹⁷² The rule is that the suffix /k/ta is applied in the active voice after verbal roots that have the sense of *gati* (motion) and after some verbal roots which are intransitive but which become transitive by the application of a prefix. For more details, consult *Hari-nāmāmrta-vyākarana* (767-769). Here the sense of *pīta* (suckling) relates to the sense of *gati*. Here is why: The sense of *gati* includes *prāpti* (attainment) and *tyāga* (rejection) (HNV *vṛtti* 641). ‘Suckling’ the breast means ‘taking’, thus it has the sense of *prāpti*. For instance, Jīva Gosvāmī writes: “*ajigrahat tam janako dhanus tat*” *iti ca atropādānārthasya graheḥ prāpty-ātmakatvena gaty-arthatvāt*, “There is also: *ajigrahat tam janako dhanus tat* (“Janaka made Him take up that bow,” *Bhāttī-kāvyā* 2.42) because the verbal root *grah*, which has the sense of *upādāna* (taking), has the sense of *gati* since it involves *prāpti* (attainment)” (HNV *vṛtti* 641).

pervades everything by His inconceivable potency. For this reason, there is no actual connection of the world in it. That was stated as follows in *Śrī Bhagavad Upaniṣat*:

*mayā tatam idam sarvam jagad avyakta-mūrtinā |
mat-sthāni sarva-bhūtāni na cāham teṣv avasthitah ||
na ca mat-sthāni bhūtāni paśya me yogam aiśvaram |*

“I pervade all this world by My unmanifest form (Brahman). All beings are in Me (as Brahman), but I am not in them, nor are beings situated in Me! Behold My godly might.” (*Bhagavad-gītā* 9.4-5)

Only Garbhodaka-śāyī Viṣṇu, who is an *amṛta* of His *amṛta*, is the one in whose belly the universe exists: At the time of final annihilation, the world exists in him in potential form.¹⁷³

Kham means *antarikṣam* (outer space); *rodasī* signifies: *divam bhūmīm ca* (heaven and Earth), that is, the three worlds, *bhuvas*, *svar*, and *bhū*.

Baladeva Vidyabhūṣaṇa—Concerning *mukham lālayatī* (while caressing the mouth): *cibukam gr̥hitvā* (after grabbing the chin) needs to be added.

The purport of His showing the universe is this: “My mother is already omniscient, but she only knows the nature of My *aiśvarya* in principle: She has not beheld it. That is why she fears for My sake. By showing her My *aiśvarya*, I will have peace of mind.”

Vallabhācārya—Addressing Parīkṣit with the vocative *rājan* is a normal procedure for showing respect to a king, but the real

173 In the end, some potential energy remains: *bijam* (*Brahma-saṁhitā* 5.13), and at the beginning of creation, the subtle form of the world pierced through Garbhodaka-śāyī Viṣṇu’s abdomen (*Bhāgavatam* 3.8.13). Moreover, commenting on *Bhāvārtha-dīpikā* earlier, Jīva Gosvāmī wrote: *atha śrī-krṣnodara-vartinām iti vibhutvena tad-udara-vartinām iveti vyākhyeyam*, “After this, as regards *śrī-krṣnodara-vartinām*, “[of the worlds,] which abide in Śrī Kṛṣṇa’s abdomen,” the explanation is: *vibhutvena tad-udara-vartinām iva*, ‘which as if abide in His abdomen, given that He pervades all (as Brahman)”” (*Laghu-vaiṣṇava-toṣṇi* 10.7.19). The world in Kṛṣṇa’s abdomen is a holographic double of sorts.

purpose is an implied sense: “Brace yourself, because you never heard anything like this before.”

Anvitārtha-prakāśikā—The word base *pīta-prāyah* signifies: *prāyena pītah*, “He is mostly suckling.” In *lālayatī*, the absence of *n/um* is poetic license. The verbal root *jrbh/i* is *ātmanepadī*, and so *jrbhatah* is poetic license because of the usage of the */ś/* at *[r]* suffix. The *ātmene pada* in *dadr̥ṣe* is poetic license.¹⁷⁴

Kham means *ākāśam* (space); *jyoti-anikam* signifies: *tārādi-samūham* (the multitude of stars and so on); *āśāḥ* means *diśāḥ* (the cardinal directions); *śvasana* is *vāyu* (air); the islands (*dvīpān*) are *Jambudvīpa* and so on.

10.7.37

sā vīkṣya viśvam sahasā rājan sañjāta-vepathuh |
sammilya mrga-śāvākṣī netre āsīt suvismitā ||

sā—she; *vīkṣya*—after seeing; *viśvam*—the universe; *sahasā*—suddenly (and/or at once); *rājan*—O king (Parīkṣit); *sañjāta-vepathuh*—whose trembling has been produced; *sammilya*—after closing; *mrga-śāva-akṣī*—whose eyes are[like the eyes] of the young of a deer; *netre*—both eyes; *āsīt*—became; *su-vismitā*—very astonished.

rājan! sā viśvam sahasā vīkṣya mrga-śāvākṣī (ataeva sahasā) sañjāta-vepathuh suvismitā (satī) netre sammilya (cintayantī) āsīt (iti).

Sanātana Gosvāmī—

rājan! sā viśvam sahasā vīkṣya mrgaśāvākṣī sañjāta-vepathuh netre sammilya suvismitā āsīt.

**Suddenly beholding the universe, O king, doe-eyed Yaśodā shook.
She closed her eyes out of astonishment.**

174 Not only that, the expected phonetical combination is *dadarśedam*. Ashutosh Sharma Bishwas says the hiatus in *dadr̥ṣe idam* is because of the meter (*Bhāgavata Purāṇa, a linguistic study*, Assam, 1968, p. 220).

Viśvanātha Cakravartī—*Sahasā* (suddenly) means both *akasmāt* (unexpectedly) and *yugapad* (simultaneously) (she unexpectedly saw and immediately shook). She shook (*sañjāta-vepathu*) out of fear of a grave misfortune. She closed her eyes to meditate on Śrī Viṣṇu, “O Lord Nārāyaṇa, please protect, protect my son from this grave misfortune.” She is described as doe-eyed because her face evoked her alarmed state of mind.

pūtanādi-vadhaiśvaryam na prema samacūkucat |
pratyutāvardhayat tasminn arīṣṭa-prati śāṅkayā ||
nanda-bhāgyādi-hetūnām tatrābhūd yadi kalpanam |
tato nirhetur eveyam aiśvarī śaktir āgatā ||
vibhutva-darśikā krṣṇa-dehasya sphuṭam eva hi |
tathāpi vismitaivāśin mat-putrasyedam adya kim ||
na tv aiśya-jñāna-sambhrāntyā vātsalye śithilābhavat |
na cātra sambhavet kiñcit pūrva-vad-dhetu-kalpanam ||
tac cāpi vastuto gāḍha-premormi-mayam eva hi |
iti niṣkampatā premnah khyāpitā syān muhur muhuh ||
prema-devyāḥ¹⁷⁵ parikṣārtham āgacchānty antarāntarā |
śaktir eṣā hareḥ kintu tayā dāsī-kṛtā bhavet ||

“The might involved in killing Pūtanā and others did not constrict love. On the contrary, it increased it, on account of fearing that a mishap would happen to Him. If reasons such as Nanda’s good fortune were to be posited in that regard, the reply is: This godly *śakti* that came was causeless. She clearly perceived the omnipresence of Kṛṣṇa’s body. Nevertheless, she became astonished: “What is happening to my child now?” It is not that, due to perplexity arising from the knowledge of His godhood, languor occurred in her caring mood. Nor is any conjecture of a cause, though done before, possible here. Moreover, in truth that deep love is comprised of waves. The unshakeability of love is declared in this way again and again. This innermost *śakti* of Hari was coming for the purpose of testing *prema-devī*, but the latter turned the former into a servant.”

Sanātana Gosvāmī—*Vikṣya* means *sākṣād drṣṭvā* (after seeing

175 *prema-devyā* (Sundara-Kṛṣṇa Dāsa’s edition)

directly). *Sahasā* means *akasmāt* (unexpectedly) and *yugapad* (simultaneously). *Viśvam* means *aśeṣam jagad eva* (the entire universe). Therefore its material causes, although not mentioned, are meant to be included. They are implied ahead, in the other vision of the universe, with: *vaikārikāni* (the mind, and the presiding deities of the senses, ‘transformations of *sattvika ahaṅkāra*’) and so on (10.8.38).

She shook either because she was completely astonished or because she feared a grave misfortune. She closed her eyes for the sake of not seeing that universe. This proves that her vision was only an external one, with both eyes. Thus Her vision is similar to Arjuna’s, in consideration of the Lord’s words to him: *divyām dadāmi te caksuh*, “I give you divine eyes” (*Bhagavad-gītā* 11.8). In addition, because of seeing directly with both eyes by the power of her affection for Śrī Bhagavān, the vision of that in the abdomen is also made to be perceived, since the Lord has the world in His abdomen. And that is obvious at the outset of creation, due to the emergence of the lotus of the worlds through the navel, and so on. And this is indicated because of the nondifference with Nārāyaṇa (Garbhodaka-sāyi Viṣṇu, in this context), who is His *anīśa*.

Or, by the sight of that within His abdomen, an inner vision is intended to be described. Her perceiving the truth of Him is ascertained indeed, but that is a trifle compared to the bliss engendered by seeing His outward beauty and by contemplating on His inner beauty.

In point of the adjective *mṛga-sāvākṣi* (doe-eyed): On account of her distinct beauty, the qualification for being the mother of the Lord, who has lotus eyes, is indicated. The drift is: It makes sense that she would see those things.

She became very astonished (*suvismitā āśit*): “What is this?” or “How am I able to see this?” Thus, her amazement was over-the-top. For this reason, it’s understood that *aiśvarya-jñāna* (the knowledge that He is God), which puts an end to tender affection, did not occur in her case.

Alternatively, *suvismitā* means she had a superbly special smile, utterly distinct from all other forms of smiling (*su-vi-smītā āśit = śobhanam viśiṣṭam ca anyataḥ vilakṣaṇam smitam yasyāḥ tathā-bhūtā babhūva*). The drift is she became aware of the greatness of

the moment and gently laughed at herself.

Rājan (O king) means: *sarvatra prakāśamāna* (O you who are shining at all times). The sense is: “Only you, no other, can know the truth about Him.”

Moreover, this is my philosophical conclusion on the topic: She closed her eyes to avoid the vision of the universe, a vision which ends the bliss of directly seeing Śrī Bhagavān. “Even though baby Kṛṣṇa is very beautiful, I am looking at something else.” By thus examining the power of His Māyā, she shivered out of concern and became amazed.

śrī-kṛṣṇa-kṛpayāneka-siddhānteṣu sphuratsv api |
nija-rucy-anusāreṇa siddhānto 'tra vilikhyate ||

“By Śrī Kṛṣṇa’s mercy, even when many philosophical conclusions are bubbling forth, the philosophical conclusion in this matter is written in accordance with my own taste.”

Jiva Gosvāmī—(Additions in the first two paragraphs are underlined.) *Vikṣya* means *sāksād drṣṭvā* (after seeing directly). *Amara-koṣa* states: *sahasākasmād yugapac ca*, “*Sahasā* can mean *akasmāt* (unexpectedly) and *yugapad* (simultaneously).”¹⁷⁶ *Viśvam* means *aśeṣam jagad eva* (the entire universe). Therefore its material causes, although not mentioned, are meant to be included. They are implied ahead, in the other vision of the universe, with: *vaikārikāṇi* (the mind, and the presiding deities of the senses, ‘transformations of *sattvika ahankāra*’) and so on (10.8.38).

She shook either because she was completely astonished or because she feared a grave misfortune. She closed her eyes for the sake of not seeing that universe. This proves that her vision was only an external one, with both eyes. There was no attainment of a divine vision. Rather, what is meant is a particular śakti which abides in her and is behaving like a maidservant of the Lakṣmī of Śrī Kṛṣṇa’s premānanda. Yaśodā closed her eyes by disregarding that śakti. It is said in Nārada Pañcarātra:

176 This quote is not in modern editions of *Amara-koṣa* nor in any classical Sanskrit dictionary. In *Amara-koṣa*, the definition of *sahasā* is: *atarkite tu sahasā*, “*Sahasā* has the sense of *atarkita* (unexpected)” (3.4.7).

*hari-bhakti-mahā-devyāḥ sarvā mukty-ādi-siddhayāḥ |
bhuktayaś cādbhutāś tasyāś cetikā-vad anuvratāḥ ||*

“All the perfections, such as liberation, and all wonderful material enjoyments are attendants of her, the grand goddess of *hari-bhakti*, like maidservants.” (quoted in *Bhakti-rasāmrta-sindhu* 1.1.34)

Nevertheless, this is also understood: That *sakti*, while making her mood of service successful on the occasion of the origination of such a pastime by showing up right then and there, served Yaśodā, her own *iśvari*, by remaining present in order to gladden her by generating astonishment.

Concerning *mrga-śāvākṣi* (doe-eyed): This is the sage’s statement infused with the merriment of the glittering of the natural beauty of His mother’s eyes, which are shining due to a particular splendor of wonderment imbued with *vātsalya* for Śrī Kṛṣṇa.

Baladeva Vidyābhūṣana—She shook because the vision was astonishing. She closed her eyes to behold that vision in some other way.

*pūtanām oṣṭhayoh sparśāc chakaṭam pādayoḥ śisuh |
bhujayoś ca trṇāvartam ahann āsye kṣitākhilah ||
ahina-nara-ceṣṭābhir ābhir līlābhir acyutah |
nijaiśvaryasya pūrṇatvam mādhuryam ca vyajijñapat ||*

“The baby, who is everything, killed Pūtanā by the touch of His upper and lower lips, the cart by the touch of both feet, and Trṇāvarta by the touch of both arms. The Earth was in His mouth. By means of these pastimes, in which the deeds of people did not lack luster, Acyuta made everyone realize the fullness of His sweetness and of His aiśvarya.”

Vallabhācārya—Yaśodā completely shook (*sañjāta-vepathuh* = *samyag jātah kampah yasyāḥ*) (‘her tremor had completely taken place’). That was fitting. After that, she closed her eyes. With *mrga-śāvākṣi* (she has fawn-like eyes), Śukadeva as if gives an example to illustrate this: “The main reason she closed her eyes is her very

nature." A doe is fearful, let alone a fawn (*sāva* = *bālaka*). The beauty of her eyes is obliquely described thus, for the sake of hinting at a qualification to see the Lord. With *suvismitā* he says astonishment had already arisen in her mind hence she was even more astonished (*suvismitā* *āśit* = *sutarāṁ vismitā* *āśit*).



Chapter Eight

**Garga Performs the Name-giving Rite;
Baby Krṣṇa and Baby Balarāma Crawl;
Krṣṇa Eats Earth;
Yaśodā Sees the Universe in Him;
Yaśodā’s and Nanda’s Past Lives**

10.8.1

śrī-śuka uvāca

*gargah purohito rājan yadūnām sumahā-tapāḥ |
vrajam jagāma nandasya vasudeva-pracoditah ||*

śrī-śukah uvāca—Śrī Śuka said; *gargah*—Garga; *purohitaḥ*—the family priest; *rājan*—O king (Parīkṣit); *yadūnām*—of the Yadus; *su-mahā-tapāḥ*—whose austerities were great and resplendent; *vrajam*—to the cowherd village; *jagāma*—went; *nandasya*—Nanda’s; *vasudeva-pracoditah*—[being] impelled by Vasudeva.

*śrī-śukah uvāca— rājan! gargah yadūnām purohitaḥ sumahā-tapāḥ
vasudeva-pracoditah (san) nandasya vrajam jagāma.*

Śrī Śuka said: Garga was the family priest of the Yadus, O king. His austerities were resplendent and extraordinary. Sent by Vasudeva, he went to Nanda’s village.

Śridhara Svāmī—

*aṣṭame nāma-karmāsyā bāla-kṛīḍā-kutūhale |
mṛd-bhakṣaṇābhīyoge ca viśva-rūpaṁ nirūpyate ||*

*viśva-rūpādi bālasya niśamyāśāṅkinah pituḥ |
nāma-kṛd-garga-vākyena nijam tattvam asūsucat ||*¹⁷⁷

“In the eighth chapter, the Universal Form, in connection with eating earth, which is a deed related to an interest in childish games, and His name-giving rite are detailed. Nanda had become anxious when he heard about His Universal Form, and so Garga, the name giver, let the boy reveal His own truth to His father through his speech.”

Viśvanātha Cakravartī—

*aṣṭame nāma-karaṇam riṅgaṇam gavya-moṣanam |
mr̥d-bhakṣaṇam viśva-rūpa-darśanam ca nigadyate ||*

“In the eighth chapter, the name-giving ceremony, crawling, stealing dairy goods, eating earth, and the vision of the Universal Form are narrated.”

10.8.1

Having related the slaying of Trṇāvarta only because it is connected to the context of killing the asuras, in this verse Śukadeva begins his discourse upon remembering bygone milestones of Kṛṣṇa’s life, beginning from the name-giving rite.

Sanātana Gosvāmī—Having thus talked about baby pastimes which involved *aiśvarya*, now, in order to narrate, by the proper sequence, utterly captivating deeds only about His infancy, at first, from *gargah* to *janāḥ* (10.8.1-15) he describes the name-giving ceremony.

This is the gist of the vocative *rājan* (O king): “The *samskāras* of Kṣatriyas are only done by the family priest: This custom is known to you.” Garga Muni is described as *sumahā-tapāḥ*, which means either *śrī-bhagavan-nāma-bhāgyavān* (he has the good fortune of the Lord’s name) or *mahā-bhāgavatottama* (the very greatest devotee of the Lord). Garga was sent by Vasudeva: It was expected that Vasudeva order Garga to perform the *samskāra* for the sons.

¹⁷⁷ The proper grammatical form is *asusūcat*, as the verbal root is *sūca* *paiśunye* (10P).

Jīva Gosvāmī—Having thus talked about baby pastimes which involved *aiśvarya* in the context of the killing of demons, now, in order to narrate, by the proper sequence, utterly captivating deeds only about His infancy, at first, from *gargāḥ* to *janāḥ* (10.8.1-15) he describes the name-giving ceremony: It took place on a day that was almost the one-hundredth, in the light of scriptures on astrology: *digaviśiva-śatāhe*.

The king was engrossed in bliss by listening to previous pastimes, and so with the vocative *rājan* (O king) Śukadeva makes him pay attention to another topic.

The gist of *sumahā-tapāḥ* is: *anirvacanīya-bhāgyavān*, “Garga’s good luck is indescribable,” by means of which his nature was very similar to those of Śrī Vasudeva, Śrī Nanda, and Śrī Kṛṣṇa.

Baladeva Vidyābhūṣaṇa—

varṇitāṁ nāma-karaṇāṁ riṅgaṇāṁ dadhi-moṣaṇāṁ |
viśva-rūpekṣaṇāṁ mātūr aiśya-jñānāṁ tathāṣṭame ||

“In the eighth chapter, the name-giving ceremony is narrated, and so are His crawling, His theft of yogurt, His mother’s vision of the Universal Form, and knowledge about His divinity.”

Vallabhācārya—Garga went to Vraja knowing the proper *muhūrta* for doing that task. He was eminently sent by Vasudeva (*pracoditāḥ* = *prakarṣeṇa coditāḥ* = *prakarṣeṇa preritāḥ*).

10.8.2

tam drṣtvā parama-prītaḥ pratyutthāya kṛtāñjalih |
ānarcādhokṣaja-dhiyā pranipāta-puraḥsaram ||

tam—him (Garga Muni); *drṣtvā*—after seeing; *parama-prītaḥ*—[Nanda, being] extremely glad; *pratyutthāya*—after standing up to receive him; *kṛta-añjalih*—by whom joining both hands prayerfully is done; *ānarma*—worshiped¹⁷⁸; *adhokṣaja-dhiyā*—with the notion [that

178 The verb *ānarma* is made from the verbal root *arc pūjāyām* (to worship), in the perfect tense. The verbal root is reduplicated backward: *arc + arc* → *a + arc*, and then: *ā + arc*, because of the rule: *narāder a-rāmasya trivikramah*, “The initial *a* of the reduplicated portion becomes long” (*Hari-*

Garga is nondifferent from] Adhokṣaja; *pra-nipāta*—prostration; *puraḥ-saram*—by means of.

taṁ (gargam) drṣṭvā (śrī-nandaḥ) parama-prītah pratyutthāya krtāñjaliḥ (ca san, tam) adhoksaja-dhiyā pranipāta-puraḥsaram ānarca.

Seeing him, Nanda became elated: He stood up and greeted him by joining his own palms as a token of respect. Then, with the notion that Garga Muni is Adhokṣaja, Nanda showed reverence by prostrating himself.

Sanātana Gosvāmī—The word *nandah* needs to be added to the verb *ānarca*. Nanda revered Garga with the idea that Garga, who, like God, is beyond the range of the knowledge obtained through the senses, is God in person (*adhoksaja-dhiyā = indriya-jñānāgocaro ’pi bhagavān ayam sākṣād bhūta iti buddhyā*). The topmost *bhakti* is thus indicated.

Or, the sense of ‘Adhokṣaja’ is that baby Kṛṣṇa was as if born again under the axle of the cart, since the cart did not crash on Him, hence after the cart collapsed He was well known in Vraja by that name, and so the gist of *adhoksaja-dhiyā* is: “with the notion that He is his son.” Thus, out of great affection for his son, Nanda wanted to ensure His well-being.

Nanda revered Garga by offering obeisances like a rod, or by bowing very low out of humility (*pranipāta-puraḥsaram = pranipātah daṇḍa-vat pranāmaḥ vinayena atinamratā vā tat-pūrvakam*).

Jīva Gosvāmī—Nanda honored him with reverence akin to *bhakti* to God (*adhoksaja-dhiyā = parameśvara iva bhaktyā*).

Krama-sandarbha—The sense of *adhoksaja-dhiyā* is: *tad-adhiṣṭhānatvena abheda-drṣṭyā*, “by not seeing a difference between Garga and God, given that God is the substratum of Garga.”

nāmāmrta-vyākarana 361). Then, the affix *n[u]* is added after *ā*: *tasmān nud dvi-viṣṇujana-dhātau*, “After that, *n[u]* is inserted if the verbal root has two consonants” (*Hari-nāmāmrta-vyākarana* 362).

Baladeva Vidyābhūṣaṇa—*Adhokṣaja-dhiyā* denotes: *bhagavat-tanū-buddhyā*, “with the concept that Garga is a body of the Lord.”

Vīra-Rāghava—“Thinking that Garga is God (*adhokṣaja-dhiyā* = *bhagavat-buddhyā*), Nanda treated him with respect in such a way that the first thing was the offering of obeisances (*pranipāta-purahsaram ānarca* = *namaskāra-pūrvakam yathā tathā arcitavān*).

ANNOTATION

In this connection, Bhaktisiddhānta Sarasvatī Ṭhākura stated: “A guest is as worshipable as Lord Nārāyaṇa” (*Gauḍīya-bhāṣya* on *Caitanya-bhāgavata*, ādi 5.23). Some call this the principle of *atithi-nārāyaṇa*, honoring an unexpected guest as if he were God.

10.8.3-4

*sūpaviṣṭam kṛtātithyam girā sūnṛtayā munim |
nandayitvābravid brahmaṇ pūrṇasya karavāma kim ||
mahad-vicalanam nṛṇām grhiṇām dīna-cetasām |
niḥśreyasāya bhagavan kalpate nānyathā kvacit ||*

su-upaviṣṭam—who was nicely seated; *kṛta-ātithyam*—unto whom hospitality was done; *girā*—with words; *sūnṛtayā*—very pleasing; *munim*—the sage; *nandayitvā*—after delighting; *abравīt*—said; *brahmaṇ*—O Brāhmaṇa; *pūrṇasya*—[to you,] who are full (inherently content); *karavāma kim*—what can we do?

mahat—of the greats; *vicalanam*—the wandering (or the travels); *nṛṇām*—of men; *grhiṇām*—who are householders; *dīna-cetasām*—whose minds are miserable; *niḥśreyasāya*—for the greatest good; *bhagavan*—O venerable one; *kalpate*—is capable of effecting; *na anyathā*—not otherwise; *kvacit*—at any time.

(saḥ nandah) *sūpaviṣṭam kṛtātithyam munim girā sūnṛtayā nandayitvā abravid—brahmaṇ! pūrṇasya (tava vayam) kim karavāma? bhagavan! mahad-vicalanam (svāśramād anyatra) nṛṇām grhiṇām dīna-cetasām (mādrśānām) niḥśreyasāya kalpate. (tad vicalanam) anyathā kvacit na (ghaṭate).*

The sage was comfortably seated and was shown further hospitality.

Delighting him with pleasant words, Nanda added: “O Brāhmaṇa, what can we do for you? You are full. Your Excellence, the wandering of the greats makes miserable householders achieve the highest benefit. There is no exception.

Śrīdhara Svāmī—“If he is *pūrṇa* (full, ever satisfied), why did he go to the house of a rich man?” He responds to that with *mahad-vicalanam* (the wandering of the greats). The greats do not travel from their *āśrama* to another place for their own purpose, but for the auspiciousness of householders. “Then why don’t the householders go to see the greats?” He answers that with *dina-cetasām*, which means *kṛpaṇānām* (who are miserable): They are unable to leave the house, even for a moment.

Viśvanātha Cakravartī—“What can we do for you, who are full?” The sense is: “In truth, we’re not worthy of doing anything for you.” This is one possible meaning, by taking *kim* as the object of the verb. Or, by taking *kim* as a question marker, the sense of “*pūrnasya karavāma kim*” is: *pūrnasya tava kim apekṣitāṁ vartate tad brūhi vayāṁ karavāma*, “What do you, who are full, require? Tell us. We shall procure it or get it done.” In response to the first meaning, Garga might say: “Coming to your house is useless,” and in response to the second, “Given that I am ever content, what can you possibly do for me?” With *mahad-vicalanam* and so on Nanda hypothetically replies to Garga. Nanda means to say: “No, not at all. In either case, coming to my house is not useless, because welcoming a saintly person in a house is a very good thing.” It is seen in the scriptures that Sanat-kumāra came to Pṛthu’s house, Vāmana to Bali’s, and so on, in order to bestow their mercy although they were full to the highest degree.

“The roaming of the greats from their *āśrama* to another place (*mahad-vicalanam* = *mahatāṁ vicalanam* = *mahatāṁ svāśramād anyatra vicalanam*) is conducive (*kalpate* = *samarthaṁ bhavati*) to the topmost auspiciousness (*nīḥśreyasāya* = *parama-maṅgalāya*) of householders (*grhiṇām*).” The sense is: That is exactly what they need. But, in reference to *nīñām* and *grhiṇām* respectively, the gods and the Brahmacārīs do not need it so much.

With *dīna-cetasām*, he says: On top of that, to benefit from the visit of a sage, a householder must consider himself less fortunate than a blade of grass (= *dīnam trṇād api durbhagam-manyam ceto yeśām*). Only such householders, not the hard-hearted ones who think highly of themselves, are qualified to obtain the mercy of a sage.

Sanātana Gosvāmī—“Garga was comfortably seated” (*sūpaviṣṭam* = *sukhopaviṣṭam*): He was asked to sit on a venerable seat, where he received a foot massage and so on, to drive away the fatigue occasioned by walking on the road. Garga was the object of further hospitality by being offered *madhuparka* (*kṛtātithyam* = *kṛtam ātithyam madhuparkādya-arpaya-lakṣaṇam yasya tam*) (lit. ‘he unto whom hospitality, characterized by offering *madhuparka*, was done’).¹⁷⁹

“Having delighted (*nandayitvā*) Garga, who is most honorable (*munim* = *paramārcyam*), with words (*girā*) that were the form of a sweet praise (*sūnṛtayā* = *madhura-stotra-rūpayā*)—or *munim* denotes: *prāk-kṛta-maunim*, “he by whom silence was observed at first” so that he could be intuitive about Nanda’s intentions—, Nanda spoke to him: “What can we do for you? All your goals are accomplished because of your devotion to the Lord (*pūrnasya* = *śrī-bhagavad-bhaktyā siddha-sarvārthasya*).” The reason Garga is so is expressed with the vocative *brahman* (O Brāhmaṇa), that is to say: *svar-veda-svarūpa*, “O you who embody the nature of all the Vedas,” in the sense that the Vedas’ desires were fulfilled by a special devotion to the Lord, who was highly pleased by their praises at the beginning of creation. That narration is found in *Bṛhad-Vāmana Purāṇa*.

Or, *brahman* connotes: *sākṣād brahma-svarūpa*, “O you who have the exact same nature as Brahman,” in the sense that all his goals are automatically accomplished given that he is a *mahā-vibhūti* (manifestation of sublime excellence) of the Lord.

179 *Madhuparka*, ‘a mixture of honey’, includes yogurt, ghee, milk, and sugar. Or it can be just honey, yogurt and ghee. According to *Āpastamba Grhya-sūtra* (2.4.8.8-9), *madhuparka* consists of yogurt mixed with honey, or milk mixed with honey; water may be used instead of yogurt and milk, if those substances are not available.

10.8.4

The vocative *bhagavan* means: *sarva-jñā*, “O omniscient one,” because of the statement beginning: *pravṛttim ca nivṛttim ca*.¹⁸⁰ Or the sense is: *sākṣat śrī-nārāyaṇa*, “O you who are Śrī Nārāyaṇa in person,” because of the nondifference between the Lord and His devotee, as regards *pūjā* and so on. It is thus implied that Garga has all capabilities.

Mahad-vicalanam stands for: *mahatāṁ viśeṣena calanam*. Thus, the going far away, from one’s own place to another, of those who are fixed in exclusive *bhakti* to Śrī Bhagavān occurs (*kalpate = ghaṭate*) for the complete auspiciousness (*nīḥsreyasāya = sarva-maṅgalāya*) of men (*nṛṇām*)—meaning people who are qualified to work and are always intent on doing so—who are householders (*grhiṇām*), and therefore: *dīna-cetasām* (whose minds are miserable).

“It never takes place (*kvacit na = kadācid api na ghaṭate*) otherwise, that is, without resulting in the greatest benefit for miserable people (*anyathā = dīna-jana-nīḥsreyasārtha-vyatirekena*).”

Alternatively: “Even a deviation of the greats (*mahad = mahatāṁ*) from their religious duty (*vicalanam = vicalanam = svadharmāt kiñcit skhalanam api*)—consisting of serving the Lord—is able to effect (*kalpate = samarthām syāt*) the topmost benefit (*nīḥsreyasāya*) of householders (*grhiṇām*).” The drift is: The greats like to stay in their *āśramas* to serve the Lord. If they would never leave their *āśramas*, the householders could never see the greats.

Jīva Gosvāmī—(Additions are underlined.) “Garga was comfortably seated” (*sūpaviṣṭam = sukhopaviṣṭam*): He was asked to sit on a venerable seat, where he received a foot massage and so on, to drive away the fatigue occasioned by walking on the road. Garga was the object of further hospitality by being offered *madhuparka* (*kṛtātithyam = kṛtam ātithyam madhuparkādya-arpana-lakṣaṇam yasya tam*) (‘he unto whom hospitality, characterized by offering *madhuparka*, was done’).

¹⁸⁰ *pravṛttim ca nivṛttim ca bhūtānām āgatīm gatim, vetti vidyām avidyām ca sa vācyo bhagavān iti*, “He who knows the living beings’ course of worldly activity, which is a return path, and their path of renunciation, which is genuine progress, and what is knowledge and what is ignorance, may be called *bhagavān*” (*Viṣṇu Purāṇa* 6.5.78).

“Having delighted (*nandayitvā*) the sage, who had observed silence at first (*munim* = *prāk-kṛta-maunim*)—so that he could be intuitive about Nanda’s intentions—, with words (*girā*) that were the form of a sweet praise (*sūnṛtayā* = *madhura-stotra-rūpayā*), Nanda spoke to him: “What can we do for you? All your goals are accomplished because of your devotion to the Lord (*pūrṇasya* = *śri-bhagavad-bhaktyā siddha-sarvārthasya*).” The reason Garga is so is expressed with the vocative *brahman* (O Brāhmaṇa), that is to say: *sarva-vedārtha-jñānenā brhattama*, “O you who are the greatest due to the knowing the purport of all the Vedas,”¹⁸¹ in the sense that the culmination of that is *bhakti*, in the light of the text *bhagavān brahma kārtṣnyena trir anvikṣya* and so on: “Lord Brahmā completely examined the Veda three times. By the force of his wisdom, with one-pointed concentration he determined this: Love for the Soul can occur from it” (2.2.34) and also because of: *vedaiś ca sarvair aham eva vedyah*, “Only I am to be known by all the Vedas” (*Bhagavad-gītā* 15.15), and so on.

10.8.4

The vocative *bhagavan* means: *sarva-jñā*, “O omniscient one,” because of the statement beginning: *pravṛttim ca*. The gist is: “The arrival of self-realized persons of your caliber, out of compassion for dullards like me, is certainly fitting.”

Mahad-vicalanam stands for: *mahatām viśeṣena calanam*. Thus, the traveling of the greats—they travel because they are dedicated to serving the Lord—occurs (*kalpate* = *ghaṭate*) for the complete auspiciousness (*nīḥśreyasāya* = *sarva-maṅgalāya*) of men (*nṛṇām*)—that is, those who are intent on performing material activities—who are householders (*grhiṇām*), and also of wives, children et al. who are diverted from their real benefit, and therefore: *dīna-cetasām* (whose minds are miserable).

“It never takes place (*kvacit na* = *kadācid api na ghaṭate*) in another way, that is, without resulting in the topmost benefit for miserable people (*anyathā* = *dīna-jana-nīḥśreyasārtha-vyatirekena*),” since the greats are one in essence with the topmost benefit.

181 This is in reference to: *brahma jānāti iti brāhmaṇah*, “A Brāhmaṇa is so called because he knows the Vedas.”

Vijayadhvaja Tīrtha—“What can we do for you who have already accomplished your goals?” (*pūrnasya = kṛta-kṛtyasya*)

Vira-Rāghava—“O Brāhmaṇa, what can we do for you whose desires have already been fulfilled (*pūrnasya = āptakāmasya tava*)?” The sense is: “We’re not able to do anything that would increase your unprecedented satisfaction.” Alternatively: “What can we do for you who have the fullness of realization of the bliss of Para-Brahman? (*pūrnasya = para-brahmānandānubhava-pūrnasya tava*).” The drift is: “We are servants.”

Householders are miserable in the sense that they are attached to sense gratification (*dīna-cetasām = viśayādi-saṅga-dīna-cetasām*).

Vallabhācārya—The vocative *brahman* declares the topmost eminence of a Brāhmaṇa. This word *brahman* is expressive of *para-brahman*. To assert that, he says: *pūrnasya karavāma kim*, “What shall we do to the fullness?” *Brhattrvād bṛmhāṇatvād brahma*, “It is Brahman because of being huge and because of causing to be expansive.”¹⁸²

Anvitārtha-prakāśikā—*Pūrnasya* signifies: *nijānanda-pūrnasya*, “you who are complete by reveling in your bliss.”

“The going (*vicalanam = gamanam*) of the greats—who, like yourself, are *āptakāma* (whose desires are fulfilled)—takes place (*kalpate = ghaṭate*) only for the auspiciousness (*niḥśreyasāya = maṅgalāya eva*) of men (*nṛṇām*) who, like me (*mādrśānām* is added), stay in a house (*grhiṇām = grha-sthānām*), that is, who are unable to leave the house even for a moment, and who are mentally preoccupied (*dīna-cetasām = vyākula-cittānām*). There is no exception.” In other words, the greats never do this for their own benefit (*anyathā = sva-prayojanāyā*).

182 This is similar to *Viṣṇu Purāṇa* 1.12.54-55: *prapadye śaraṇam suddhanī tvad-rūpam paramesvara. bṛhattrvād bṛmhāṇatvāc ca yad rūpam brahma-samijñitam*, “O supreme God, I take shelter of Your form, which is pure and is known as Brahman on account of being extensive and on account of causing to be extensive.”

10.8.5

*jyotiṣām ayanam sāksāt yat taj jñānam atīndriyam |
pranītam bhavatā yena pumān veda parāvaram ||*

jyotiṣām—of heavenly bodies; *ayanam*—that by means of which there is knowledge; *sāksāt*—directly; *yat*—which (or because of which); *tat*—that; *jñānam*—knowledge; *ati-indriyam*—extrasensory; *pranītam*—composed; *bhavatā*—by you; *yena*—by which; *pumān*—a person; *veda*—knows; *para-avaram*—the past and the future.

Śrīdhara Svāmī—

yad jñānam atīndriyam jyotiṣām ayanam, tad bhavatā sāksāt pranītam, yena (anyah api) pumān parāvaram veda.

Viśvanātha Cakravartī / Baladeva Vidyābhūṣaṇa—
jyotiṣām ayanam yad (yad = yataḥ) atīndriyam jñānam (bhavet). tad bhavatā sāksāt pranītam yena (śāstreṇa adhītena anyah api) pumān parāparam (vastu) veda.

Gaṅgā Sahāya (*Anvitārtha-prakāśikā*)—

yad (yad = yasmāt) atīndriyam jñānam (bhavati), tat jyotiṣām ayanam (jyotiḥ-śāstram) bhavatā sāksāt pranītam, yena (śāstreṇa anyo 'pi) pumān parāvaram (karma) veda.

“You, sir, compiled a treatise on astrology, which is extrasensory information. With the help of this book, a person can know the past and the future.

Śrīdhara Svāmī—He talks about his profuse knowledge in order to say: “You ought to do the name-giving ceremony and so on of the two boys.”

The gist is: *yad atīndriya-jñāna-sādhanam jyotiṣām ayanam tat-pratipādakam jyotiḥ-śāstram, tad bhavatā sāksāt pranītam*, “That which is the means of knowing supersensory information, a *jyotiṣām ayanam*, i.e. a scripture on astrology, which explains that, was directly composed by you, by means of which (*yena*) even another person (*pumān = anyo 'pi pumān*) knows the cause (*para = kārana*), i.e. the

karma that was done in a previous birth, and the effect (*avaram* = *kāryam*): an upcoming result in this lifetime.”

This is said as regards a *jātaka* (astrological calculation): *yad upacitam anya-janmani śubhāśubham tasya karmaṇah prāptim. vyāñjayati sāstram etat tamasi dravyāni dipa iva*, “Like a lamp reveals clear objects in darkness, this scripture clarifies the attainment of karma, both auspicious and inauspicious, that accrued in another birth.”

Viśvanātha Cakravartī—He throws the seed of a request for the sake of the name-giving ceremony of the two boys.

The term ‘*jyotiṣām ayanam*’ denotes that which gives information (*ayanam* = *jñāpakam*) about the planets and so on (*jyotiṣām* = *grahādinām*), in other words: “It is a scripture on astrology, because of which (*yad* = *yataḥ*) there is supersensory knowledge.”

“You have this knowledge. Not only that, it was composed (*pranitam* = *kṛtam*) by you, because of which (*yena*) even another person (*pumān* = *anyo ’pi pumān*) knows (*veda* = *jānāti*) a thing that will occur at a later time (*para* = *uttara-kāla-bhāvi vastu*) and a thing that occurred at a previous time (*aparam* = *pūrva-kāla bhūtaṇi vastu*).”¹⁸³

“Consequently, I will be able to discuss what is auspicious for My son and what is not by researching His zodiac sign and by looking at the marks on His hands, feet, and so on.”

Baladeva Vidyābhūṣaṇa—*Jyotiṣām ayanam* means ‘treatise on astrology’, literally “that which gives information about the planets and so forth” (*Jyotiṣām ayanam* = *grahādinām bodhakam jyotiṣāstram*). *Yena* signifies: *yena sāstrenā adhītena*, “by means of which treatise, which is studied.”

“Therefore, you should describe the resplendence of the two boys.”

Sanātana Gosvāmī—*Param* means: *pūrva-janma-vṛttam* (what

183 Viśvanātha Cakravartī seems to have had the reading *parāparam* instead of *parāvaram*, but *parāparam* is not seen in any edition of the *Bhāgavatam*. Baladeva Vidyābhūṣaṇa copied Viśvanātha Cakravartī’s commentary.

happened in a previous life); *avaram* means: *etaj-janma-bhāviphalam* (the upcoming results in this lifetime). One knows (*veda*) that, and so the drift is: “You should describe those things regarding my child.” In that regard, when a good person desires to know what happened in his or her previous lives, the purpose refers to the idea that what will happen in this life will be better than what happened in previous lives, in accordance with maxims such as: *punyām punyānubandhi syāt*, “good karma results from good karma.” For this reason, later on in this chapter Garga talks about the Lord’s previous lives.

Pumān signifies: *yah kaścit puruṣah* (anyone), therefore attributes of that scripture, such as being easily understandable, are indicated.

Jīva Gosvāmī—*Jyotiṣām* means *grahānām* (of the planets). *Ayanam* means ‘book’ by the derivation: *jñāna-sādhanām śāstram*, “a means to achieve knowledge.” The word *ayananam* is made with the suffix *[l]yu[t]* in the instrumental voice (“that by means of which there is knowledge”), by taking the meaning of *gati*, inherent in the verbal root *i[n] gatau*, in the sense of *jñāna* (knowledge). Given that a *karaṇa* (instrument) too is a *hetu* (cause, reason), the meaning is simply: *tat-pratipādakam* (what explains that). The resultant meaning is only *jyotiḥ-śāstram* (book on astrology), in consideration of the words *tat pranītam* (that was composed).

What is the book like? It is the means to achieve knowledge of that (*jñānam = taj-jñānam = tat-sādhakam*).¹⁸⁴ And it is supersensory (*atīndriyam = tad-atikrāntam*) by producing knowledge that is out of the range of the senses. The drift of those two adjectives is: *tad eva atīndriya-jñāna-sādhanam*, “That [book on astrology] is the means of knowing supersensory information.”

184 This is from *Krama-sandarbha*. Here Jīva Gosvāmī indicates that the word *jñāna* is made with the suffix *[l]yu[t]* in the instrumental voice: “that by means of which there is knowledge [that is supersensory].” That is not an unusual explanation. For example, Śrīdhara Svāmī interprets the word *jñānam* in that way above, and similarly in his commentary on *Bhagavad-gītā*: *yad uktam etaj jñānam iti proktam, jñāna-sādhanatvāt*, “What was said is declared to be ‘knowledge’, on account of being the means to achieve knowledge” (*Subodhini* 13.12).

Hence: *yad tad atīndriyam jñānam syāt*, “because of which book (*yad* = *yasmāt*) supersensory knowledge is well-known, that is, scholars such as you have this knowledge (*tad* = *bhavad-ādiṣu vikhyātām*).”

(Additions are underlined.) *Param* means: *pūrva-janma-vrttam* (what happened in previous lifetimes); *avaram* means: *etaj-janma-bhāvi-phalam* (the upcoming results in this lifetime). One knows (*veda*) that, thus the drift is: “You should describe those things regarding the two boys. ” In that regard, when a good person desires to know what happened in his or her previous lives, the purpose refers to the idea that what will happen in this life will be better than what happened in previous lives. For this reason, later on Garga talks about the Lord’s previous lives.

Pumān signifies: *yah kaścit puruṣaḥ* (anyone), therefore attributes of that scripture, such as being easily understandable, are indicated.

Anvitārtha-prakāśikā—“Because (*yad* = *yasmāt*) the knowledge (*jñānam*) is on a topic beyond the senses (*atīndriyam* = *atīndriya-vastu-viṣayakam*), a scripture on astrology (*jyotiṣām ayanam* = *jyotiḥśāstram*) was compiled by you directly, that is, without depending on another (*sāksāt prāṇitam* = *anya-nirapekṣeṇa racitam*). Because of this scripture (*yena* = *yena śāstreṇa*), even another person knows the karma done in a previous life (*para* = *pūrva-janma-kṛta-karma*), and happiness and so on in this life (*avaram* = *etaj-janmani sukhādikam*). ” “Hence, forecast what will happen to the two boys in this lifetime.”

10.8.6

*tvaṁ hi brahma-vidām śreṣṭhaḥ saṁskārān kartum arhasi |
bālayor anayor nṛnām janmanā brāhmaṇo guruḥ ||*

tvam—you; *hi*—because; *brahma-vidām*—among those who know the Vedas; *śreṣṭhaḥ*—the best; *saṁskārān*—sanctifying acts (pertaining to the first three castes); *kartum arhasi*—you ought to do (i.e. kindly perform); *bālayoḥ anayoḥ*—of these two boys; *nṛnām*—of men; *janmanā*—by birth; *brāhmaṇaḥ*—a Brāhmaṇa; *guruḥ*—a teacher.

tvāṁ brahma-vidāṁ śreṣṭhah (ataḥ tvāṁ) bālayoḥ anayoḥ saṁskārān kartum arhasi, hi janmanā brāhmaṇah nṛnām guruh (bhavati iti).

“You are the foremost authority on the Vedas. Please be so kind as to perform the *saṁskāras* of these two boys, since by birth a Brāhmaṇa is the guru of humankind.”

Śridhara Svāmī—Nanda finally says what he intended to say. The sense is: “You are cognizant of destiny and know mantras, therefore please perform the *saṁskāras*, such as the name-giving ceremony.” In case someone were to think: “This should be done by a guru,” he responds with *nṛnām* and so on (‘by birth a Brāhmaṇa is the guru of humankind’).

Viśvanātha Cakravartī—“Moreover, your arrival in my house, although you are such a high-minded person, is only for my greatest good. And that topmost benefit of mine pertains to this world and to the next. Of the two, the former should be implemented one of these days. I submit this to your attention. Kindly listen.” This is what he means to say in the verse. The idea is: “You’re the best, not only among astrologers.” The sense is: “Therefore, since you have both qualifications, only you, who are cognizant of destiny and know mantras, ought to perform the *saṁskāras*.” In case someone were to think: “This should be done by a guru,” he responds with *nṛnām* and so on.

Sanātana Gosvāmī—“Since (*hi = yataḥ*) you are the best among those who know the Vedas (*brahma-vidāṁ śreṣṭhah*)—on account of being the topmost *mahā-bhāgavata*—, therefore perform the *saṁskāras*,” those in accordance with caste, that is, the rites and so on (*saṁskārān = iṣṭādīn*) such as the *nāma-karāṇam* (the name-giving ceremony) and those in accordance with the Vaiṣṇavas, such as *tilaka* and so on. For this reason, Śrī Kṛṣṇa’s beautiful vertical lines and so are heard of in *Padma Purāṇa*. *Janmanā* signifies: *jātyā eva* (simply by caste), let alone when the Brāhmaṇa has knowledge and skill.

Jīva Gosvāmī—(The commentary is essentially the same:) “Since (*hi* = *yatah*) you are the best among those who know the Vedas (*brahma-vidān śreṣṭhah*)—on account of being the topmost *mahā-bhāgavata*—, therefore perform the *sarīskāras*,” those in accordance with caste. *Janmanā* signifies: *jātyā eva* (simply by caste), let alone when the Brāhmaṇa has knowledge and skill.

Baladeva Vidyābhūṣaṇa—Someone might argue: “Th name-giving rite should be done by the father on the twelfth day. The father should give the name.” He responds: “By caste (*janmanā* = *jātyā eva*) a Brāhmaṇa is a guru for humankind.” The sense is: even more so when the Brāhmaṇa is highly knowledgeable. The gist is: In the absence of that, the father should give the name.

Vallabhācārya—*Janmanā* means *utpatti-mātrena* (merely by taking birth).

10.8.7

śrī-garga uvāca

*yadūnām aham ācāryah khyātaś ca bhuvi sarvataḥ |
sutam mayā saṁskṛtam te manyate devakī-sutam ||*

śrī-gargah uvāca—Śrī Garga said; *yadūnām*—of the Yadus; *aham*—I; *ācāryah*—a Vedic leader, by example; *khyātah*—renowned; *ca*—and; *bhuvi*—on Earth; *sarvataḥ*—everywhere; *sutam*—son; *mayā*—by me; *saṁskṛtam*—having undergone a *saṁskāra*; *te*—your; *manyate*—thinks (i.e. will think); *devakī-sutam*—Devakī’s son.

Baladeva Vidyābhūṣaṇa—

śrī-gargah uvāca—*aham yadūnām ācāryah bhuvi sarvataḥ khyātaḥ ca (asmī. karīṣah) mayā saṁskṛtam te sutam devakī-sutam manyate.*

Śrī Garga said: “I am the ācārya of the Yadus and am renowned everywhere on Earth. Once I perform a *saṁskāra* for your son, Kainsa will think He is Devakī’s son.

Śrīdhara Svāmī—Here Garga responds as though he were declining,

with this intention: “I should do it secretly for Nanda: he is extremely enthusiastic.”

Perceiving that Garga is as if declining his request, Nanda might have said: “Fine, as you like. Still, you have come here, so who might know?” In that regard Garga says: *khyātaś ca* (and I’m renowned). “So what?” Therefore Garga says: “Kāṁsa might imagine (*manyate* = *manyeta* = *kalpayet*) that He is Devakī’s son.”

Viśvanātha Cakravartī—Garga speaks as if he were declining, while behaving as though he wants to make Nanda, who is extremely enthusiastic and afraid, fear Kāṁsa, with this intention: “Make it happen very secretly.” The drift is: “Although you’re a Yadu, you don’t have the renown of being a Yadu since you’re not a Kṣatriya. I, however, am renowned everywhere (*sarvataḥ* = *sarvasyām*) on Earth due to being the priest of the Yadus. If I carry out this task, it will not remain a secret. Kamsa will think (*manyate* = *marṇsyate*)...”

Sanātana Gosvāmī—*Sarvataḥ* means: *sarvasyām*.

Jīva Gosvāmī—The words beginning with *yadūnām* form one unit of three verses. *Sarvataḥ* means: *sarvasyām*.

10.8.8-9

karṇsaḥ pāpa-matiḥ sakhyam tava cānakadundubheḥ |
devakyā aṣṭamo garbho na strī bhavitum arhati ||
iti sañcintayañ chrutvā devakyā dārikā-vacah |
api hantāgatāśaṅkas tarhi tan no ’nayo bhavet ||

karṇsaḥ—Kamsa; *pāpa-matiḥ*—who has sinful thoughts; *sakhyam*—the friendship; *tava*—of you (you have); *ca*—and; *ānakadundubheḥ*—of Vasudeva; *devakyāḥ*—Devakī’s; *aṣṭamah*—eighth; *garbhah*—child; *na*—not; *strī*—a female; *bhavitum arhati*—is not fit to be;

iti—in this way; *sañcintayan*—while pondering; *śrutvā*—after hearing; *devakyāḥ*—of Devakī; *dārikā-vacah*—the words of the little girl; *api*—although (i.e. if, *api* = *yadi*); *hantā*—will kill (or who has a habit of killing) (or will go, i.e. will come here) (or *hanta*—alas); *āgata-āśaṅkah*—one whose suspicion has come about (or

gata-āśāṅkah—one who is no longer suspicious); *tarhi*—then; *tat*—that (rite of *samskāra*); *nah*—our; *anayah*—misadventure (or bad conduct); *bhavet*—would be.

Śrīdhara Svāmī—

kaṁsaḥ pāpa-matiḥ devakyāḥ dārikā-vacah śrutvā, devakyāḥ aṣṭamah garbhaḥ strī bhavitum na arhati iti sañcintayan ānakadundubheḥ tava ca sakhyam (sañcintayan, tvad-grhe bhaved iti) āgatāśāṅkah api (api = yadi) hantā, tarhi tat (tat = tadā) nah (mahān) anayah bhavet.

Bhaktisiddhānta Sarasvatī—

pāpa-matiḥ kaṁsaḥ ca tava ānakadundubheḥ (ca) sakhyam devakyāḥ dārikā-vacah śrutvā, devakyāḥ aṣṭamah garbhaḥ strī bhavitum na arhati iti sañcintayan, (mat-kṛtaḥ) gatāśāṅkah api (api = yadi) hantā (bhavati), tarhi tat nah anayah bhavet.

Gaṅgā Sahāya (*Anvitārtha-prakāśikā*)—

pāpa-matiḥ kaṁsaḥ devakyāḥ dārikā-vacah śrutvā, devakyāḥ aṣṭamah garbhaḥ strī bhavitum na arhati iti sañcintayan tava ānakadundubheḥ ca sakhyam (cintayan), hanta! api (api = yadi) (sah) āgatāśāṅkah (syāt), tarhi tad (mat-kartṛka-saṁskāra-karaṇam) nah anayah bhavet. {(yadvā) āgatāśāṅkah api (api = yadi) (śrī-kṛṣṇādīn) hantā, tarhi tad nah anayah bhavet.}

“Kamsa is a sinner. He remembers what Devakī’s little girl told him. He knows that Devakī’s eighth child cannot be a female. And he has been informed that you and Vasudeva are friends. If he becomes suspicious and comes here, the rite would turn out to be a grave blunder on our part.”

Śrīdhara Svāmī—“Because he heard Devakī’s little girl say: *kim mayā hatayā manda*, “Hey dullard, what’s the use of slaying me?” (10.4.12), Kamsa is always contemplating (*sañcintayan* = *nityam* *sañcintayan*) on this: *devakyā aṣṭamo garbho na strī bhavitum arhati*, ‘Devakī’s eighth child cannot be a female.’” In other words, Kamsa understood in a general way that a boy is somewhere. Moreover, “Kamsa is also pondering over the friendship of you two.” The sense

is: “He considers the possibility that the boy is in your house.”

“If (*api* = *yadi*) Kāṁsa, whose fear will have dawned on him (*āgatāśaṅkah* = *āgatā* *āśaṅkā* *yasya saḥ*)—because of the signs of my performance of the *sarṇikāra*—, will kill (*hantā* = *haniṣyati*), then (*tarhi*), at that time (*tat* = *tadā*) we will be in big trouble (*anayah* = *mahān anayah*).”

Viśvanātha Cakravarti—Nanda might think, “Who would bother conducting an investigation?” Garga responds here: *karīsaḥ*. In case Nanda were to retort: “Still, he won’t harm you. You’re a Brahmanvādi (one who expounds the Vedas; or one who asserts that everything is Brahman),” he says: *pāpa-matiḥ* (he has sinful thoughts). The idea is: “He seeks to harm persons like me.”

Moreover, with *sakhyam* (friendship) he says: “He will certainly do wrong to you too.” The gist is: “because of the possibility that Kāṁsa, who is hostile to Vasudeva, will harm you, for you are a friend of Vasudeva.”

Similarly, with *devakyāḥ* and so on Garga says: “Plus, Kāṁsa will invent reasons to plan a wicked crime.” The syntactical connection is: *devakī-dārikā-vacah śrutvā aṣṭamo garbho na stri bhavitum arhatīti cintayan*, “Kāṁsa heard what Devakī’s little girl said, and so he keeps thinking, ‘The eighth child cannot be a female.’” The sense is Kāṁsa thought: “My enemy is only Viṣṇu, who has already taken birth in Devakī’s womb. However, by Vasudeva’s skill He entered the house of Nanda, his friend. This is what Devakī’s little girl meant to say. In that way Durgā, my *iṣṭa-devī*, assumed the form of Devakī’s little girl and suggested to me, by saying: ‘He took birth somewhere’ (10.4.12) that I should hunt Him down and defeat Him swiftly.”

“While the search for Him will be going on, Kāṁsa will suspect that Vasudeva’s son is in Nanda’s house (*āgatāśaṅkah* = *āgatā* *nanda-grhe vasudeva-sutah asti ity āśaṅkā yasya tathā-bhūtah san*)—because of the signs of the name-giving ceremony. Once he arrives, if (*yadi*) he will kill (*hantā* = *haniṣyati*), then (*tarhi*) we will have (*nah* = *asmākam*) big trouble (*anayah* = *mahān mahān*).” The reading is either *yadi* or *api*.

Baladeva Vidyabhūṣana—This is one set of two verses. Nanda

might think, “Who would bother conducting an investigation?” Garga responds with *pāpa-matiḥ*. The idea is: Given that he has the mentality of a thief, he is looking for holes. In like manner, with *sakhyam tava ca* (you have Vasudeva’s friendship) Garga says Kṛṣṇa would consider their friendship as another reason to investigate. Similarly, with *devakyāḥ* and so on he says Kṛṣṇa will put the pieces of the puzzle together: “Having heard the words of Devakī’s little girl, Kṛṣṇa will think ‘Devakī’s eighth child cannot be a female.’” In other words, Kṛṣṇa will realize: “The word *garbha* (child) in the aerial voice ‘Her eighth child will kill you’ means *putra* (son), because that little girl did not kill me. Durgā, my *iṣṭa-devī*, assumed the form of that little girl...”

“On top of that, because everyone knows that you two are friends and because of the signs of my performance of the *nāma-karṇam*, if (*yadi*) he, who had the habit of killing her sons, six in total (*hantā* = *tat-putra-śatka-hanana-śilah*), has no doubt (*gatāśāṅkah*) (*hantāgatāśāṅkah* = *hantā gatāśāṅkah*), then (*tarhi*) that name-giving ceremony (*tat* = *nāma-karṇam*) would turn out to be a serious mishap (*anayah* = *mahān anayah*) on our part (*nah* = *asmākam*).”

Sanātana Gosvāmī—Kṛṣṇa has a wicked mind (*pāpa-matiḥ* = *dusṭa-buddhiḥ*). “If (*yadi*) he kills (*hantā*)” either Vasudeva or all of you. Concerning *hantā*: Garga creates fear because he wants to do the name-giving ceremony in an isolated place. In truth, however, the meaning of *hantā* is *prāpsyati* (he will attain), that is, *āyāsyati* (he will come), by taking the verbal root *han[a]* in its sense of *gati* (motion).

The reading *api* instead of *yadi* is proper because it was explained in the same way by Śrīdhara Svāmī. *Tat* means *tadā* (at that time), i.e. *sadyah* (at once). *Anayah* signifies either *aparādhah* (a wrong) or *anarthah* (problem). As regards *nah* (our) (‘we will be in trouble’), the plural is either because Garga thought highly of himself due to arriving for the purpose of doing the Lord’s name-giving rite or in consideration of relatives and so on. The rest was explained by Śrīdhara Svāmī. Alternatively: “Having no doubt (*gatāśāṅkah* = *nihsaṁśayah san*) because of that rite (*tat* = *tasmāt* = *tasmāt saṁskārād hetoh*).”

Jīva Gosvāmī—“Kāṁsa has a wicked mind” (*pāpa-matiḥ* = *duṣṭabuddhiḥ*). Moreover, *api* means *yadi* (if) insofar as *api* has the sense of *sambhāvanā* (possibility).¹⁸⁵ The word *hantā* (killer) modifies Kāṁsa and is a noun made with the suffix *tr[n]* in the sense of *śila* (habit). The drift is Kāṁsa has the habit of killing Devakī’s sons.

The overall meaning is: “If Kāṁsa, who has a habit of killing (*hantā* = *hirṇsā-śilah*), becomes suspicious (*āgatāśāṅkah* = *prāptaśāṅkah*), then (*tarhi*) the rite of *samskāra* (*tat* = *saṁskāra-karma*) would just be our (*nah* = *asmākam*) great mishap, that is, a grave impropriety (*anayah* = *māhān eva anayah* = *anyāya-rūpah*).”

In Śrīdhara Svāmī’s commentary, *hantā* (he will kill) should be explained as *gantā* (he will go) and *tadā* as *sadyah* (at once). In that regard, this should be understood: Garga creates fear because he wants to do the name-giving ceremony in an isolated place. In truth, however, the meaning of *hantā* is *prāpsyati* (he will attain), that is, *āyasyati* (he will come), by taking the verbal root *han[a]* in its sense of *gati* (motion).

Api is a proper reading. Moreover, their friendship does not make Kāṁsa suspicious that Devakī’s eighth child was smuggled somewhere, because Vasudeva was imprisoned. Not only that, any suspicion about Ānakadundubhi goes away inasmuch as Kāṁsa remembered what Devakī’s daughter said: “In truth, your killer, your foe in a previous life, has already taken birth somewhere or other” (10.4.12). Nonetheless, since Kāṁsa has a wicked mind and since he has evil counselors, he will have this suspicion: “The boy, my enemy, has taken birth as Vasudeva’s son, but on his advice He took the form of a little girl and entered Nanda’s house to trick me.”

Vijayadhvaja Tirtha—Given that the verbal root is *kas[i] hīṁsāyām* (to hurt, kill),¹⁸⁶ Kāṁsa is *hīṁsā-śila* (he has the habit of doing harm), therefore he is *pāpa-mati*.

“Why would Kāṁsa think that your son, consecrated by me,

¹⁸⁵ *Amara-kosa* defines *api* as follows: *garhā-samuuccaya-praśna-śāṅkā-sambhāvanāś api*, “*Api* is used in the senses of *garhā* (criticism), *suamuccaya* (conjunction), *praśna* (question, interrogation), *śāṅkā* (doubt), and *sambhāvanā* (assumption; possibility)” (3.3.248).

¹⁸⁶ Pāṇini lists *kas[i]* in the sense of: *gati-śāsanayoh* (to go; to punish). Jīva Gosvāmī lists it as: *gati-śātanayoh* (to go; to destroy) (*Dhātu-pāṭha*).

is Devakī's son?" With *sakhyam* Garga gives the reason. The sense is: "Kāṁsa knows about the friendship between you and Ānakadundubhi, therefore he will know that the children were switched." In *hantāgatāśaṅkah*, the breakup is either *gatāśaṅkah*, "Kāṁsa has no doubt about whom he should kill" (= *nasta-hanana-śaṅkah*) or *āgatāśaṅkah* (suspicious).

10.8.10

śrī-nanda uvāca

*alakṣito 'smiṁ rahiśi māmakaiḥ api go-vraje |
kuru dvijāti-saṁskāraṁ svasti-vācana-pūrvakam ||*

śrī-nandaḥ uvāca—Śrī Nanda said; *alakṣitaḥ*—unperceived; *asmin*—in this; *rahiśi*—secluded; *māmakaiḥ*—by my own; *api*—even; *go-vraje*—in the cowshed; *kuru*—please do; *dvi-jāti*—for the twice-born classes; *saṁskāraṁ*—the purificatory rite; *svasti-vācana*—benedictory utterances; *pūrvakam*—by means of.

śrī-nandaḥ uvāca—(*tvarīm*) *māmakaiḥ api* (*gopaiḥ*) *alakṣitah asmin go-vraje rahiśi* (*sthitaḥ san kevalam*) *svasti-vācana-pūrvakam dvijāti-saṁskāraṁ kuru* (*iti*).

Śrī Nanda said: "Keep your identity a secret. My entourage too should not know that you are here. Go to this secluded cowshed and therein do the *saṁskāra* for the twice-borns by pronouncing benedictory utterances."

Śrīdhara Svāmī—“Do all the *saṁskāras* that must absolutely be done for the twice-borns (*dvi-jāti-saṁskāram* = *dvi-jātinām āvaśyam kartavyam saṁskāra-mātram*), only by pronouncing a *svasty-ayanam* (*svasti-vācana-pūrvakam* = *kevalam svasti-vācana-pūrvakam*).”

Viśvanātha Cakravartī—Here Nanda tells Garga no one, not even his brothers, should know who he is in the cowshed (*māmakaiḥ api go-vraje* = *bhrātrādibhir api go-vraje*). Nanda reasons: "When will I again come across an ācārya of his caliber? He has come to my house by the force of my good fortune. Therefore let's do now what must

be done, and on some other day I will organize a festival, including musical performance, for this."

It was done in a cowshed. A *samskāra* does not depend on the location. The cowshed was secluded (*rahasi*) insofar as the cows and the herders go to the forest during the day. The term *dvijāti-samskāram* (Vedic rite for the twice-borns) indirectly signifies the name-giving rite of these two boys in conformity with the customs of Kṣatriyas and Vaiśyas.

The rite was done by means of a *svati-vācanam*, so called because there is the utterance of *punyāha* (propitious day), *svasti* (well-being), and *rddhi* (prosperity) three times each, since this is necessary in all rites.

Sanātana Gosvāmī—*Go-vraje* means: *gavāṁ vraje* (in the shed of cows). Thus the sheds of buffaloes and other animals are excluded on account of impropriety. Or, the seclusion of the place is specifically meant, given that the cows and the herders go to the forest during the day.

"Do the rite for the twice-borns." The term *dvijāti-samskāram* indirectly signifies the name-giving rite in conformity with Vaiśyas [and Kṣatriyas¹⁸⁷]. "In addition, give simple advice regarding wearing *tilaka* and other aspects that precede initiation."¹⁸⁸

A *svati-vācanam* consists of *punyāha* (propitious day), *svasti* (well-being) and *rddhi* (prosperity) uttered three times each. Alternatively, *svasti-vācanam* denotes the recitation of *svasti-vācana* mantras. For example:

*punantu māṁ deva-janāḥ punantu manasā dhiyah |
punantu viśvābhūtāṇī jāta-vedah punihī mām ||*¹⁸⁹

187 This was added by Jīva Gosvāmī.

188 At first, Nanda asked Garga to perform rites (*samskārān*, *Bhāgavatam* 10.8.6), but now, after Garga's insightful speech, Nanda only uses the singular.

189 One edition of *Rg-Veda* reads: *punantu māṁ deva-janāḥ punantu vasavo dhiyā, viśve devāḥ punita mā jāta-vedah punihī mā*, "May the gods purify me. May the Vasus purify through the mind. O gods in the world, purify me. O Agni, who knows those who are born, purify me."

“May the gods purify me. May the mind be purified by the heart. May all beings in the world be purified. O Agni, who knows those who are born, purify me.” (Rg-Veda 9.67.27)

A *svasti-vācanam* is mandatory in all rites.

10.8.11

*śrī-śuka uvāca
evam samprārthito vipraḥ sva-cikīrtitam eva tat |
cakāra nāma-karaṇam gūḍho rahasi bālayoḥ ||*

śrī-śukah uvāca—Śrī Śuka said; *evam*—in this way; *samprārthitah*—requested; *vipraḥ*—the Brāhmaṇa; *sva-cikīrtitam eva*—which he already desired to do; *tat*—that; *cakāra*—did; *nāma-karaṇam*—the name-giving rite; *gūḍhaḥ*—[being] concealed; *rahasi*—in a secluded place; *bālayoḥ*—of the two boys.

śrī-śukah uvāca—*evam samprārthitah vipraḥ gūḍhah (ca san) sva-cikīrtitam eva (go-vraje) rahasi bālayoḥ tad nāma-karaṇam cakāra.*

Śrī Śuka continued: At Nanda’s request, the Brāhmaṇa, concealed in a secluded place, performed the name-giving rite of the two boys, a rite which he had wanted to do.

Sanātana Gosvāmī—Garga had been properly asked (*samprārthitah* = *samyak prārthitah san*) as mentioned above (*evam* = *uktapratkārena*). Garga had already desired to do it (*sva-cikīrtitam eva* = *svasya kartum iṣṭam eva*). The rite occurred in a secluded place: No one, not even the people of the village, knew about it. Had the villagers heard about Kṛṣṇa’s glory in His previous lives, their love for Him would have collapsed by the rise of *iśvara-jñāna*. In the case of Nanda, however, the *iśvara-jñāna* does not take place in him because of his great affection.

Or, the sense of *gūḍhah* is that Garga remained concealed out of fear of Kāṁsa. Still, Garga did not directly reveal to Nanda that Kṛṣṇa is God, thinking that Nanda’s love for Kṛṣṇa might dwindle by knowing that.

“Garga knew that Kṛṣṇa is God, so why did he do a rite for Him?” Śukadeva responds to that with *bālayoh* (of the two baby boys). The import is: The pastimes of this baby boy are meant to benefit everyone and to delight His devotees, hence those who belong to Him must keep that in mind and go with the flow.”

Jīva Gosvāmī—“Garga knew that Kṛṣṇa is God, so why did he not shy away from doing a rite for Him?” He responds to that with *bālayoh*. The import is: The pastimes of these two boys are meant to benefit everyone and to delight Their devotees; such pastimes even bewilder those who know They are God. Moreover, a description of both Garga’s blessings while leading the boys to the secluded place and his bliss arising from seeing Them next to him should be inferred.

10.8.12

śrī-garga uvāca

*ayam hi rohiṇī-putro ramayan suhrdo gunaiḥ |
ākhyāsyate rāma iti balādhikyād balaṁ viduh |
yadūnām aprthag-bhāvāt saṅkarṣanām uśanty api ||*

śrī-gargah uvāca—Śrī Garga said; *ayam*—this; *hi*—because (or certainly); *rohiṇī-putrah*—son of Rohinī; *ramayan*—delighting; *suhrdah*—his friends [and relatives]; *gunaiḥ*—by qualities; *ākhyāsyate*—will be called; *rāmāḥ*—Rāma; *iti*—thus; *balādhikyād*—because of a superiority (or abundance) of power; *balaṁ*—Bala; *viduh*—they know; *yadūnām*—among the Yadus; *aprthag*—nonseparately; *bhāvāt*—because of conceiving; *saṅkarṣanām*—Saṅkarṣaṇa; *uśanti*—they desire (declare, i.e. will call); *api*—also.

śrī-gargah uvāca—*hi ayam rohiṇī-putrah suhrdah gunaiḥ ramayan rāmāḥ iti (suhrdbhiḥ) ākhyāsyate. (janāḥ asya) balādhikyād (enām rāmanā) balaṁ viduh, yadūnām aprthag-bhāvāt (enām) saṅkarṣanām api uśanti.*

Śrī Garga said: “Since this son of Rohini delights his friends with his qualities, he will be named Rāma. People will know him as Bala on account of his profuse strength, and will also call him Saṅkarṣaṇa because the Yadus will not be divided.

Śrīdhara Svāmī—“Because he thinks (*bhāvāt* = *bhāvanāt*) the Yadus—who were going in different directions, for some reason—, are not separate (*aprthak*)....” The sense is: “because he made all the Yadus agree with one another by teaching them.”

“...They also say (*uṣanti* = *vaksyanti*) ‘Saṅkarṣaṇa’ (*saṅkarṣanam api uṣanti*),” by the derivation “he attracts completely,” meaning he unifies (*saṅkarṣaṇa* = *samyak karsati* = *ekī-karoti*). However, Garga does not refer to the sense of ‘Saṅkarṣaṇa’ as ‘pulled out of the womb’ (*garbha-saṅkarṣanam*) (10.2.13).

Viśvanātha Cakravartī—*Yadūnām aprthag-bhāvāt* signifies: “because of a nondifferentiated mood—for example in terms of who is his father (*aprthag-bhāvāt* = *nirviśeṣa-pitṛtvādi-bhāvāt*)—toward you and Vasudeva, et al. (*yadūnām* = *vasudevādinām bhavad-ādīnām ca*).” In other words, “because of attracting (*ākarsaṇa*) both clans to him.” And that is clear because of this text in *Hari-varṇśa*:

pratyuvāca tato rāmah sarvāṁs tān abhitah sthitān |
yādaveṣv api sarveṣu bhavanto mama vallabhāḥ ||

“Then Balarāma replied to all the cowherds, who were close-by: ‘Of all the Yādavas, you are dearest to me.’” (*Hari-varṇśa* 2.46.17)

However, Garga does not refer to the sense of ‘Saṅkarṣaṇa’ as ‘pulled out of the womb’.

Sanātana Gosvāmī—The pronoun *ayam* (this, he) signifies that Garga was speaking either by pointing the index finger at him or after touching him with the hand. The same applies to the pronoun *asya* (his) in the next verse.

“With qualities (*gunaiḥ*)” such as *vātsalya* (caring) and *ārjava* (honesty). Moreover, the words *yadūnām aprthag-bhāvāt* were explained by Śrīdhara Svāmī. There is another explanation: The purport is “Balarāma is your son,” in the sense that he is Nanda’s foster child. This interpretation will be substantiated later on with texts such as *vrajeṣa-sutayoh*, “of the two sons of the king of Vraja” (10.21.7). For this reason, here it is said: “the son of Rohinī (*rohinī-putrah* = *rohinyāḥ putrah*),” but not of Vasudeva. Nevertheless, since

Vasudeva is his father, “people will call him Saṅkarṣaṇa because the Yadus will not be divided” (*aprthag-bhāvāt* = *aprthagtvāt*), in the sense that he will attract (*saṅkarṣaṇa* = *ākaraṣaṇa*) the two Yadu families (the clan in Mathurā (later in Dvārakā) and the clan in Vraja).

Jīva Gosvāmī—The words beginning from *ayam* *vai* constitute one set of six lines. Sometimes the reading is *ayam hi*.

The pronoun *ayam* (this, he) signifies that Garga was speaking either by pointing the index finger at him or after touching him with the hand. The same applies to the pronoun *asya* (his) in the next verse. The takeaway here is ‘Rohinī-putra’ is yet another one of his names. Balarāma delights his well-wishers such as Vasudeva and Nanda (*suhṛdah* = *śrī-vasudevādīn bhavad-ādīmś ca*).

As regards *ākhyāsyate* (‘he will be called’ Rāma), the sense is: “I am not inventing this name. It only seems that I am doing so.” The renown of that name will take place of its own accord. The same applies to the next names. Concerning *viduh* (they know): The present tense has the sense of the near future. The same applies elsewhere, whenever applicable. The pronoun *enam* (him) needs to be added.

The phrase *yadūnām aprthag-bhāvāt* signifies: “because of a nondifferent mood—for example in terms of whom he views as his father (*aprthag-bhāvāt* = *nirviṣeṣa-pitṛtvādi-bhāvāt*)—toward you and Vasudeva, et al. (*yadūnām* = *śrī-vasudevādīnām bhavad-ādīnām ca*).” Therefore the meaning is: “because of also attracting (*ākaraṣaṇa*) both clans to him.” They are one since they too are Yadus. This is made clear in *Hari-varṇa* by a statement of Rāma, who had arrived in Vraja from Dvārakā: *pratyuvāca tato rāmah...* (see above). Because of the word *api*, other names are implied. In the reading *uta*, the sense is the same. With respect to the above derivation of ‘Saṅkarṣaṇa’, another sense of “He will be named Rāma because he delights his friends with his qualities” is “he will be delighting those whose hearts are resplendent (*suhṛdah* = *śobhanām hrd yesāṁ tān*), that is, the Sātvatas, the *ātmāramas* and so on.”

Viduh means *jānanti* (they know), thus he hints that the names are eternal. The same applies to the other names. Moreover, because of the word *api*, another etymological explanation of the

name Saṅkarṣaṇa is to be understood.¹⁹⁰

Vallabhācārya—*Uta* means *api*. This signifies that the main meaning of ‘Saṅkarṣaṇa’ is something else.

Krama-sandarbha—Thus, the cowherds originate from Yadu’s dynasty. This has already been expounded in *Śrī Kṛṣṇa-sandarbha* and so on.

Baladeva Vidyābhūṣaṇa—In the half verse beginning from *yadūnām*,¹⁹¹ Garga interprets the name Saṅkarṣaṇa. “They will call (*uṣanti* = *icchanti* = *kathayiṣyanti*)¹⁹² him Saṅkarṣaṇa because he will unite the Yadus.” The term *aprthag-bhāva* (not being separate) means the Yadus had gone here and there out of fear of Kāṁsa yet Balarāma will attract the Yadus to one place. Another sense of *yadūnām aprthag-bhāvāt* is he will make no difference between Vasudeva and Nanda in terms of who his father is.

10.8.13

āsan varṇāḥ trayo hy asya gr̥hnato 'nu-yugam tanūḥ |
śuklo raktas tathā pīta idānīm kṛṣṇatām gataḥ ||

āsan—were ; varṇāḥ—colors; trayah—three; hi—certainly (or only); asya—of His; gr̥hnataḥ—who is taking *anu-yugam*—yuga after yuga (or in conformity with the yuga); tanūḥ—bodies; śuklaḥ—white; raktah—red; tathā—and; pītaḥ—yellow; idānīm—now; kṛṣṇatām gataḥ—has attained dark blueness.

anu-yugam (tat-tat-)tanūḥ gr̥hnataḥ asya (tvat-putrasya) śuklaḥ raktah tathā pītaḥ (ca iti) varnāḥ trayah āsan. idānīm (dvāparānte)

190 For instance, if *api* is placed after *aprthag-bhāvāt* in the syntactical connection, the meaning is: “They will call him Saṅkarṣaṇa also because he thinks of the Yadus nondifferently.”

191 In Vallabhācārya’s edition, the half verse is given its own number (10.8.13).

192 The verbal root in the verb *uṣanti* is *vaś kāntau* (2P) (to desire), but when that verbal root governs two words in the accusative case, the sense is “to affirm” and so on (*Monier-Williams*).

hi (asya varṇah) kṛṣṇatāṁ gataḥ, (ataḥ kṛṣṇah ity ekam asya nāma bhavīṣyati).

Jīva Gosvāmī’s additional explanation—

anu-yugam tanūḥ grhnataḥ asya trayah varṇāḥ āsan. (tatra yah yah) śuklaḥ (prādurbhāvah, yah yah) raktah, (yah yah) pītah (ca, sah sarvah api) idānīm (asya āvirbhāva-samaye) kṛṣṇatāṁ gataḥ.

Viśvanātha Cakravarti’s additional explanation—

anu-yugam tanūḥ grhnataḥ asya (yah) śuklaḥ (yah) raktah tathā (yah) pītah (ca iti) trayah varṇāḥ āsan. idānīm (arīśinah asya avatāra-samaye, sah sarvah api) kṛṣṇatāṁ gataḥ.

“Your son assumes bodies in conformity with the yugas. White, red, and yellow were three colors of His. Now His color is dark blue.

Alternatively: He had three colors and assumes bodies in every yuga. Thus, He whose color is white in Satya, red in Tretā and yellow in Kali is now dark blue.

Optionally: He assumes bodies in every yuga. Now, the white Avatāras, the red Avatāras and the yellow Avatāras are within Kṛṣṇa.

Śrīdhara Svāmī—Asya signifies: *tava putrasya* (of your son). In reference to *kṛṣṇatāṁ gataḥ*, the purport is: Therefore ‘Kṛṣṇa’ will be one name.

Sanātana Gosvāmī—Having thus made Śrī Balarāma’s name by the logic of “the needle and the cauldron,”¹⁹³ either in consideration of the sequence of the two births or with regard to expanding the Lord’s glory, the description of which is ongoing by looking at the next verses, now Garga speaks to reveal the name ‘Kṛṣṇa’ in consideration of a topmost beauty as one whose color is a nice

193 The sense is: When two things, one easy and the other difficult, have to be done, the easier one should be done first.

dark blue (*susyāma*), for the sake of concealing the etymological explanation of Śrī Kṛṣṇa's name as: *kṛṣir bhū-vācakah śabdah* etc., “The word *kṛṣi* signifies existence” (*Mahābhārata, udyoga-parva* 68.5).

“Indeed (*hi*), white, red and yellow were the three colors, in sequence, of Him who is manifesting (*grhnataḥ* = *prakaṭayataḥ*) divine forms (*tanūḥ* = *śrī-mūrtih*) in the three yugas beginning from Satya (*anu-yugam* = *satyādi-yuga-traye*).” *Hi* has the sense of either *niścaya* (indeed) or *prasiddhi* (as is well known).

The gist is: “He has become manifest as the dark blue color (*krṣnatām gataḥ* = *kṛṣṇa-varṇena prakaṭaḥ abhūt*), now, at the beginning of Kali yuga, as before (*idānīm* = *pūrvavat kaled ārambhe*).” Even though the dark blue color is eternal, given that for the most part there is no difference between the form and Him who has the form since both are dense *sac-cid-ānanda* (transcendental), the purpose of the wording here is concealment, otherwise the great reknown of being eternally ‘dark blue and beautiful’ (*śyāma-sundara*) would give rise to the awareness that Śrī Nārāyaṇa, God in person, is He.

Or: “White, red and yellow were the three colors of Him who assumes bodies in every yuga, time and time again (*anu-yugam* = *prati-yugam* = *vāram-vāram*). Now, on the occasion of being your son, the dark blue color, which captivates the world, has occurred (*krṣnatām gataḥ* = *śyāma-varnah abhūt*).” This is said to satisfy Śrī Nanda. Due to the nondifference between the name and the form, this particular meaning should be perceived: *krṣnatām gataḥ* means *kṛṣṇa-nāmnā prakaṭo 'bhūt*, “He has become manifest with the name Kṛṣṇa.”

Jīva Gosvāmī—After clarifying names of Śrī Baladeva at the beginning, in consideration of the sequence of the two births, now Garga speaks to reveal Śrī Kṛṣṇa's names. This is the surface meaning: “White, red and yellow were the three colors of Him who is assuming bodies in each yuga, time and time again (*anu-yugam* = *yuge yuge vāram-vāram*). Now, as regards being your son, He has obtained (*gataḥ* = *ayam gataḥ*) the status of being dark blue, a status which captivates the world (*krṣnatām* = *jagan-mohana-śyāma-varṇatām*).”

In point of *tanūr grhnataḥ* (of Him who takes bodies): Because of an affirmation of complete independence in this way, only the power of Yoga is indicated. In addition, since the nature of Śrī Nārāyaṇa is clearly specified by the mention of taking a white form and so on, the sense of ‘*tanūr grhnataḥ*’ culminates in the idea that the general means to revere Him is the same as the general means to revere Nārāyaṇa.

The white Avatāra and others are His *amśas* and existed in each previous yuga respectively. Because of the worship of those forms (by the *sādhus* in those eras), the Divinity attained whiteness and so on by obtaining a similarity with those respective forms. At this time, however, because of the worship of Nārāyaṇa Himself (by Nanda), who is known to be *kṛṣṇa* (dark blue), due to the attainment of sameness with Him there is an obtainment of being *kṛṣṇa*. Hence it will be said: *nārāyaṇa-samo gunaiḥ*, “In terms of qualities He is similar to Nārāyaṇa” (10.8.19). Kṛṣṇa’s previous lives having been described, Nanda, the topmost devotee of the Lord, is made to be satisfied.

Due to the attainment of the highest supereminence, it’s understood that the name ‘Kṛṣṇa’ is the best because it relates to the very nature of the Divinity. Therefore the intent here is that this meaning as well should be perceived: *nāmnāpi kṛṣṇatāṁ gataḥ*, “He has become *kṛṣṇa* as a name too.”

The real, hidden meaning is this: “Three colors of Him who is displaying (*grhnataḥ = prakaṭayataḥ*) bodies in each yuga (*anu-yugam = yuge yuge*) had become manifest (*āsan = prakatāḥ babhūvuh*). Now, at the time of His appearance, whichever white form there had been in days of yore (*śuklaḥ = yah yaḥ śuklaḥ prādurbhāvah*), whichever red one, and whichever yellow one—these colors imply the inclusion of other colors—, all of them have become Kṛṣṇa,” meaning they have become included in Him (*kṛṣnatām = etadrūpatām = etasmin antar-bhūtatām eva*), inasmuch as He, God in person, descended by taking in all the *amśas*.

Therefore, that is, because He Himself is *kṛṣṇa*, because all His *amśas* make Kṛṣṇa and because He attracts (*kṛṣṇa = ākarsaka*) everyone, the name ‘Kṛṣṇa’ is the best. Thus, the derivation in the verse below is included in His name, insofar as Kṛṣṇa’s name has the highest bliss since it includes all bliss:

*kṛṣṇa bhū-vācakah śabdo ṇaś ca nirvṛti-vācakah |
taylor aikyam param brahma kṛṣṇa ity abhidhīyate ||*

“The word *kṛṣṇa* signifies existence, and *na* is expressive of bliss. The oneness of both, Para-Brahman, is called Kṛṣṇa.” (*Mahābhārata, udhyoga-parva* 68.5)

Hence this is a great name by nature. Like the Vedas are included in *pranava* (*om*), other names of the Lord and other forms are included in His form. That is fitting because that form, which acts as the substantive, has modifiers which are the multitude of His other names. Moreover, Kṛṣṇa’s name is mentioned in *prabhāsa-khaṇḍa* (of *Skanda Purāṇa*): *madhura-madhuram etan mangalam mangalānām sakala-nigama-valli-sat-phalam*: “It is sweeter than sweet, is more auspicious than other auspicious things, and is the eminent fruit of the vine of all the Vedas” (quoted in *Laghu-bhāgavatāmrta* 1.5.355).

In reference to the derivation of ‘Kṛṣṇa’ and also as regards this text: *nāmnām mukhyatarām nāma kṛṣṇākhyam me parantapa*, “O scorching of enemies, My name Kṛṣṇa is the most important name” (*Skānda Purāṇa, prabhāsa-khaṇḍa*, quoted in *Hari-bhakti-vilāsa* 11.498), it is well known that even the first syllable of that name is a great mantra.

Krama-sandarbha—This is the surface meaning: “There were three colors of this boy who assumes bodies in every yuga (*anuyugam = prati-yugam*).” The words beginning from *śuklaḥ* are the explanation. The sense is: “Now, on the occasion of being your son, He has become Nārāyaṇa.” That is, He already was similar to Him in terms of form, qualities, and so on (*kṛṣnatām = sākṣat nārāyaṇatām = rūpa-guṇādibhiḥ tat-tulyatām eva*). This will be summarized with: *nārāyaṇa-samo guṇaiḥ*, “in terms of qualities He is similar to Nārāyaṇa” (10.8.19). The drift is: ‘Kṛṣṇa’ is His primary name.

Viśvanātha Cakravartī—Garga speaks to enlighten Śrī Nanda: “This son of yours, however, is already some exalted personality (*mahā-puruṣa*).”

The syntactical connection is: *pratiyugam tanūr grhnato ’sya*

śuklādayas trayo varṇā āsan, “White, red and so on were three colors of Him who is taking bodies in every yuga (*anu-yugam = prati-yugam*).” Given that *grhnataḥ* (who is taking) is expressive of His free will, the power of Yoga is thus illustrated. “Now, at the end of Dvāpara yuga (*idānīm = dvāparāntē*), He is Kṛṣṇa.” This idea is meant to enlighten Nanda. The Avatāras, which have various colors, are His *amṛśas*. He is the Avatārin.

Or, the three individual colors (*śuklo raktas tathā pītah*) are connected with *gataḥ* and are expressive of the four Avatāras, beginning from the Satya yuga Avatāra.¹⁹⁴ This mention of Yuga Avatāras includes others too: “Now, at the time of His descent, the Yuga Avatāras, the Manvantara Avatāras, the Līlā Avatāras, the Puruṣa Avatāras and so on have become included in Him (*kṛṣnatām = etad-rūpatām = asmin antar-bhūtatām*),” insofar as He makes His descent only after taking in all His *amṛśas*.¹⁹⁵

Someone might wonder: “How does ‘yellow’ correspond to a Yuga Avatāra? Nothing in these texts of the eleventh canto alludes to a yellow Avatāra:

- ◊ *krte śuklaś catur-bāhuḥ*, “In Satya yuga He is white and has four arms” (11.5.21),
- ◊ *tretāyāṁ raktā-varṇo ’sau*, “He has a red color in Tretā yuga” (11.5.24),
- ◊ *dvāpare bhagavān śyāmaḥ*, “In Dvāpara, the Lord is dark blue” (11.5.27),
- ◊ *kalau kṛṣṇa-varṇāṁ tviṣākṛṣṇam*, “In Kali, intelligent persons worship Him whose tag line is ‘Kṛṣṇa’ and who is *kṛṣṇa* (or *akṛṣṇa*) in terms of luster” (11.5.32).

“Plus, the corresponding statement in *Bhāgavatāmrta* does not mention the color yellow:

194 The words *śuklaḥ* (white), *raktah* (red), and so on mean *śuklavān* (he who has white: an Avatāra of Satya yuga), *raktavān* (he who red: an Avatāra of Tretā yuga), and so on. The suffix *mat/up*] was deleted by the rule: *kvacid guna-vacanān matupo lug iṣṭah*, “Sometimes the deletion of *mat/up*], after a word expressing a quality, is desired” (*Vārttika* 5.2.94).

195 Here Baladeva Vidyābhūṣaṇa cites the text: *parāvareśo mahad-amṛśayuktah* etc., “the Lord, who controls the high and the low, endowed with the *mahats* and the *amṛśas*” (3.2.15). For an explanation of this verse, consult the footnote in *Sārārtha-darśinī* (10.1.28).

*kathyante varṇa-nāmabhyāṁ śuklaḥ satya-yuge hariḥ |
raktaḥ syāmaḥ kramāt kṛṣṇas tretāyāṁ dvāpare kalau ||*

“The Yuga Avatāras are described according to color and name. In Satya yuga, Tretā yuga, Dvāpara yuga and Kali yuga, Hari is white, red, dark blue, and blackish,¹⁹⁶ sequentially.” (*Laghu-bhāgavatāmrta* 1.4.25).”

That should not be said. Nor can it be said that, because of pointing out the past tense, with *āsan* (they were), yellow too is an Avatāra of Dvāpara yuga because of an attainment according to the sequence. Nor should it be conjectured that the word *syāma* in the citation of the eleventh canto means *pīta*, nor that the word *pīta* here means *syāma*. Nor should it be said, by making a coalescence of vowels in *tathāpītah*, that “*apīta* (not yellow) means *syāma* (dark or dark blue).” Because *anu-yugam* is, in every explanation, a usage involving *vipsā* (pervasion)¹⁹⁷ and because *tanūḥ* is in the plural, there is no obtainment of a desirable meaning, given that the resultant sense of the *vipsā* here is: “The three colors occur in each yuga.”

Nor can it be said that only the very first *ārīśa* of Kali yuga is to be expressed by the word *idānīm* (now), because it is well known that the Avatāra Kṛṣṇa is included in Dvāpara, and also because of a statement in the first canto:

*yasmīnnaḥ ahani yarhy eva bhagavān utsasarja gām |
tadaivehānuvr̥tto 'sāv adharma-prabhavaḥ kaliḥ ||*

“Kali, which creates irreligion, came about on the same day the Lord left the Earth.” (1.18.6)

¹⁹⁶ Rūpa Gosvāmī follows the eleventh canto regarding the color of the Avatāra of Dvāpara yuga, and Śrīdhara Svāmī for the color of the Kali Yuga Avatāra. Śrīdhara Svāmī wrote: *rūksatāṁ vyāvartayati—tviṣā kāntyākṛṣṇam
indranīla-maṇi-vad ujjvalam | yadvā, tviṣā kṛṣṇam kṛṣṇāvatāram | anena
kalau kṛṣṇāvatārasya prādhānyam darśayati* (*Bhāvārtha-dipikā* 11.5.32). Hemādri, the commentator on Vopadeva’s *Muktāphala*, agrees with Śrīdhara Svāmī: *kṛṣṇaḥ kalau. tviṣā akṛṣṇam indranīlojjvalam* (*Kaivalya-dipikā* 3.67). Below, Viśvanātha Cakravartī partly agrees with this.

¹⁹⁷ According to *Medini-kośa* (2.42-43), one of the senses of *anu* is *vipsā* (pervasion: distributive sense).

In that way there would be another Kṛṣṇa Avatāra due to the commencement of Kali yuga.

Therefore, the verse should be explained as follows, by considering the necessary correlation between *yad* and *tad* (*yathā* is added to *tathā*)¹⁹⁸: *yathā idānīm dvāparānte kṛsnatām gataḥ svayam ayam avatārī tathā tenaiva prakāreṇa idānīm kali-yugādi-bhāge pītah*, “Just as now, at the end of Dvāpara, [the Satya Yuga Avatāra (*śuklaḥ*) and the Tretā Yuga Avatāra (*raktah*)] are within Kṛṣṇa, meaning He is the Avatārī, so now, in the portion which is the beginning of Kali yuga, He (as Caitanya Mahāprabhu) is yellow.” Thus the single word *idānīm* (now) is connected to each clause, by resting its second meaning on a rather huge length of time.

“But does the *kṛṣṇa* color only relate to now or did it also exist previously?” Garga responds in the first half of the verse: “Not only the *kṛṣṇa* color existed previously, other colors too existed.” According to the compatibility in each previous yuga, the three colors are seen at that time. Each of those colors existed before too. The sense is: Those colors, which eternally exist, manifest at that time. It’s not that they exist only at that time and did not exist before.

Grhnataḥ modifies *asya*, “of Him, who is assuming Avatāras (*tanūḥ* = *avatārān*) in each yuga (*anu-yugam*)¹⁹⁹,” because of Suta’s comment: *avatārā hy asaṅkhyeyā hareḥ*, “Hari’s Avatāras are innumerable” (1.3.26) and because of Brahmā’s utterance: *kvāho katham vā kati vā*, “How amazing! Who is able to know where, why, and how many pastimes You have in the three worlds?” (10.14.21).

Hence the Avatārī, whether dark blue (*kṛṣṇa*) or yellow (*pīta*), appears in the Dvāpara yuga and in the Kali yuga of the twenty-eighth *caturyuga* of the *manvantara* of Vaivasvata. At that time, the two Avatāras of those two yugas, the dark blue one (*śyāma*) and the blackish one (*kṛṣṇa*), remain within Them. The yellow one is mentioned in *Mahābhārata* and so on:

198 In the previous explanations, *tathā* meant *ca* (and).

199 If *anu* in *anu-yugam* has the sense of *vipsā*, then, because of the plural in *tanūḥ*, two Avatāras other than a Yuga Avatāra are expected in Kali yuga, and so on. To avoid this discrepancy, *anu-yugam* should mean “in conformity with the yuga” (*anu-yugam* = *yugam anusryta*). For the details, consult the commentaries on the word *anu-sāgaram* in verse 10.3.7. Thus, the Yuga Avatāra in Satya yuga is white because the color attributed to Satya yuga is white, and so on.

*suvarṇa-varṇo hemāṅgo varāṅgaś candanāṅgadī |*²⁰⁰
*sannyāsa-kṛt samah śānto niṣṭhā-śānti-parāyanah ||*²⁰¹

“He has a golden color, His limbs are golden, His limbs are the best, He has ornaments on His upper arms and is endowed with sandalwood paste. He practices *sannyāsa* and is equipoised and peaceful. He is dedicated to steadiness and tranquility (or He is the topmost shelter of devotion and peace).”

There is no mention of Him anywhere else because this is very secret, since He is mentioned, even by Śrī Prahlāda, in the seventh canto, only in terms of being concealed: *channah kalau yad abhavas tri-yugo tha sa tvam*, “Since You were covered in Kali, You are Triyuga” (7.9.38).²⁰²

Moreover, it was very difficult for most of people of that time to perceive that He was concealed, since His own color and moods were covered by another color and by other moods. Thus His desire to bring about a state of being very difficult to perceive also has a purpose, by which the state of hinting at a secret thing about Him took place: This must absolutely be understood by the fine intellects of the Gaudiya devotees. The following text in the section on Yuga Avatāras proves, in a roundabout way, that He is concealed:

nānā tantra-vidhānenā kalāv api tathā śṛṇu ||
kṛṣṇa-varṇām tvīśākṛṣṇām sāṅgopāṅgāstra-pārṣadam |
yajñaiḥ saṅkīrtana-prāyair yajanti hi sumedhasah ||

“In Kali yuga also, people glorify the Lord through the injunctions of various precepts. Listen to this. Persons of fine intellect certainly worship Him by means of sacrifices that mostly consist of collective chanting of the holy names. His color is *kṛṣṇa*, He is not *kṛṣṇa* in terms of luster, is endowed with beautiful limbs, ornaments, and weapons, and is accompanied by associates.” (11.5.31b-32)

200 *Viṣṇu-sahasra-nāma-stotra* (92). This stotra is in the *Mahābhārata*.

201 *Viṣṇu-sahasra-nāma-stotra* (75).

202 To make sense of Viśvanātha Cakravartī’s explanation, the verb *abhavah* “you were” should be taken in the sense of nearness to the present (you are), by the rule: *vartamāna-sāmipyे vartamāna-vad vā*.

The sense is as follows: *nānā kalau* means: *sarva-kali-yuge*, “in every Kali yuga.” Because of the word *api* (also), the sense is: “[People glorify the Lord] also in the Kali in the twenty-eighth *caturyuga* of Vaivasvata, by means of injunctions of precepts called Tantras” (*tantra-vidhānenā = tantrākhyā-nyāya-vidhīna*).

As regards *śr̥nu* (listen): It is a command to the king, even though he was already listening, in order to direct his attention to a meaning that is being said by the *Tantras* as a secret. By *nānā-tantra-vidhānenā*, the predominance of the *Tantras* in Kali is shown, but another meaning is to be understood, for the sake of covering over the *Tantras* too.

In the interpretation of all Kali yugas, his body is the *kṛṣṇa* color (*kṛṣṇa-varṇam* = *kṛṣṇa-varṇa-deham*), and by his luster (*tviṣā* = *kantyā*) he is effulgent like a sapphire (*akṛṣṇam* = *indranīla-mani-vad-ujvalam*). In the interpretation of the unique Kali yuga, “He is *kṛṣṇa-varṇam* (His color is dark blue, as *Kṛṣṇa*) and is yellow (*akṛṣṇam* = *pītām*) by his luster,”²⁰³ because white, red, and dark blue (*śyāma*) were mentioned. The sense is: *antah-kṛṣṇam bahir-gauram*, “darkish within, golden without.” Or *kṛṣṇa-varṇam* means He describes (*varṇana*) the pastimes, etc., of the *Kṛṣṇa* Avatāra. Although *sāṅgopāṅgāstra-pārṣadam* applies to both interpretations, the meaning is the same, clear in the first instance, concealed in the second.

Baladeva Vidyabhūṣāṇa—Now Garga talks about the names of Nanda’s son. “White, red and yellow were three forms (*varṇāḥ* = *rūpāṇi*) of His (*asya*).” He has no beginning and His color is dark (*śyāma*) like a raincloud, because the Śruti states:

sat-puṇḍarika-nayanam meghābhām vaidyutāmbaram |
dvi-bhujam mauna-mudrādhyam²⁰⁴ vana-mālinam iśvaram ||

²⁰³ In this interpretation, the negative affix *na/ñ* in *akṛṣṇa* has the sense of *abḥāva* (absence), whereas in the first interpretation, *na/ñ* in *akṛṣṇa* has the sense of *alpa* (slightly). For the details on the six meaning of *na/ñ*, consult the *Amṛta* commentary on *Hari-nāmāmrta-vyākaraṇa* 937.

²⁰⁴ Svāmī Tripurāri’s edition of *Gopāla-tāpani* reads: *jñāna-mudrādhyam* instead of: *mauna-mudrādhyam*.

“God has eminent lotus eyes, has the sheen of a raincloud, has garments akin to lightning, has two arms, is richly endowed with the hand pose of silence, and has a sylvan garland. One who meditates on Him becomes liberated from transmigration.” (*Gopāla-tāpanī Upaniṣad* 1.9)

What is He like? “He is manifesting (*grhnataḥ* = *prakatayataḥ*) forms (*tanūḥ* = *mūrtih*) in those various yugas (*anu-yugam* = *tattad-yuge*),” because it is remembered that taking (*graha*) and giving up (*mocana*) are said to be His appearance (*āvirbhāva*) and disappearance (*tirobhāva*).

In that regard, white is His color in Satya yuga, red in Tretā, but in Kali, yellow. Now, at the end of this Dvāpara yuga (*idānim* = *asmin dvāparāvasāne tu*), the colors have attained the state of being dark blue, i.e. have attained the state of being this form, i.e. have attained the status of being included in it (*kṛṣṇatām* = *etad-rūpatām* = *atra antar-bhūtātām*),” because of the statement beginning: *parāvareśo mahad-arīśa-yuktah*, “the Lord, who controls the high and the low, endowed with the *mahats* and the *arīśas*” (3.2.15).

Thus, His luster is *kṛṣṇa* and His name is Kṛṣṇa, also because of this text in the *nārāyaṇīya* [section of the *Mahābhārata*]: *kṛṣṇo 'ham arjuna*, “Arjuna, I am Kṛṣṇa.” The color yellow refers to a very ancient yellow Avatāra. But this color is not fixed as the color of Kali yuga, because in *Hari-varīśa* the blackish color (*kṛṣṇa-varṇa*) is mentioned in that regard.

Śrīnātha Cakravartī—“He, Śrī Kṛṣṇa, the Avatārī, who is taking bodies that are the form of Avatāras, had three colors,” in reference to the colors of those bodies. What are the colors? *śuklo raktas tathā pītaḥ*. Or the separation is *apītaḥ*, which signifies *śyāma*, because that makes sense in consideration of these texts: *dvāpare bhagavān śyāmaḥ pīta-vāsā nijāyudhah* (11.5.27), *kalāv api tathā śṛṇu* (11.5.31), *kṛṣṇa-varṇam* (11.5.32), and so on. Therefore the venerable Svāmī has said: *tviṣākṛṣṇam, kalau kṛṣṇāvatārasya prādhanyam sūcītam*, “*Tviṣākṛṣṇam* signifies *tviṣā kṛṣṇam*. The predominance of a blackish Avatāra in Kali is implied.” He is naturally dark blue (*śyāma*). He is not a Yuga Avatāra. He is God in person (*kṛṣnatām gataḥ* = *ayaṁ svayam bhagavattām gataḥ*).

Vallabhācārya—“Now He has manifested a dark blue color” (*kṛṣṇatām gataḥ = kṛṣṇa-varṇarūp prāptavān = kṛṣṇa-varṇam prakaṭitavān*), although He is always dark blue. The sequence of colors was said as a pretext for the sake of concealing that.

ANNOTATION

In *Sarva-saṁvādinī* 1 of *Tattva-sandarbha*, Jīva Gosvāmī elaborately comments on the verse which begins *kṛṣṇa-varṇam*, and adds: *viṣṇu-dharmottarādau yac ca dvāpare śuka-pakṣa-varṇatvarūp kalau ca nila-ghana-varṇatvam śrūyate*, “It is heard from Viṣṇu-dharmottara and so on that in Dvāpara the Lord has the color of a parrot’s wings, and that in Kali He has a dark blue color.” In Sanskrit, the attribution of names to colors can be confusing. The words *śyāma* and *kṛṣṇa* are synonymous, but here the gloss ‘*nila-ghana*’ can be interpreted as ‘blackish’ and as ‘dark blue’. Still, the word *apīta* in the sense of *śyāma* is not seen in any scripture.

In regard to the colors of Avatāras, there are many variations. For example, Śrī Rāma, an Avatāra in Tretā yuga, is said to be green like fresh *durvā* grass (*Laghu-bhāgavatāmrta* 1.3.77). Elsewhere Śrī Rāma is said to be dark like a dark blue lotus petal: *indīvara-dala-śyāmam* (*Padma Purāṇa* 6.242.66).

Commenting on *Laghu-bhāgavatāmrta*, Baladeva Vidyābhūṣaṇa writes: *yat tu dvāpare ’pi kvacit skānde hari-varṇe ca pītavam uktam, tadapi kādācitkam astu, harer nānāvatāratvāt*, “Sometimes, yellowness in Dvāpara too is mentioned in *Skanda Purāṇa* and in *Hari-varṇe*. Still, let it be so now and then, for Hari has various Avatāras” (*Sāraṅga-raṅga-dā* 1.1.2).

In the Kali yugas when Mahāprabhu does not descend, the Avatāras are either dark blue (*śyāma*) or green like the color of a parrot’s wings: *anyeṣu kaliṣu tu kvacit chyāmatvena kvāpi śuka-patrābhātvena vāvatārasyokteḥ* (*Sāraṅga-raṅga-dā* 1.1.2). At that time, those Avatāras are mere empowered *jīvas* (*ibid.*). In this way, the Lord’s designation as Triyuga is upheld, in consideration of the great majority.

10.8.14

*prāg ayam vasudevasya kvacij jātas tavātmajah |
vāsudeva iti śrimān abhijñāḥ sampracakṣate ||*

prāk—previously; *ayam*—this; *vasudevasya*—of Vasudeva; *kvacit*—somewhere; *jātah*—was born; *tava*—of yours; *ātmajah*—son; *vāsudevah*—Vāsudeva; *iti*—thus; *śrimān*—endowed with beauty; *abhijñāḥ*—the learned; *sampracakṣate*—call.

prāg ayam tava ātmajah kvacit vasudevasya jātah, (ataḥ) “śrimān vāsudevah” iti abhijñāḥ sampracakṣate.

Bhaktisiddhānta Sarasvatī—

śrimān tava ātmajah ayam kvacit prāg vasudevasya jātah, (tasmāt) abhijñāḥ (janāḥ) “vāsudevah” iti sampracakṣate.

Gaṅgā Sahāya (*Anvitārtha-prakāśikā*)—

ayam śrimān tava ātmajah kvacit prāk-(samaye) vasudevasya (sutah) jātah. (ataḥ) abhijñāḥ (enām) “vāsudevah” iti sampracakṣate.

“Previously this son of yours was born somewhere as Vasudeva’s child. Therefore the learned call Him ‘Vāsudeva’. He is glorious.

Śrīdhara Svāmī—“Because of this (*ataḥ* is added), they call Him Vāsudeva” (*sampracakṣate* = *enām sampracakṣate*). Nanda, thinking that *prāg ayam* is a general statement, assumed that Garga Ṛṣi was telling him a name that belongs to another lifetime.

Sanātana Gosvāmī—Garga says *tavātmajah* (your son) to repudiate the possibility that Vasudeva’s son is God. The vocative *śrimān* means: *parama-bhāgya-sampad-yukta*, “O you who are endowed with the wealth of the best good fortune,” because of obtaining a son like that. In the reading *śrimān*, “This son of yours ‘has the topmost resplendence’” since He is the presiding deity of *citta* (subconscious), and so on.

Jīva Gosvāmī—In the surface meaning, “This son of yours took birth from Vasudeva too (*vasudevasya* = *vasudevād api*) in another place (*kvacit* = *anyatra*) in their previous life” (*prāk* = *asya tasya ca pūrvajanmani*). Nanda thought, “That name occurred in Vasudeva’s previous life, therefore now He is so named.”

In the hidden meaning, “Only in this life, this son of yours was also Vasudeva’s child, in Kāṁsa’s prison.” This refers to the aforesaid philosophical conclusion (LVT 10.5.1). Otherwise *tavātmajah* (your son) would be superfluous.

In both interpretations, *śrīman* means: *parama-bhāgya-sampad-yukta eva*, “O you who are already endowed with the wealth of the best good fortune,” because of obtaining a son like that. In the reading *śrīmān*, “This son of yours (*ayam tavātmajah*) has the topmost resplendence and good luck (*śrīmān = parama-śobhā-saubhāgyābhyaṁ yuktaḥ*).”

Viśvanātha Cakravartī—“Previously (*prāg = pūrvam*), this son of yours was born from Vasudeva (*vasudevasya = vasudevāt*) somewhere, in a solitary place (*kvacid = ekānta-sthale*).” Thus Nanda thought: “In a previous life, and also in Vasudeva’s previous life (*prāg = pūrva-janmani vasudevasya api pūrva-janmani*), there was only the name ‘Vāsudeva’.”²⁰⁵

As regards *abhijñāḥ* (the learned): “Not only I say this. Some have already said so.” In this way the proof is made.

Baladeva Vidyābhūṣana—“This son of yours was Vasudeva’s child in a previous life (*prāk = pūrva-janmani*).” The gist is: ‘Vāsudeva’ was a name of His at that time also.

Vira-Rāghava—Garga says *prāk* to conceal the fact that now also He is Vasudeva’s son. “This beautiful one (*ayam śrīmān*) was previously Vāsudeva on account of being the son of Vasudeva: This (*iti*) is what the learned say.” This is the etymological explanation intended:

*vasanti yatra bhūtāni vasanty atreti vai yataḥ |
tataḥ sa vāsudeveti vidvadbhiḥ parigīyate ||*

²⁰⁵ However, in *Brahma-vaivarta Purāna*, Garga says to Nanda and Yaśodā: *vasunā sūtikāgare śiśuḥ pratyarpanaḥ kṛtaḥ putro 'yam vasudevasya, jyeṣṭhasya tasya ca dhruvam, kanyā te tena nītā ca mathurāṁ kāṁsa-bhīruṇā,* “In the maternity room, a male infant was made to be an offering in return. This son is certainly Vasudeva’s eldest son; Vasudeva brought your girl to Mathurā out of fear of Kāṁsa” (4.13.46).

“Vāsudeva is glorified as such by scholars because beings reside in Him and He resides in them.”²⁰⁶

With *śrimān* and so on, Garga implies that He is the husband of Śrī.

Vallabhācārya—He is called Vāsudeva because He manifests in *vasudeva*, that is, in *śuddha-sattva* (pure consciousness in one’s mind). Garga states one reason He is Vāsudeva as such: *śrimān*, which means He is Lakṣmī’s husband. Those who know this hidden intended meaning know His identity on all sides (*abhijñāḥ = abhitāḥ asya svarūpam ye jānanti te*), as much as He is and the way He is: *yāvān yaś cāsmi yādr̥śāḥ* (11.11.33). Hence they appropriately and eminently (*sampracakṣate = samyaktvena prakarṣeṇa cakṣate*) call Him so.

10.8.15

*bahūni santi nāmāni rūpāṇi ca sutasya te |
guṇa-karmānurūpāṇi tāny aham veda no janāḥ ||*

bahūni—many; *santi*—there are; *nāmāni*—names; *rūpāṇi*—forms; *ca*—and; *sutasya te*—of your son; *guṇa-karma-anurūpāṇi*—which are in conformity with His qualities and deeds; *tāni*—them; *aham veda*—I know; *no*—not; *janāḥ*—people.

(*tasya*) *guṇa-karmānurūpāṇi sutasya te bahūni nāmāni rūpāṇi ca santi. aham tāni (sarvāṇi) no veda, (kim punar) janāḥ, (te api tāni sarvāṇi na viduh).*

“Your son has many forms and names which are in conformity with His qualities and deeds. I know them, but people do not.

Śrīdhara Svāmī—“In conformity with qualities” signifies being *iśvara* (God), being *sarva-jñā* (omniscient), and so on. “In conformity with deeds” denotes *go-pati* (master of cows), *govardhanoddharana* (lifter of Govardhana), and so on.

206 For more explanations of the name Vāsudeva, consult the appendix.

The syntactical connection is: *tāni sarvāṇy aham api no veda, janā api no viduh*, “I don’t know all of them. People too don’t know them.”

Sanātana Gosvāmī—The forms (*rūpāṇi*) are said as an example of the names. The gist is: There are also many names connected with other lifetimes, just as there are white forms and so on. The forms in conformity with the qualities (*guṇānurūpāṇi rūpāṇi*) are the white forms and so on, as presiding deities of *sattva-guna* and so on; or the forms such as the *catur-vyūha*, which govern *citta* and so on; or the four-armed form and so on in conformity with qualities such as *bhakta-vātsalya* (caring for the devotees). The forms in conformity with deeds (*karmānurūpāṇi rūpāṇi*) are Śrī Matsya and so forth, on account of deeds (*karma = cestā*) such as swimming in the ocean after final annihilation and so on (*matsya* means fish). Then, names in conformity with qualities (*guṇānurūpāṇi nāmāṇi*) are *bhakta-vatsala* (He cares for devotees) and so on, and names in accordance with deeds (*karmānurūpāṇi nāmāṇi*) are *jagat-sraṣṭā* (creator of the world), *pālaka* (protector), and so forth.

The verb *santi* (they are) implies that His names are eternal like His forms of dense *sac-cid-ānanda* are. This is proven by *guṇa-karmānurūpāṇi*. The eternality of the qualities, inasmuch as they are always connected with the Lord, is proven, and so is the eternality of the deeds. Akrūra said:

*anākhyeya-svarūpātmann anākhyeya-prayojana |
anākhyeyābhidhānam tvāṁ nato 'smi parameśvara ||*

“O supreme God, O Soul whose identity cannot be identified, O You whose purpose is impossible to describe, I bow to You, whose designations are unnameable.” (*Viṣṇu Purāṇa* 5.18.52)

All this has already been expounded in the *uttara-khanda* of Śrī *Bhāgavatāmrta*. Thus the real meaning of ‘I don’t know them all’ is this: “Since the qualities and the deeds are endless, the list of names has no end. The same applies to His forms. Although they seem to be material, they are transcendental and can be realized as such only in the hearts of those who revere Him.”

Jīva Gosvāmī—(The commentary is the same. In addition:) It is said in the second canto:

tad aśma-sāraṁ hṛdayaṁ batedaṁ
yad grhyamānair hari-nāma-dheyaiḥ ।
na vikriyetātha yadā vikāro
netre jalāṁ gātra-ruheṣu harṣah ॥

“Alas, a heart that does not become altered by means of taking a name of Hari is hard as iron. When the heart melts by hearing or chanting, tears and horripilation occur.” (2.3.24)

Viśvanātha Cakravartī—The drift of *bahūni* (many) is: “The name Kṛṣṇa and the name Vāsudeva were not only created by me.” Concerning *rūpāṇi* (forms), the sense is: “White and the other colors were not only mentioned by me.” As for *guṇa-karmānurūpāṇi* (names in conformity with qualities and deeds), this refers to *bhakta-vatsala* (He cares for devotees), *sarva-jñā* (all-knowing), *govardhana-dhara* (He holds Govardhana), and so on, because of Keśavācārya’s explanation:

kṛṣ-śabdaḥ sattārtho naś cānandātmakas tataḥ kṛṣṇaḥ ।
bhaktāgha-karṣaṇād api tad-varṇatvāc ca mantra-maya-vapusḥ ॥

“The word *kṛṣ* has the sense of *sattā* (existence), and *na* consists of bliss, therefore He is called Kṛṣṇa, also because He takes away His devotees’ sins and because His body has that color.” (*Krama-dīpikā* 2.20)

In addition: *govindo go-vicāraṇād api*, “He is ‘Govinda’ also because He makes the cows move around” (*Krama-dīpikā* 2.21).²⁰⁷

207 The commentator Govinda Bhaṭṭācārya provides an additional explanation of *go-vicāraṇāt*: *go-vicāraṇād go-śabda-vicāraṇād govindah*, “*Go-vicāraṇāt* means: *go-śabda-vicāraṇāt*, ‘because He makes one reflect upon the word *go*.’” (*Vivarāṇa* 2.22). He adds: *gāṁ śabda-rāśim śabda-samudāyaṁ māṭrkāṁ vettiti govindah*, “*Go* means “a bunch of words.” He knows a multitude, i.e. the totality, of words, meaning He knows the alphabet, and so He is Govinda” (*ibid.*). In that sense, *go-vicāraṇāt* means:

The syntactical connection is: *tāny aham daiva-jñō 'pi na veda, janā no viduh*, “Although I know destiny, I don’t know them. If I don’t know them, people too don’t know them.” The sense is *kim punar* (‘let alone’ people). Nanda, however, thought: “These qualities, such as being all-knowing, only occurred in my son’s past lives because He is an exalted personality (*mahā-puruṣa*).”

Baladeva Vidyābhūṣana—Krṣṇa was described as the Avatārī of Yuga Avatāras, and now Garga says He is also the Avatārī of the Puruṣa Avatāras, Līlā Avatāras, and Manvantara Avatāras. The meaning is: He, who is innumerable, has many names and forms. With *santi* (they are), their eternity is implied. The names in accordance with the qualities are *sarvajña*, *bhakta-vatsala*, and so on. The names in accordance with the activities are *prakṛti-pravartaka* (impeller of *prakṛti*), *viśva-sraṣṭā* (creator of the world), *viśvāntaryāmin* (Paramātmā in everything), etc.

Vijayadhvaja Tīrtha—His names of color are not only so for a reason (a conformity with the color of the yuga). His names are also in accordance with qualities and deeds. Because of the statement: *kṛṣir bhū-vācakah śabdah*, “*Kṛṣ* is a word expressive of existence,” ‘Krṣṇa’ is a name that is conformable (*anurūpa = anuguṇa*) to an attribute (i.e. *ākarṣaṇam*). ‘Madhusūdana’ is in conformity with a deed.

Vīra-Rāghava—The sense is: “A sage like me knows His many names and forms, but someone of your type does not.” Here also Garga implies that He is the topmost Puruṣa. Alternatively, “I obviously don’t know them all, so how can someone like you possibly know?”

Vallabhācārya—Because of *ca* (and), with the verb *santi* Garga explains that the Lord’s names, forms and deeds are eternal, hence the drift at the end is: “I know they are transcendental, but people do not.”

“He makes one cogitate about a bunch of words.” Later on, Viśvanātha Cakravartī gives such interpretations of the name Govinda (*Sārārtha-darśini* 10.27.22 & 10.29.28). The main derivation of ‘Govinda’ is *gavām indrah* (king of cows); *tvāṁ gavāṁ indratāṁ gataḥ govinda iti* (*Hari-vamśa*, cited in *Laghu-bhāgavatāmrta* 1.5.76).

10.8.16

*esa vah śreya ādhāsyad gopa-go-kula-nandanah |
anena sarva-durgāṇi yūyam añjas tariṣyatha ||*

esah—He; *vah*—of all of you; *śreyah*—the best; *ādhāsyat*—would effect (will effect); *gopa-go-kula-nandanah*—who delights the groups of cowherds and of cows (or the offspring of multitude of cowherds and cows) (or *gopa*—O cowherd; *gokula-nandanah*—the delighter of Gokula); *anena*—because of Him; *sarva-durgāṇi*—all difficulties; *yūyam*—all of you; *añjaḥ*—easily; *tariṣyatha*—will cross over.

esah gopa-go-kula-nandanah vah śreyah ādhāsyat. anena yūyam sarva-durgāṇi añjah tariṣyatha.

{athavā: gopa! esah gokula-nandanah vah śreyah ādhāsyat. anena yūyam sarva-durgāṇi añjah tariṣyatha.}

“He will occasion your topmost benefit. He delights the cowherds and the cows. Because of Him, all of you will easily overcome all difficulties.

Śrīdhara Svāmī—From now on Garga mentions the tangible result of this discussion of His past lives. *Ādhāsyat* stands for *ādhāsyati*.

Sanātana Gosvāmī—“He delights (*nandayati* = *harsayati*) the cowherds and Gokula,” meaning all those who reside there. Thus the nature of that Avatāra is indicated. Alternatively: *gopa* is a vocative in the sense of *rājan* (O king), out of great respect. Or *go-pa* signifies: *prthvi-pate* (O protector of the Earth): The drift is: “The Earth is protected by you alone.” Therefore “He will automatically offer (*ādhāsyat* = *ādhāsyati* = *svataḥ eva arpayiṣyati*) auspiciousness in this life and in the next (*śreyah* = *aihikāmuṣmika-maṅgalam*) to all the people of Vraja (*vah* = *yuṣmākam* = *vraja-janānāṁ sarveṣāṁ eva*).” Or, in a general way *vah* connotes *yuṣmākāṁ vaiṣṇavānāṁ* (to all of you Vaiṣṇavas). Alternatively: “He, who belongs to you all (*vah* = *yuṣmadīyah*), will occasion (*ādhāsyati*) the best for

everyone too (*śreyah* = *sarveśām api śreyah*).” “He will delight Gokula. Because of Kṛṣṇa (*anena* = *kṛṣṇena hetunā*) all of you will effortlessly, if not spontaneously (*añjah* = *anāyāsenā* = *svayam eva*), cross over (*tariṣyatha*) all troubles (*durgāṇi* = *upadravān*) such as Kaṁsa.”

Jīva Gosvāmī—(The commentary is the same.)

Viśvanātha Cakravartī—*Ādhāsyat* stands for *ādhāsyati*. The compound *gopa-go-kula-nandanah* means: *gopānāṁ gavāṁ ca kularāṁ nandayati iti saḥ*, “He delights a multitude of cowherds and cows.” Alternatively: “He is the son of Gokula” and *gopa* is a vocative.

Añjah means *sukhena* (easily). With respect to *sarva-durgāṇi* (all difficulties): “Whenever a bad incident (*durga* = *upadrava*) will arise, you will overcome it by means of Him, your cherished deity (*anena* = *tvad-iṣṭa-devena*).” The gist is: “Śrī Nārāyaṇa has entered your son. You ought to view Kṛṣṇa as your refuge.”

Vīra-Rāghava—*Añjah* means *āśu* (quickly).

Anvitārtha-prakāśikā—*Ādhāsyati* means *kariṣyati* (He will do). The deletion of *i* in *ādhāsyati* is poetic license (in consideration of the meter). *Tariṣyatha* (you will cross over) means *atikramiṣyatha* (you will overcome).

10.8.17

*purānenā vraja-pate sādhavo dasyu-pīḍitāḥ |
arājake rakṣyamānā jīgyur dasyūn samedhitāḥ ||*

purā—formerly; *anena*—by Him; *vraja-pate*—O king of Vraja; *sādhavah*—spiritual practitioners; *dasyu*—by rogues; *pīḍitāḥ*—pained; *arājake*—when there was no king (i.e. when there was anarchy); *rakṣyamānāḥ*—[being] protected; *jīgyuh*—defeated; *dasyūn*—thieves; *samedhitāḥ*—[being] made to flourish.

*vraja-pate! purā arājake dasyu-pīḍitāḥ sādhavah anena rakṣyamānāḥ
samedhitāḥ (ca santaḥ tān) dasyūn jīgyuh.*

“Previously, when there was anarchy, O chief of Vraja, the *sādhus* were pained by scoundrels, but He protected the *sādhus* and made them thrive, hence the *sādhus* vanquished those scoundrels.

Śrīdhara Svāmī—“Being protected (*rakṣyamāṇāḥ*) and made to flourish (*samedhitāḥ ca*) by Him (*anena*), they defeated (*jigyuḥ = vijigyuḥ*) the *dasyus*.”

Sanātana Gosvāmī—He mentions a previous event for the sake of generating belief in his discourse. *Purā* signifies *janmāntare* (in a previous life), but it really means *śrī-pṛthv-ādy-avatāre* (during the descent of Śrī Pṛthu and others).

“O chief of Vraja!” The purport is: “You, the father, should happily protect Him from innumerable *dasyus* in Vraja.”

Jīva Gosvāmī—He mentions a previous event. *Purā* signifies *janmāntare* (in a previous life). The *sādhus* are the gods and the *dasyus* are the demons. *Arājake* means: *indrasya pada-cyutau* (when Indra’s abode had fallen).

Viśvanātha Cakravartī—“In a previous life (*purā = janmāntare*), when Indra’s abode had fallen (*arājake = indrasya padacyutau*), the gods (*sādhavaḥ = devāḥ*) defeated the asuras.” The *dāsyus* are the asuras.

Baladeva Vidyabhūṣaṇa—He only says protecting the *sādhus* is His nature. “The gods, pained by the asuras during the fall of Indra’s abode, were protected and made to flourish (*samedhitāḥ = vardhitāḥ*) due to His partiality, and so they defeated the asuras.”

Vijayadhvaja Tīrtha—During the Pṛthu Avatāra, they were not being protected in the kingdom (*arājake = rāṣṭre arakṣyamāṇāḥ*).

Vīra-Rāghava—“When the world was not safe (*arājake = saṁrakṣaka-rahite*), the *sādhus*, those who follow dharma, were afflicted by bad people (*dasyuḥ = duṣṭa-sattvaiḥ*). Protected and made to thrive by your son (*anena = tvat-putreṇa*), in a previous

life (*purā* = *pūrva-janmani*), they defeated (*jigyuḥ* = *jitavantah*) the *dasyus*.” The idea is, now too He has taken birth to protect the *sādhus*.

Vallabhācārya—The *dasyus* are Rāvaṇa and so on. Kāṁsa also is a *dasyu* insofar as he despatched Trīṇīvarta.

Anvitārtha-prakāśikā—*Dasyu-piditāḥ* means *cauraiḥ piditāḥ* (pained by thieves). *Jigyuḥ* means *nirjitavantah* (they vanquished). The second meaning of the verse is: “The gods, pained by the demons (*dasyu* = *daitya*) when Indra’s abode had fallen.”²⁰⁸

10.8.18

ya etasmin mahā-bhāgāḥ ²⁰⁹ *prītiṁ kurvanti mānavāḥ* |
nārayo ’bhībhavanty etān viṣṇu-pakṣān ivāsurāḥ ||

ye—who; *etasmin*—to Him; *mahā-bhāgāḥ*—very fortunate; *prītiṁ*—affection; *kurvanti*—do (i.e. show); *mānavāḥ*—persons; *na*—[do] not; *arayah*—enemies; *abhibhavanti*—vanquish; *etān*—those; *viṣṇu-pakṣān*—the gods (“on whose side there is Viṣṇu”); *iva*—just like; *asurāḥ*—the demons.

ye mahā-bhāgāḥ mānavāḥ etasmin (tvat-putre) prītiṁ kurvanti, viṣṇu-pakṣān asurāḥ iva (na abhibhavituḥ śaknuvanti) etān arayah na abhibhavanti.

Baladeva Vidyābhūṣaṇa—

ye etasmin prītiṁ kurvanti, (te eva) mahā-bhāgāḥ (bhavanti). etān arayah na abhibhavanti viṣṇu-pakṣān iva asurāḥ.

“Humans who are affectionate to Him are very fortunate. Enemies cannot subjugate them, just like asuras cannot defeat the gods, who have Viṣṇu on their side.

²⁰⁸ *Amara-koṣa* gives two definitions of *dasyu*. It is a synonym of *śātru* (enemy) (2.8.10) and of *caura* (robber) (2.10.24).

²⁰⁹ *mahā-bhāga* (BBT reading). *mahā-bhāga* (Vīra-Rāghava’s reading).

Sanātana Gosvāmī—As regards *mānavāḥ* (humans, persons), any consideration of caste or gender is thrown out. In truth, however, only humans can love Him, in the sense that He descended on Earth.

The enemies (*arayah*) are, outwardly, either Kāṁsa et al. or some other adversaries, and, inwardly, lust and so on. The gods are called *viṣṇu-pakṣa* (they have God on their side). As a pun: “Enemies are unable to subjugate them, just like those who have the nature of demons (*asurāḥ = asura-prakṛtayah*) are unable to vanquish (*na abhibhavanti = na abhibhavitum śaknūvanti*) the Vaiṣṇavas (*viṣṇu-pakṣān = vaisṇavān*),” and so the drift is: “Not one of you should fear Kāṁsa in any way at any time.”

Jīva Gosvāmī—*Mānavāḥ* (humans) signifies *jīva-mātrāṇi* (any soul), as in: *iti nr-gatim vivicya*, “the sages, having ascertained the status of men in this way” (10.87.20).²¹⁰

Vallabhācārya—Having mentioned a deed in the previous verse, now Garga talks about qualities. “Enemies cannot vanquish those greatly fortunate ones who show affection (*pritim = sneham*) to Him, the Lord (*etasmin = bhagavati*).”

“Of course, so why does everyone not show affection?” In response Garga says *mānavāḥ* (humans). The suitability for having the nature of showing affection to the Lord and the qualification for being an assistant (*sahakārin*) are taken in consideration. *Mānavāḥ* means *manoh jātāḥ*, “those born from Manu,” that is, those who take birth for the purpose of dharma and whose birth is a form of *sad-dharma*. *Mahā-bhāgāḥ* (very fortunate) is said in reference to this text:

*janmāntara-sahasreṣu tapo-dhyāna-samādibhiḥ |
narāṇāṁ kṣīna-pāpāṇāṁ kṛṣṇe bhaktih prajāyate ||*

“Devotional service to Kṛṣṇa eminently takes place in those whose sinful reactions have greatly decreased by means of practicing austerity, meditation and even-mindedness during thousands of lifetimes.” (quoted in *Hari-bhakti-vilāsa* 11.532)

210 In that verse, *nr* signifies *jīva*. Śrīdhara Svāmī writes: *nr-gatim nur jīvasya gatim tattvāṁ vivicya viśodhya kavayah* (*Bhāvārtha-dīpikā* 10.87.20).

The analysis of *viṣṇu-pakṣān* is: *viṣṇuh pakṣe pakṣa-pāte yeśām*, “they on whose side there is Viṣṇu.” Viṣṇu is their protector.

Vijayadhvaja Tīrtha—*Viṣṇu-pakṣān* (gods) means *viṣṇu-sahāyān* (Viṣṇu’s assistants), because it is stated in *Yādava-koṣa*: *paksah pārśva-garut-sādhya-sahāya-bala-bhittiṣu*, “Pakṣa is used in the senses of *pārśva* (side), *garut* (wing), *sādhya* (the argument to be proved), *sahāya* (assistant), and *bala-bhitti* (a part of an army).”²¹¹

Vīra-Rāghava—“O greatly fortunate one (*mahā-bhāga*)! Enemies (*arayah* = *śatravah*) cannot overcome (*na abhibhavanti*) persons (*mānavāḥ*) who were made to flourish (*samedhitāḥ*) in a previous life (*purā* = *pūrvā-janmani*)²¹² and who show affection to Him, your son (*etasmin* = *asmin* = *tvat-putre*), just like asuras cannot overcome the gods.” Here, *bhakti*, which has the nature of *prīti*, is meant by the word *prīti* (affection).

This is the purport of the example *viṣṇu-pakṣān ivāsurāḥ* (like the asuras cannot defeat the gods): “He is Viṣṇu, and all of you took birth as *amśas* of gods, whereas Kāṁsa and others took birth because of the prosperity of asuras.”

10.8.19

*tasmān nandātmajo 'yam te nārāyaṇa-samo gunaiḥ |
śriyā kirtyānubhāvena gopāyasva samāhitāḥ ||*²¹³

tasmāt—therefore; *nanda*—O Nanda; *ātmajah*—son; *ayam*—He (or this); *te*—your; *nārāyaṇa-samāḥ*—similar to Nārāyaṇa; *gunaiḥ*—in terms of qualities; *śriyā*—in terms of opulence; *kirtyā*—in terms of renown; *anubhāvena*—in terms of power; *gopāyasva*—you should protect; *samāhitāḥ*—[being] fully attentive.

nanda! *tasmād ayam te ātmajah gunaiḥ śriyā kirtyā anubhāvena (ca) nārāyaṇa-samāḥ (bhavati. atah tvarī) samāhitāḥ (san enām) gopāyasva (iti).*

²¹¹ *Amara-koṣa* states: *pakṣah sahāye 'pi*, “Pakṣa also has the sense of *sahāya* (assistant)” (3.3.219).

²¹² Vīra-Rāghava carries forward the words *samedhitāḥ* and *purā* from the previous verse.

²¹³ *gopāya susamāhitāḥ* (Sanātana Gosvāmī’s reading).

Gaṅgā Sahāya's alternative explanation—
nanda! (*yasmād evam*), *tasmāt ayam te ātmajah gunaiḥ śriyā kīrt�ā anubhāvena (ca) nārāyaṇa-samah gopāya-sva-samāhitah (bhavitā).*

“Therefore Nanda, this son of yours is similar to Nārāyaṇa in terms of qualities, opulence, renown, and might. Be alert and protect Him.”

Sanātana Gosvāmī—“In terms of qualities and so on, He is similar to Nārāyaṇa (*nārāyaṇa-samah* = *nārāyanena samah*).” Here, Nārāyaṇa is the Lord of Vaikuṇṭha. Therefore, in the twenty-first chapter and so on, the *gopis* and others in Vraja use Kṛṣṇa's names such as Mukunda, because they had heard about them from Yaśodā and others.

Or, “In terms of qualities and so on, Nārāyaṇa compares to Him (*nārāyaṇa-samah* = *nārāyaṇah eva samah yasya*)” (lit. ‘He to whom Nārāyaṇa is similar’). In this way it is perceived that His glory is even greater than Nārāyaṇa's, because in a comparison the *upameya* (subject of the comparison) is slightly inferior to the *upamāna* (the object of the comparison).

In that regard, the qualities refer to compassion and so on, *śrī* means either *dhanādi-sampat* (opulence such as wealth) or *śobhā* (resplendence), *kīrti* is either *yaśah* (fame) or *khyāti* (renown), and *anubhāva* denotes either *jñānam* (knowledge) or *prabhāva* (might).²¹⁴

Alternatively, *guṇaiḥ* (qualities) denotes the six attributes expressed by the word *bhaga*. They are stated as follows:

*aiśvaryasya samagrasya vīryasya yaśasah śriyah |
jñāna-vairāgyayos cāpi sannām bhaga itīṅganā ||*

“The word *bhaga* is the designation of these six: full supremacy, full prowess, full renown, full beauty and wealth, full knowledge, and full dispassion.” (*Viṣṇu Purāṇa* 6.5.74)

214 Anubhāva can mean *prabhāva*, according to *Amara-koṣa*: *anubhāvah prabhāve* (3.3.208).

The words *śriyā*, *kīrtiyā*, and *anubhāvena* are a partial explanation of those six. *Dharma* and *jñāna* are included in *anubhāva*.

Or the syntactical connection of *guṇaiḥ* and so on takes place with the next sentence (“Protect Him and His qualities, renown, and so on”). The substance is: “Protect Him in every way with all your soul.”

An eminent Vaiṣṇava says something²¹⁵: Akṣara (Brahman), Puruṣa, and *antaryāmī* (Paramātmā) are the threefold aspect of Nārāyaṇa. Śrī Kṛṣṇa is similar to Him in terms of these three attributes, respectively:

- (1) *jīva-varga-parigrāhaka* (shows favor to the souls);
- (2) *sva-tulyatāpādaka* (makes others similar to Him);
- (3) *bhakti-janaka* (creates *bhakti*).²¹⁶

And similarly, the three listed below are the Nārāyaṇas²¹⁷ within the universe, and Kṛṣṇa is similar to Nārāyaṇa in terms of *śri* (opulence), *kānti* (splendor) and *anubhāva* (influence), which always exist in them, sequentially:

- (A) *vaikunṭhe lakṣmī-sahita* (accompanied by Lakṣmī in Vaikuṇṭha);
- (B) *sūrya-maṇḍale sūrya-deva-sahita* (present with the sun god in the sun);
- (C) *bhūmau yajñādhishṭātā* (the presiding deity of fire sacrifices on Earth).

“Therefore, being mentally fixed only on Him—or being very attentive (*susamāhitah* = *tad-eka-niṣṭha-cititah paramāvahitah vā san*)—, protect Him (*gopāya* = *enam gopāya*).” The sense is: “Try to protect Him in His infancy.” In the reading *gopāyasva*, the meaning is the same.

Or, *gopāya susamāhitah* signifies: *gopa aya-susamāhitah*:

²¹⁵ Here Purī Dāsa remarks: *śri-vallabhācāryāḥ ‘subodhinyām’ tīkāyām*, “This is in reference to Śrī Vallabhācārya, in his commentary called *Subodhini*.” The above paragraph ending with *yajñādhishṭātā* is a summary of Vallabhācārya’s explanations.

²¹⁶ Vallabhācārya specifies that the first quality pertains to Akṣara, the second to Puruṣa, and the third to *antaryāmī*.

²¹⁷ This is Vallabhācārya’s explanation, but as regards the universe, Mahā-Viṣṇu (*Brahma-saṁhitā* 5.12), Garbhodaka-śayī Viṣṇu (*Bhāgavatam* 2.10.11–10.14.14), and Kṣirodaka-śayī Viṣṇu (*Laghu-bhāgavatāmrta* 1.2.34) are also called Nārāyaṇa.

“Being attentive on account of good luck (*aya-susamāhitah* = *ayena śubhāvahena vidhinā sāvadhānah*)²¹⁸, hide Him (*gopa* = *guptam kuru*).” That is, “Don’t show Him everywhere; He is as if a great jewel obtained by destiny.” This too is for the sake of increasing Nanda’s affection by his own special *bhakti*. Or it is said out of fear of Karmśa and other scoundrels.

Optionally, *gopāya-susamāhitah* modifies Krṣṇa: *gopānām ayah lābhah tasmin susamāhitah ayam*, “He who is well esteemed when the cowherds have a gain.”²¹⁹

In the other reading, *gopāya-sva-samāhitah*, the word still modifies Krṣṇa, and the same idea is affirmed by the two words *aya* and *sva* (“being attentive by yourself due to good luck”). Or, “He is esteemed because the cowherd’s destination is the spiritual world (*aya* = *gamana* = *vaikunṭhādi-gati*) and because of the wealth which is pure love (*sva* = *svam* = *prema-lakṣaṇam dhanam*).”²²⁰

Therefore, Nārāyaṇa’s names are Krṣṇa’s names too. The import is: In the future Krṣṇa will have additional, more specific names. *Nanda* (O Nanda) is a vocative. As a double meaning, *nanda* is a verb; the gist is “Now, give ānanda (bliss).”

Jīva Gosvāmī—(Additions are underlined.) “In terms of qualities and so on, He is similar to Nārāyaṇa, the Lord of Vaikuṇṭha.” The hidden meaning is: “He to whom Nārāyaṇa is similar” (*nārāyaṇa-samah* = *nārāyaṇah eva samah yasya*). In this way it is perceived that His glory is even greater than Nārāyaṇa’s, because in a comparison the subject of the comparison is slightly inferior to the object of the comparison.

In that regard, the word *guna* denotes attributes which directly relate to Himself, such as compassion and beauty. The three other terms are external attributes: *śriyā* means *sampattyā* (in terms of affluence), *kiryā* means *sat-khyātyā* (in terms of a good repute), and *anubhāvena* means *prabhāvena* (in terms of might).

218 This gloss is sourced in *Amara-kosa*: *ayah śubhāvaho vidhīḥ*, “Aya means good fortune (lit. “conduct that promotes resplendence”)” (1.4.27).

219 Here the word *āye* is the locative case of the word base *āya*, which is made by adding the suffix *[gh]a[n]* after the verbal root *ay gatau* (to go, attain), in the passive impersonal voice (*bhāvē prayoga*).

220 *Sva* means wealth: *svo 'striyāṁ dhane* (*Amara-koṣa* 3.3.211).

This applies to both interpretations (the surface meaning and the hidden meaning). “Although He is such, He took birth from you. He concealed His power and obeys you. Therefore, being mentally fixed only on Him—or being very attentive (*susamāhitah* = *tad-eka-niṣṭha-cittah paramāvahitah vā san*)—, protect Him (*gopāya* = *enam gopāya*).” The sense is: “Try to protect Him in His infancy.” In truth, however, Garga says this to increase Nanda’s affection for Kṛṣṇa. Not only bālyā is meant here. The sense is: “Protect Him in every way with all your soul.” The word kīrtvā is connected to this and signifies: “by making known both your own renown and your renown as His father.” That is “by enchanting the world.” In the reading *gopāyasva*, the ātmāne pada is poetic license.

Or, *gopāya susamāhitah* signifies: *gopa aya-susamāhitah*: “Being attentive on account of good luck (*aya-susamāhitah* = *ayena śubhāvahena vidhinā sāvadhānah*), hide Him (*gopa* = *guptarām kuru*).” That is, “Don’t show Him everywhere; He is as if a great jewel obtained by destiny.” Optionally, *gopāya-susamāhitah* modifies Kṛṣṇa: *gopānām ayah lābhah tasmin susamāhitah ayam*, “He who is well esteemed when the cowherds have a gain.” In the other reading, *gopāya-sva-samāhitah*, the same idea is affirmed by the two words *aya* and *sva*.

Thus, in the surface meaning too, as one who is similar to Nārāyaṇa, the latter’s names are also Kṛṣṇa’s names. The import is: In the future Kṛṣṇa will have additional, more specific names. In Gokula, Nanda will reveal such names, and that explains why the gopis and others will say names such as Mukunda. The word *nanda* (O Nanda) takes place as a double meaning: “Now, give ānanda.”

Krama-sandarba—“Nārāyaṇa, the ruler of the spiritual sky, is similar to Him (*nārāyaṇa-samah* = *parama-vyomādhipah eva samah yasya*). Although Kṛṣṇa is such, He is superbly recognized (*susamāhitah*) by the cowherds only when they have good fortune (*gopāya* = *gopāye* = *gopānām śubhāvaha-vidhau*).” In the other reading, *sva-samāhitah* means: *svena svayam eva samāhitah*, “already fully aware by Himself.” This is the real meaning. In the surface meaning, “Although Nārāyaṇa is similar to Him, still, He became your son.” Thus the gist is: *tava eva gopaniyah*, “You ought to protect Him” (or you ought to hide Him).

Viśvanātha Cakravartī—The sense is: “A son similar to Śrī Nārāyaṇa, your cherished deity who was fully pleased, was bestowed to you.” In essence, Kṛṣṇa is similar to Himself (*nārāyaṇa-samāḥ = śrī-nārāyaṇena samāḥ = sva-samāḥ*). Therefore He also ought to be designated by names such as Mukunda, Madhusūdana, and Nārāyaṇa.

“However, keeping in mind the saying: *śreyāṁsi bahu-vighnāni*, ‘The best things in life are fraught with obstacles,’ be very careful (*susamāhitāḥ = susāvadhānah san*) and protect Him at all times (*gopāya = pratikṣaṇam pālaya*).” The gist is: “By being protected, your son will protect you from all troubles like Nārāyaṇa would.” In the reading *gopāyasva*, the *ātmanepada* is poetic license.

In truth, however, *nārāyaṇa-samāḥ* means: *nārāyaṇāḥ samāḥ yasya*, “He to whom Nārāyaṇa is similar” (or whose equal is Nārāyaṇa). That is so only in terms of general attributes, not in terms of exalted attributes such as giving liberation to demons, bestowing *mahābhāva* to devotees, playing hard to get with Lakṣmī, and delighting in the superb Rāsa-līlā. Thus His absolute supereminence, even over Śrī Nārāyaṇa, is implied.

Alternatively, *gopāya susamāhitāḥ* means: *gopāya-susamāhitāḥ: gopānam āye lābhe aye śubhāvaha-vidhau vā susamāhitāḥ*, “He is highly esteemed when the cowherds have a gain (*āye = lābhe*),” or when there is good fortune (*aye = śubhāvaha-vidhau*) for the cowherds.

Baladeva Vidyābhūṣana—“Therefore, because of the heap of glories that were told (*tasmāt = ukta-mahima-pracayād hetoḥ*), this son of yours is similar to Nārāyaṇa, the Lord of the spiritual sky (*nārāyaṇa-samāḥ = nārāyaṇena eva para-vyoma-patinā samāḥ*).” Nārāyaṇa is characterized by qualities—inner ones such as mercy, and outer ones such as beauty, therefore He is similar to Nārāyaṇa. Still, Kṛṣṇa excels Him in some particular qualities: He is very sweet by playing the flute, and so on.

“He is your son, so don’t worship Him with sixteen articles like you worship Nārāyaṇa. Rather, be fully attentive (*saṁāhitāḥ san*) and protect Him, serve Him, by means of objects that will nurture your father-son relationship.”

He is very satisfied by the mood of having friends and relatives,

not so by the mood of being worshiped by gods, etc. In *Viṣṇu Purāṇa*, He addressed the cowherds:

sat-saṁbandhena²²¹ vo gopā yadi lajjā na jāyate |
 ślāghyo vāhaṁ tataḥ kiṁ vo vicāreṇa prayojanam ||
 yadi vo 'sti mayi prītiḥ ślāghyo 'haṁ bhavatām yadi |
 tadātma-bandhu-sadr̄śi buddhir vaḥ kriyātām mayi ||
 nāhaṁ devo na gāndharvo na yakṣo na ca dānavah |
 ahaṁ vo bāndhavo jāto naitac cintyam ito 'nyathā ||

“Cowherds, if you are not embarrassed by having a relationship with Me, and if I am praiseworthy, what is the use of your deliberation? If you are affectionate to Me, and if I am praiseworthy to you, your conception of Me should be like one between intimate friends. I am not God, nor a Gāndharva, nor a supernatural being, nor a demon. I was born as one of your relatives. From now on, do not think of Me in any other way” (*Viṣṇu Purāṇa* 5.13.10-12).

Similarly, in *Hari-varṇśa* He said:

manyante mām yathā sarve bhavanto bhīma-vikramāḥ |²²²
 tathāhaṁ nāvamantavyaḥ svajātīyo 'smi bāndhavaḥ ||²²³

“Do not think that My valor is terrifying. Your reverence of Me is a form of disrespect. Stop doing that. I belong to your caste and am one of your relatives.” (*Hari-varṇśa* 2.20.11)

Although Kṛṣṇa is no other than Nārāyaṇa, distinctions are made to create a special status. Nārāyaṇa is Kṛṣṇa’s *vilāsa* (bodily manifestation for the purpose of pastimes). The *Brahma-samhitā* states:

goloka-nāmni nija-dhāmni tale ca tasya
 devī-maheśa-hari-dhāmasu teṣu teṣu |
 te te prabhāva-nicayā vihitāś ca yena
 govindam ādi-puruṣāṁ tam ahaṁ bhajāmi ||

221 Modern editions read: *mat-sambandhena*.

222 Modern editions read: *bhīma-vikramam*.

223 Modern editions read: *nāvagantavyaḥ sa-jātīyo 'smi bāndhavaḥ*.

“I worship the primeval Puruṣa, Govinda, by whom many powers are allotted in the respective abodes of Durgā, Śiva, and Nārāyaṇa; in His own abode, called Goloka; and also in Gokula, His abode on Earth.” (*Brahma-saṁhitā* 5.43)

Vira-Rāghava—“Because His qualities will be that way (*tasmāt = evam-bhāvi-guṇatvāt*), O Nanda, He will be similar to Nārāyaṇa (*nārāyaṇa-samah = nārāyaṇa-tulyaḥ bhavitā*) in terms of opulence, renown, might, qualities, and so forth. Therefore remain vigilant (*saṁhitah = sāvadhāna-cittah*) and protect Him (*gopāya = enām pālaya*).”

Vallabhācārya—“O Nanda, that is, O you who make everyone blissful, protect Him, also for the sake of living up to your name.” In terms of qualities, Kṛṣṇa is similar to Nārāyaṇa, who is threefold: Akṣara, Puruṣa and Antaryāmī. [...] There is a similarity of other attributes too: *śri*, *kānti*, and *anubhāva*. Or the term *guna* refers to the six qualities, and those three attributes are the explanation of them. Other qualities can be included, such as those mentioned in the first canto: *satyam ūaucam*, “honesty, purity” and so on (1.16.27-29).

10.8.20

śrī-śuka uvāca

ity ātmānam samādiṣya garge ca sva-gr̥ham gate |
nandah pramudito mene ātmānam pūrṇam āśiṣām ||

śrī-śukah uvāca—Śrī Śuka said; *iti*—thus (or in this way); *ātmānam*—about the Soul; *samādiṣya*—after instructing; *garge*—when Garga; *ca*—too; *sva-gr̥ham*—to his own dwelling; *gate*—had left; *nandah*—Nanda; *pramuditah*—[being] very glad; *mene*—thought of; *ātmānam*—himself; *pūrṇam*—filled; *āśiṣām*—with blessings.

śrī-śukah uvāca—*iti ātmānam samādiṣya garge sva-gr̥ham gate (sati, tataḥ) nandah pramuditah (san) āśiṣām pūrṇam ātmānam mene.*

Śrī Śuka said: Once Garga had left for his dwelling, having thus taught about the Soul, and everyone else had gone home, Nanda felt elated: he considered himself blessed.

Śrīdhara Svāmī—“After giving instructions to himself (*ātmānam* = *ātmānam prati*).” Or, “after instructing about Kṛṣṇa (*ātmānam* = *kṛṣṇam*).” *Āśiṣām* (of blessings) stands for *āśirbhih* (with blessings).

Viśvanātha Cakravartī—“After giving instructions to himself (*ātmānam* = *svam prati*).” Thus, Kṛṣṇa nonchalantly put an end to the two villains, Pūtanā and the cart, and then also mesmerized the mind of Garga, who is outstanding among the learned.²²⁴

Sanātana Gosvāmī—“After fully instructing (*samādiṣya* = *samyag ādiṣya*) Śrī Kṛṣṇa (*ātmānam* = *śrī-kṛṣṇam prati*),” who happens to be the guru of the universe, as Paramātmā. The sense is Garga taught injunctions such as wearing tilaka in a way conformable to the region. Because of *ca* (also), Garga fully instructed Baladeva too.

Nanda was confounded by his own elation: Śuka says this with *pramuditah*, which means *prakarṣeṇa muditah* (eminently joyful).

Jīva Gosvāmī—Nanda was eminently joyful (*pramuditah* = *prakarṣeṇa muditah*) because Garga went on his way without being noticed. It’s understood that afterward the great festival of the name-giving rite openly took place of its own accord when Nanda brought his own priests and so on.

Baladeva Vidyābhūṣāṇa—“After instructing (*samādiṣya* = *ādiṣya* = *upadiṣya*) the son (*ātmānam* = *putram*), who is a form of *vibhu-vijñānānanda* (all-pervasive, sheer consciousness, and bliss) in the manner that was told (*iti* = *pūrvokta-prakāreṇa*).” Nanda was elated, and so was Garga. “Garga taught in conformity with my moods. Thus elated (*pramuditah* = *prahṛṣṭah san*), Nanda thought (*mene* = *amanayata*) to himself (*ātmānam* = *svam*): *āśiṣām vāñchitānāṁ pūrnas taiḥ pūrno 'smi*, “I have been filled by the fullness of good wishes.”

Vallabhācārya—“After fully instructing Nanda about the Soul,” or else “after fully instructing Bhagavān.” “After Garga left

224 Viśvanātha Cakravartī paraphrased Śrīdhara Svāmī’s first explanation, but Śrīdhara Svāmī wrote this to satisfy the Māyāvādīs.

for Mathurā, Nanda was thrilled” because of his discourse. The connection is: *āśiṣāṁ pūrṇam ātmānam mene*, “He thought he had been filled with blessings (*āśiṣām* = *āśirbhīḥ*).”²²⁵

Anvitārtha-prakāśikā—Āśiṣāṁ stands for *āśirbhīḥ*. It’s a loose *śaṣṭhī* (*śeṣe* *śaṣṭhī*).

ANNOTATION

The concept of loose *śaṣṭhī* is sometimes seen in *Bhāgavatam*, as in *asya lokasya* (10.3.21). Usually the purpose of this usage is to conform to the meter. This applies here too, because the seventh syllable in the *anuṣṭup* meter should be short.

Regarding the loose *śaṣṭhī*, Pāṇini formulated the rule: *śaṣṭhī śeṣe*, “The genitive case is used in the remaining instances (i.e. in those other than the ones he mentioned)” (*Aṣṭādhyāyī* 2.3.50). Other than its usage with a *kṛdanta* suffix, the genitive case is used to express relation (*sambandha*), of which there are four types. Any other usage of the genitive is called a loose *śaṣṭhī*.

Bhaṭṭoji Dīkṣita explains Pāṇini’s rule: *kāraka-prātipadakārtha-vyatirkītah sva-svāmī-bhāvādi-sambandhah śesas tatra śaṣṭhī syāt. rājñāḥ puruṣāḥ. karmādinām api saṁbandha-mātra-vivakṣyāmī śaṣṭhy eva. satāṁ gatam. sarpiṣo jānīte. mātuḥ smarati*, “The genitive case can occur when there is the remainder, which is the relation of *sva-svāmī* (the owned and the master), and so on. The sense of ‘relation’ is different from the meaning of a *kāraka* (a *kāraka* is the meanings of the case endings other than the genitive) and from the meaning of a word base. For example: *rājñāḥ puruṣāḥ* (the king’s man). Only the genitive case is used when there is a desire to express a mere connection with a *kāraka* such as a *karma*. For example: *satāṁ gatam* (the going of the righteous), *sarpiṣo jānīte* (he knows about ghee), *mātuḥ smarati* (she remembers about her mother, i.e she remembers her mother and others related to her)” (*Siddhānta-kaumudī* 606).

The genitive case in the last three examples is not covered by any of the four types of relation (*sambandha*):

225 Garga went to see Vasudeva and Devakī. He informed them about Kṛṣṇa and Balarāma (*Brahma-vaivarta Purāṇa* 4.13.237-240).

- *sva-svāmī* (the owned and the master): *viṣṇor bhaktah*, “Viṣṇu’s devotee”,
- *janya-janaka* (the produced and the producer): *hareḥ putraḥ*, “Hari’s son,”
- *avayavāvayavī* (the part and the whole): *śrī-kṛṣṇasya padāmbujam*, “Śrī Kṛṣṇa’s lotus foot,” and
- *sthāny-ādeśa* (the original and the substitute): *uddhavasya trivikramah*, “a long vowel in the place of a penultimate short one” (*Hari-nāmāmrta-vyākaraṇa* 627 *vṛtti*).

Jīva Gosvāmī, however, would say *satāṁ gatam* can express a *kāraka*. He invented the rule: *vartamāne bhāve ca ktasya yoge kartari ṣaṣṭhī vā*, “The genitive case is optional, as regards the doer, when the suffix /k/ta is connected in the sense of either *vartamāna* (present tense) or *bhāve* (passive impersonal)” (*Hari-nāmāmrta-vyākaraṇa* 646) (*gatam* is in the passive impersonal). This is an addition to Pāṇini’s rule: *ktasya ca vartamāne*, “The genitive case is used in relation to the suffix /k/ta when /k/ta is ordained in the present tense” (*Aṣṭādhyāyī* 2.3.67) (*Siddhānta-kaumudi* 625).

At any rate, all three examples can be understood by the use of the word *sambandhin* (it has a relation with). For example, *sarpiṣo jānīte* (he knows about ghee) can be understood as: *sarpiṣ-sambandhi-jñānam jānīte* (he knows the knowledge pertaining to ghee) and similarly, *mātuh smarati* can mean *mātr-sambandhi-viṣayam smarati* (she remembers topics related to her mother). Another example is Viśvanātha Cakravartī’s gloss of *kumāra-līlā* as *kumāra-sambandhinī līlā*, “the pastimes pertaining to young boyhood” (*Sārārtha-darśinī* 10.8.24). If the sense of relation (*sambandha*) does not match one of four categories of *sambandha* mentioned above, in Pāṇini’s system it is classed as a loose *ṣaṣṭhī*.

10.8.21

*kālena vrajatālpena gokule rāma-keśavau |
jānubhyāṁ saha pāñibhyāṁ riṅgamānau vijahratuh ||*

kālena—a full amount of time; *vrajatā*—was passing (or the state of moving) (or the state of being Vraja); *alpena*—little; *gokule*—in Gokula; *rāma-keśavau*—Balarāma and Kṛṣṇa; *jānubhyāṁ saha*—

with the knees; *pāṇibhyām*—with the hands; *rīngamānau*—while crawling; *vijahratuh*—engaged in recreational pastimes.

kālena alpena vrajatā, rāma-keśavau (tat-tayoh) jānubhyām saha pāṇibhyām (saha) rīngamānau gokule vijahratuh.

After a short time had passed, Rāma and Keśava had fun by crawling on their hands and knees in Gokula.

Śrīdhara Svāmī—

*bāla-kriḍā-camatkāraih krṣṇo rāmeṇa samyutah |
paramānandam ādhatta vraje nanda-yaśodayoh ||*

“In Vraja, through amazing pastimes in infancy, Kṛṣṇa, accompanied by Balarāma, occasioned Nanda’s and Yaśodā’s topmost bliss.”

He says *kālena* and so on to demonstrate the completion [of a certain amount of time].²²⁶

Sanātana Gosvāmī—*Kālena vrajatā* means: *kiñcit kāle gate sati*, “when some time had passed” after the breaking of the cart and after the name-giving rite. Concerning *gokule*, which means *vrajamadhye* (within the cowherd village): The forest and other outward locations of Vraja are distinct from it. He makes one aware of the immense good fortune of the inhabitants of that place at that time because of His very sweet pastimes there specifically. It should be perceived in the same way ahead.

He is ‘Rāma’ because he delights (*ramana*) Gokula by his pastimes. ‘Keśava’ pervades (*va = vayate = vyāpnoti*) Brahmapūrṇa and Śiva (*iśa*) because of His supremacy. They are two Parameśvaras (Gods), and so the gist is They captivate the world by pastimes of crawling. Keśava is mentioned after Rāma because He is younger.²²⁷

226 The instrumental case after a word denoting time signifies the completion of the activity under consideration within that period of time: *apavarge tu tṛtyā* (HNV 674).

227 Of two persons, the one who is considered more venerable should be placed first in a *dvandva* compound (*Vārttika* 2.2.34); *pūjitasya ca sva-gane*

As regards *tāta* (dear junior),²²⁸ it is a vocative associated with tenderness, under the influence of *prema*, due to remembering specific baby pastimes that should be narrated. Or *tāta* is connected with *gokule*: “in Nanda’s Gokula” (*tāta-gokule* = *tātasya gokule* = *śri-nandasya gokule*): The voluntariness of the happy recreation is made to be understood this way. Thus, Their being of equal age is specifically illustrated by the pastime of Their crawling together.

Jīva Gosvāmī—After mentioning His fullness, which had to be heard about, from this verse Śuka begins to talk about that which had to be seen. *Kālena vrajatā* means: *kiñcit kāle gate sati*, “when some time had passed” after the breaking of the cart and after the name-giving rite. However, the killing of Trṇāvarta only occurred at a later time, because it is said: *eka-hāyanah*, “He is one year old” (10.26.6). The infant’s walking on His feet was perceived right at one year of age. For the stronger one specifically it was also within that time. A narration that transgresses the sequence is due to the uncommonness of the amazing pastimes of killing rascals and also sometimes because of absorption.

Concerning *gokule*, which means *vraja-madhye* (within the cowherd village), he makes one aware of the immense good fortune of the inhabitants of that place because of His very sweet pastimes there specifically. It should be perceived in the same way ahead.

‘Rāma’ is because he delights (*ramana*) Gokula by his pastimes. Keśava makes Brahmā (*ka*) and Śiva (*iśa*) submissive (*va* = *vayate* = *vaśi-karoti*) by the sweetness of His pastimes. Alternatively, the meaning of ‘Keśava’ is: *prathama-rūḍha-praśasta-keśa-vilāsa-yuta*, “He has pastimes involving the best hair, which is tied at the top.” There is another interpretation, according to the style of this verse from *Mahābhārata*:

*amśavo ye prakāṣante mama te keśa-samjñitāḥ |
sarva-jñāḥ keśavān tasmān mām āhur muni-sattamāḥ ||*

tu yathottaram (HNV 992).

228 Another reading of the verse is *kālena vrajatā tāta* instead of *kālena vrajatālpena*. Here, Sanātana Gosvāmī says *tāta* is a vocative intended for Parīkṣit. *Tāta* can refer to a junior or to a senior person.

“My manifest rays are designated as *keśa*, therefore the best sages, who are omniscient, call Me ‘Keśava’.” (*Mahābhārata, Sānti-parva*, 328.43)

Thus, the sense of ‘Keśava’ is that He shines more than Balarāma.

As regards the usage of the *dvandva* compound: Being fond of captivating the world by pastimes of crawling together is meant. The subsequent mention of *keśava* is because He is younger.

Tāta is a vocative associated with tenderness, due to helplessness caused by *prema* by remembering specific baby pastimes that should be narrated. Or *tāta* is connected with *gokule*: “in Nanda’s Gokula” (*tāta-gokule* = *tātasya gokule* = *śri-nandasya gokule*): The voluntariness of the happy recreation is made to be understood this way.

Krama-sandarbha—This is a former pastime. The name-giving rite occurred on any given day up to the one hundredth, and the killing of Trṇāvarta took place at one year of age, hence most likely this happened within that year.

Viśvanātha Cakravarti—As regards *kālena vrajatā*:

*aiśvarya-miśrāṁ krṣṇasya procyā bālyasya²²⁹ mādhurīm |
kevalāṁ eva tāṁ prāha nitya-bhāvyām upāsakaiḥ ||*

“After describing the sweetness, mixed with *aiśvaryā*, of Krṣṇa’s infancy, he only mentions the sweetness, which ought to be always meditated upon by the worshipers.”

Baladeva Vidyābhūṣaṇa—After setting forth baby pastimes filled with *aiśvaryā* in that way, from this verse Śuka describes a baby pastime that is pure like a mirror.

Vijayadhvaja Tīrtha—*Vrajatā* means *gacchatā* (going).²³⁰

229 *bālyasya* (Krṣṇa-Śaṅkara Śāstrī’s edition)

230 The present participle *vrajatā* is made from the verbal root *vraj* *gatau* (to go). There is a double meaning that almost everyone passed on: *vrajatā* can also mean “the state of going”: *kālena alpena vrajatā abhavat*, “The

Vīra-Rāghava—*Riṅgamānau* means: *caṅkramāṇam kurvantau*, “The two of them did crooked movements,” that is to say: *sarīṣpantau*, “Both of Them crawled.”

Vallabhācārya—In ‘Keśava’, the suffix *va* has the sense of *mat/up* (possession), and is taken here for the sake of beauty. In truth, however, the word *keśa* is only expressive of the world, not of Bhagavān.²³¹

Anvitārtha-prakāśikā—In *riṅgamānau*, the suffix [*s]āna/c*], or else *āna/s]*, is poetic license. “The two of Them performed pastimes (*vijahratuh* = *vihāram cakratuh*) in the cowherd village [named Gokula] (*gokule* = *vraje*).”

10.8.22

*tāv aṅghri-yugmam anukṛṣya sarīṣpantau
ghoṣa-praṅgoṣa-rucirāṁ vraja-kardameṣu |
tan-nāda-hṛṣṭa-manasāv anusṛtya lokāṁ
mugdha-prabhīta-vad upeyatur anti mātroph ||*
(*vasanta-tilakā*)

tau—both of Them; *aṅghri-yugmam*—the pair of feet; *anukṛṣya*—after dragging; *sarīṣpantau*—while crawling; *ghoṣa*—of small bells (or from [the residents of] the cowherd village); *praṅgoṣa*—because of the sounds; *rucirām*—in such a way that there was exquisiteness; *vraja-kardameṣu*—in the muds of Vraja; *tan-nāda*—by those sounds; *hṛṣṭa-manasau*—whose minds were delighted; *anusṛtya*—after following; *lokāṁ*—people; *mugdha-prabhīta-vat*—as if foolish and afraid; *upeyatuh*—came near; *anti*—the presence (this is a Vedic word); *mātroph*—of both mothers.

*tau (rāma-kṛṣṇau) aṅghri-yugmam anukṛṣya vraja-kardameṣu
ghoṣa-praṅgoṣa-rucirām (yathā syāt tathā) sarīṣpantau tan-nāda-*

state of being Vraja (predominated by sweetness) was completed, i.e. was effected, within a short time.” This is hinted at by Viśvanātha Cakravartī.

231 For more information on the name ‘Keśava’, see the *Toṣaṇis* on *Bhāgavatam* 10.1.10.

hrṣṭa-manasau (santau) lokam anusṛtya mugdha-prabhīta-vat (tayoh) mātroḥ anti upeyatuh.

Their crawling in the mud of the cowherd village by dragging both feet was exquisite because of the cowherds' cheers (or because of the jingling sounds of Their ankle bells and waist bells). Their minds delighted by those tones, They followed people as if They were foolish, and then returned to Their mothers as though They were afraid.

Śrīdhara Svāmī—“Those two were moving intensely (*sarīspantau = atiśayena calantau*) by repeatedly dragging (*anukṛṣya = punāḥ punar ākṛṣya*) Their feet.” How? In such a way that it was beautiful, because of the loud sounds of small bells that were ornaments on the waist and feet (*ghoṣa-praghoṣa-ruciram = ghoṣāḥ kaṭi-pāda-bhūṣaṇa-kinkīyas teṣāṁ praghoṣeṇa rucirām yathā tathā*).

“Their minds were delighted by the sound of those small bells (*tan-nāda-hrṣṭa-manasau = teṣāṁ ghoṣānām nādena hrṣṭām mano yayos tau*).”

“After following for three or four footsteps (*anusṛtya = tri-caturāṇi pādāny anugamya*) people who were going here and there (*lokam = itah tataḥ gacchantam janam*) as if They were silly, They came (*upeyatuh = upajagmatuh*) in the presence (*anti = samīpe*) of both mothers (*mātroḥ*) as though They were afraid (*mugdha-prabhīta-vat = mugdha-vat prabhīta-vat*).”

Viśvanātha Cakravartī—As regards *arīghri-yugmam anukṛṣya* (after dragging both feet), it's because They pulled both feet by moving both knees. “Both of Them were going crookedly (*sarīspantau = kuṭilām gacchantau*) in the courtyards of the cowherd village, in which mud, cow's milk, the urine of calves, and so on, had appeared (*vraja-kardameṣu = gorasa-govatsa-mūtrādi-kardamita-vrajāṅganeṣu*).”

Ghoṣa-praghoṣa-ruciram is an adverb: *ghoṣānām gopa-gopinām praghoṣo ho ho ho iti mukha-karatālikodghoṣāḥ tena rucirām yathā syāt tathā*, “[They were going crookedly] in such a way that it was beautiful, on account of the gopas' and gopis' (*ghoṣa = ghoṣānām*

= *gopa-gopinām*) loud sounds with the mouth: *ho ho ho*, and by clapping the hands. That is because of *tan-nāda* and so on (“Their minds were delighted by the sound of those small bells”). Śrīdhara Śvāmī says: *ghoṣāḥ kinkīnyah*, “*Ghoṣā* means ‘small bells’.”²³²

“After following some married women able to bear children, who had come (*lokam* = *vraja-purandhri-janāṁ kañcid āgatam*), They came near (*upeyatuh*) the proximity (*anti* = *antikam*) of both mothers as though They were foolish (*mugdha-prabhīta-vat* = *mugdha-vat*).” That is, after following someone They thought was a mother, They understood she was another lady. The sense of the suffix *vat[i]* (‘as if’) is that They were absorbed in *lilā*, just like some other silly boy might be absorbed in play.

Sanātana Gosvāmī—Concerning *anukṛṣya* (after dragging) and *sarīṣṛpantau*, which means *kuṭilāṁ gacchantau* (the two of Them were going crookedly): Śukadeva implies that They were the strongest even in pastimes of crawling. In *āṅghri-yugmam* (pair of feet), the metaphor “lotus feet” is not used because of the nonconsideration of the specific qualities of Their youth and so on, owing to mental satisfaction only as a result of the sweetness of Their *bālyā-lilā*.

In point of *vraja-kardameṣu*, which signifies: *vrajasya kardameṣu* (in the mud patches of the cowherd village): It’s because the courtyards were permeated, for the most part, by particles of cow’s urine, cow’s milk, and so on.

“After following some person (*lokam* = *kañcit lokam*), as if by considering that person to be someone from the house, and then figuring out that the person was a stranger, They came near (*upeyatuh*) the vicinity (*anti* = *antikam*) of the two mothers.” How? *mugdha-vat* (as if They were silly), and for this reason: *prabhīta-vat ca* (and as if They were afraid). In that regard, the understanding

232 This definition is somewhat substantiated in one of two definitions of *ghoṣā* in *Viśva-koṣa*: *ghoṣāḥ kāṁsyे 'mbuda-dhvānau*, “*Ghoṣā* is used in the senses of *kāṁsyā* (something made of bell-metal) and *ambuda-dhvāni* (the rumbling of clouds).” The other definition is: *ghoṣas tu ghoṣake dhvāne gopālābhira-pallīṣu*, “*Ghoṣā* is used in the meanings of *ghoṣaka* (announcer, proclaimer), *dhvāna* (sound; loud murmur), *gopāla* (cowherd), and *ābhira-palli* (cowherd village)” (*Viśva-koṣa*). Nevertheless, the word *kinkini* is used in this context in *Garga-saṁhitā* (1.17.4).

is: *mugdha-vad anusṛtya prabhīta-vad anupeyatuh*, “They followed a stranger as if They were silly and returned to Their mothers as though They were afraid.” Because of the word *pra* (very) in *prabhīta* (afraid), the excellence of *bālyā-lilā* is made to be perceived on account of an abundance of fear. The rest was explained by Śrīdhara Svāmī.

Or, *ghoṣa* means *vraja* (cowherd village), and by extension those who reside there: “The two boys were crawling in such a way that it was exquisite because of the eminently loud sounds of the inhabitants of the village (*ghoṣa-praghoṣa-ruciram = ghoṣānāṁ prakṛṣṭaiḥ ghoṣaiḥ ucca-śabdaiḥ rucirām yathā syāt*): ‘Wow! Their crawling is very wonderful!’”

“The minds of Rāma and Keśava were delighted by the eminent sound of those inhabitants” (*tan-nāda-hṛṣṭa-manasau = tena ghoṣena tasya ghoṣasya vā prakṛṣṭena nādena*).

Jīva Gosvāmī—(Additions are underlined.) Concerning *anukṛṣya* (after dragging) and *sarīṣpantau*, which means *kutilam gacchantau* (the two of Them were going crookedly): Śukadeva implies that They were the strongest even in pastimes of crawling. In *aṅghri-yugmam* (pair of feet), the metaphor “lotus feet” is not used because it seemed that it was too much. However it's understood that sometimes that particular usage is for the sake of the perceptible manifestation of something else through that as well.

In point of *vraja-kardameṣu*, which signifies: *vrajasya kardameṣu* (in the mud patches of the cowherd village): It's because the courtyards were permeated, for the most part, by particles of cow's urine, cow's milk, and so on. The plural is because there were many patches.

“After following some person (*lokam = kañcit lokam*), as if by considering that person to be someone from the house, and then figuring out that the person was a stranger, They came near (*upeyatuh*) the vicinity (*anti = antikam*) of the two mothers.” How? *mugdha-vat* (as if They were silly), and for this reason: *prabhīta-vat ca* (and as if They were afraid). In that regard, the understanding is: *mugdha-vad anusṛtya prabhīta-vad anupeyatuh*, “They followed a stranger as if They were silly and returned to Their mothers as though They were afraid.” Because of the word *pra* (very) in

prabhīta (afraid), the excellence of *bālyā-līlā* is made to be perceived on account of an abundance of fear. Owing to the suffix *vat/i*, the meaning is: It was because of absorption in *līlā*, just like some other, silly boy might be absorbed in play. The rest was explained by Śrīdhara Svāmī.

Or *ghoṣa* means *vraja* (cowherd village), and by extension those who reside there: “The two boys were crawling in such a way that it was exquisite because of the eminently loud sounds of the inhabitants of the village (*ghoṣa-praghoṣa-ruciram* = *ghoṣānāṁ prakṛṣṭaiḥ ghoṣaiḥ ucca-śabdaiḥ rucirāṁ yathā syāt*): ‘Wow! Their crawling is very wonderful!’”

“The minds of Rāma and Keśava were delighted by the eminent sound of those inhabitants” (*tan-nāda-hṛṣṭa-manasau* = *tena ghoṣena tasya ghoṣasya vā prakṛṣṭena nādena*).

Baladeva Vidyābhūṣaṇa—“Both of Them were going crookedly in the crossroads of the cowherd village, in which cow’s milk, cow’s urine, mud and so on had appeared.”

Mugdha-prabhīta-vat means: *mugdhena prabhītena ca tulayau*, “They resembled a foolish person and a fearful person.” “They came near (*anti* = *samīpam*) Their mothers.” In that regard, later it is said: *bhaya-sambhrānta-preksanāksam*, “He whose two eyes are agitatedly looking out of fear” (10.8.33). This foolishness and fear of Hari’s is not fake because it nourishes the *līlā-rasa*. The opposite makes no sense in the light of the bewilderment of Uddhava and Kuntī due to His foolishness and His fear respectively:

*mantreṣu māṁ vā upahūya yat tvam
 akunthitākhaṇḍa-sadātmā-bodhah |
 prccheḥ prabho mugdha ivāpramattas
 tan no mano mohayatīva deva ||*

“[Uddhava said:] O master! That You, whose power of intelligence is unimpeded, full, and endowed with a good nature, should call me during Your counsels and ask me for advice as if You, solemn as You are, were a fool, as if perplexes our minds, O Lord.” (3.4.17)

gopy ādade tvayi kṛtāgasi dāma tāvad

*yā te daśāśru-kalilāñjana-sambhramākṣam |
vaktrāṁ niniya bhaya-bhāvanayā sthitasya
sā māṁ vimohayati bhīr api yad bibheti ||*

“[Kuntī said:] When You did a wrong, Yaśodā grabbed a rope. For as long as she had it, You lowered Your face as a result of fear-imbued thoughts. Your eyes were agitated, and the eyeliner blended with Your tears. Your condition as You stood in this way bewilders me because even fear itself is afraid of You.” (1.8.31)

10.8.23

*tan-mātarau nije-sutau ghṛṇayā snuvantyau
paṅkāṅga-rāga-rucirāv upaguhya dorbhyām |
dattvā stanāṁ prapibatoḥ sma mukham nirikṣya
mugdha-smitālpa-daśanāṁ yayatuh pramodam ||
(vasanta-tilakā)*

tat-mātarau—Their mothers (Yaśodā and Rohinī); *nije-sutau*—their own sons; *ghṛṇayā*—out of compassion; *snuvantyau*—who were trickling; *paṅka-āṅga-rāga*—on account of the mud, which was [like] color on the limbs; *rucirau*—who were beautiful; *upaguhya*—after embracing; *dorbhyām*—with both arms; *dattvā*—after giving; *stanam*—the breast; *prapibatoḥ*—who were suckling; *sma*—(a word used to fill the meter); *mukham*—the mouth (i.e. the mouths); *nirikṣya*—after seeing; *mugdha-smita*—in which the smile was charming; *alpa-daśanam*—and in which the teeth were small; *yayatuh*—the two of them got; *pramodam*—complete joy.

(tadā) tan-mātarau ghṛṇayā snuvantyau (tau) nije-sutau paṅkāṅga-rāga-rucirau dorbhyām upaguhya stanāṁ dattvā (stanāṁ) prapibatoḥ (tayoḥ sutayoh) mukham mugdha-smitālpa-daśanāṁ nirikṣya pramodam yayatuh.

Their mothers' breasts were oozing out of compassion. With both arms the two mothers embraced their two sons, who were ravishing also because the mud on Their limbs looked like an extra color, and breastfeeded Them. Thus beholding their respective sons' mouths, innocent smiles and little teeth, the two ladies became enraptured.

Śrīdhara Svāmī—“And at that time Their mothers, after embracing with both arms their two sons, attained great joy.” How were the ladies? Having breasts full of milk, “they were oozing out of compassion (*ghṛṇayā = kṛpayā*).”

“The two sons were lovely because of mud and because of color on the limbs” (*paṅkāṅga-rāga-rucirau = paṅkena aṅga-rāgeṇa ca rucirau*).

Sanātana Gosvāmī—“Their own sons—in this way their profuse affection toward both of Them is indicated—were ravishing because the mud of the cowherd village (*paṅka = vraja-kardama*) was a color on Their limbs (*paṅkah eva aṅga-rāgah tena*).” The colors of Their limbs were covered by the mud of Vraja as a result of crawling. Therefore They were eminently suckling (*prapibatoh = prakarṣṇa pibatoh*); because of this the two ladies attained (*yayatuh = prāptavatyau*) a joy that was even more eminent than the bliss of Brahman (*pramodam = prakṛṣṭam modam = brahmānandād apy utkrṣṭam modam*). *Sma* has the sense of *harsa* (joy).²³³

“After thoroughly beholding the mouth, out of great attachment (*nirikṣya = āsaktyā samyag avalokya*).” *Mukham* is in the singular although it has the sense of the dual, in consideration of the category (*jāti*).²³⁴ Other instances of the usage in the sense of *jāti* are: *nah śravanau hastau śiraś ca* (our ears, hands, and heads) (10.10.38), *nah karau pādau ca* (our hands and feet) (10.29.34), and *śirasi dhehi nah*, “Place it on our heads” (10.31.5).

The rest was explained by the venerable one. Alternatively, the mothers’ breasts were oozing due to love (*grhnayā = snehena*). Moreover, “In Their mouths, the smiles were lovely (*mugdha = sundara*) and the teeth were five or six.”

233 That definition is not sourced in the classical Sanskrit dictionaries. *Sma* is used either to fill the line of a verse (*Amara-koṣa* 3.4.5) or in conjunction with a verb in a present tense in order to convey the sense of the past tense (*Amara-koṣa* 3.4.17; *smena yoge tv aparokṣe cācyutah*, HNV 704).

234 The rule is: *jāty-ākhyāyām eka-vacane bahu-vacanam vā*, “When there is a mention of a class, the plural can optionally be used in the sense of the singular” (HNV 624); *jāty-ākhyāyām ekasmin bahu-vacanam anyatasyam* (*Aṣṭādhyāyi* 1.2.58).

Jīva Gosvāmī—They were ravishing because the mud of the cowherd village (*panka* = *vraja-kardama*) was a color on Their limbs (*pankah eva ariga-rāgah tena*).” Their condition is reminiscent of the saying: *sarasijam anuviddhāṁ śaivalena api ramyam*, “Although intermingled with moss, a lotus is beautiful.” This refers to the logic: *sundare kim na sundaram*, “What is not beautiful on a beautiful thing?” Yet specifically, there was a resplendence in *bālyā-līlā* because of the beginning of it.

Nija-sutau means ‘their sons’. The two mothers’ profuse affection toward both of Them is thus indicated, because it is not said: *nija-nija-sutau* (their respective sons). Therefore “They were eminently suckling (*prapibatoḥ* = *prakarṣena pibatoḥ*),” that is, out of Their own desire, although it was sometimes contrary to Their mother’s wishes.

By breastfeeding Them, the mothers fully beheld (*nirikṣya* = *samyag avalokya ca*) the mouth,” which was in the middle of the respective breasts. Hence, “the two ladies became overjoyed.” The two mothers’ joy was much superior to the bliss of Brahmā, the bliss of Śiva, and so on, in conformity with these two upcoming texts: (1) *nemāṁ viriñcaḥ* (10.9.20) and (2) *nāyāṁ sukhāpāḥ* (10.9.21). *Sma* is used in the sense of either *harṣa* (joy) or *vismaya* (astonishment).

Mukham (mouth) is in the singular because each mother looked at only one mouth at a time. The rest was explained by the venerable one. Alternatively, “In their mouths the smile was charming and the teeth were small and few (*mugdha-smitālpa-daśanam* = *mugdham manoharam smitāṁ yatra pramāṇataḥ saṅkhyātāḥ ca alpāḥ daśanāḥ yatra tat ca tat ca).*”

Viśvanātha Cakravartī—“At that time Their mothers embraced their sons with both arms and attained great joy.” Because it is not said *nija-nija-sutau* (their respective sons), it’s understood that the mothers viewed both of Them as a son, and the two boys viewed the two ladies as a mother.

“Owing to compassion arising from parental affection (*ghṛṇayā* = *vātsalyottha-kṛpayā*), their breasts were trickling milk (*snuvantyau* = *dugdha-srāvi-stane satyau*).”

By the logic: What is not beautiful in a beautiful one?, “the two sons were lovely also because of the mud, which looked like a color

of Their limbs (*pañkāṅga-rāga-rucirau* = *pañkaḥ eva aṅga-rāga-tulyaḥ tena api rucirau*)."

Mukham (mouth) is in the singular because each mother looked at only one mouth at a time. In it the smile was charming and the teeth were small and few (*mugdha-smitālpa-daśanam* = *mugdham manoharam smitam yatra pramānataḥ saṅkhyātaḥ ca alpāḥ daśanāḥ yatra tat ca tat ca*).

Baladeva Vidyābhūṣaṇa—How were the boys? "They were ravishing because of the mud and the color (*pañkāṅga-rāga-rucirau* = *pañka-rāgābhyām rucirau*)," by the logic: What is not cute on a cute boy?

Vijayadhvaja Tīrtha—*Aṅga-rāga* is *candana* (sandalwood paste).

Vīra-Rāghava—They were ravishing because of a color on the limbs, which was the form of mud (*pañkāṅga-rāga-rucirau* = *pañka-rūpena aṅga-rāgena rucirau*).

Anvitārtha-prakāśikā—The affix *n[um]* in *snuvantyau* is poetic license.

10.8.24

*yarhi aṅganādarśaniya-kumāra-lilāv
antar-vraje tad abalāḥ pragṛhīta-pucchaiḥ |
vatsair itas tata ubhāv anukṛṣyamāṇau
prekṣantya ujjhita-grhāh jahṛṣur hasantyah ||
(vasanta-tilakāḥ)*

yarhi—when; *aṅganā*—by women (or to the women); *adarśaniya*—should be fully seen fully (or could be fully seen) (or should be fully shown); *kumāra-lilāu*—They whose pastimes pertaining to infancy; *antah-vraje*—inside Vraja (or in the cowherd village); *tad*—at that time (*tad* = *tadā*); *abalāḥ*—the women; *pragṛhīta-pucchaiḥ*—whose tails were grabbed; *vatsaiḥ*—by calves; *itah tataḥ*—here and there; *ubhāv*—both of Them; *anukṛṣyamāṇau*—being dragged; *prekṣantyah*—while seeing; *ujjhita-grhāḥ*—by whom the houses were given up; *jahṛṣuh*—were overjoyed; *hasantyah*—while laughing.

Śrīdhara Svāmī—

yarhi aṅganā-darśanīya-kumāra-lilau (jātau, tadā tābhyaṁ) pragr̥hīta-pucchaiḥ vatsaiḥ itaḥ tataḥ anukṛṣyamāṇau ubhau (tau) antar-vraje tad-abalāḥ prekṣantyah ujjhita-grhāḥ hasantyah jahṛṣuh.

Viśvanātha Cakravartī—

yarhi aṅganādarśanīya-kumāra-lilau (abhūtāṁ), tad (tad = tadā) (tābhyaṁ) pragr̥hīta-pucchaiḥ vatsaiḥ itaḥ tataḥ (ca) anukṛṣyamāṇau ubhau (tau) abalāḥ ujjhita-grhāḥ prekṣantyah hasantyah jahṛṣuh.

When Their baby pastimes became worthy of being thoroughly observed by the women in the village, all the ladies, going out of their homes, beheld Them: They had grabbed the tails of calves and were being dragged here and there by the calves. The ladies exultantly laughed at this.

Śrīdhara Svāmī—“When both of Them had baby pastimes worthy of being seen by women (*aṅganā-darśanīya-kumāra-lilau* = *aṅganānāṁ darśanīyā kumāra-lilā yayoh tathā-bhūtāu jātau*), the women of the cowherd village (*tad-abalāḥ* = *vrajāṅganāḥ*) who were in the village (*antar-vraje* = *vrajasya madhye*) looked (*prekṣantyah* = *prekṣamāṇāḥ*) at Them. Thereby forgetting their household duties (*ujjhita-grhāḥ* = *vismṛta-grha-kṛtyāḥ*), they became joyful (*jahṛṣuh* = *hrṣṭāḥ babhūvuh*) while laughing.”

How were the boys? “They were being dragged here and there by calves whose tails were held on to (*pragr̥hīta-pucchaiḥ* = *pragr̥hitāni pucchāni yeśāṁ taiḥ*)...” by both of Them.”

Viśvanātha Cakravartī—(The commentary is the same as the above. In addition:) “Their pastimes connected with infancy (*kumāra-lilau* = *kumāra-sambandhī lilā yayoh tathā-bhūtāu*) became worthy of being fully seen (*ādarśanīya* = *ādarśanīyā* = *samyak-prakāreṇa darśanīyā*) by the women.” That is, now Their pastimes had the power to steal hearts. The boys had become a little stronger.

Some calves were resting on the ground. While crawling on Their knees, the two boys came upon the tails of those calves and wondered: “What is this?” Each of the boys innocently grabbed a

tail, and those two calves got up and began to run. But the boys did not let go, rather They made Their grip firmer, and so They were dragged by the calves. At that time, the women saw how They were afraid even though They were not letting go. The boys were crying while getting bruised on the ground. The ladies laughed: “You two are even weaker than calves born yesterday,” and made Them let go of the tails.

Jīva Gosvāmī—(Additions are underlined.) In the first part of infancy, for the most part each of the two boys remained at his mother’s side. The boys made Their mothers happy that way. In this verse, Śuka says: Thereafter, owing to the manifestation of Their conception of being stronger than before, given that They were somewhat older, They had fun by pulling the calves here and there everywhere within the village, and so the cowherd ladies derived the greatest bliss by seeing that. The boys were engaged in recreation here and there, everywhere within the cowherd village. It is said that Their pastimes became worthy of being observed by the women mostly because the ladies developed a curiosity to see the way They were amusing Themselves.

“They were being dragged by calves.” The plural in *vatsaiḥ* (by calves) signifies that They would grab one calf, let it go, and then grab another. Or it’s because They grabbed the tails of many calves at once, that is, three or four tails. “They eminently (*pra*) grabbed the tails”: The prefix *pra* in *pragr̥ita* repudiates the idea that They sometimes let go of a tail.

They were being dragged in every place (*itas tataḥ = sthāne sthāne*). Hence the ladies were eminently looking (*preksantyah = preksamānāḥ*²³⁵ = *prakarṣeṇa ikṣamānāḥ*). Therefore: *ujjhita-gr̥hāḥ*, which means either “the ladies gave up their respective homes” by roaming here and there everywhere in the village for the sake of looking, or “they abandoned household tasks” for that purpose.

Or, They were pulled, not dragged, by the calves (*anukṛṣyamāna = ākṛṣyamāna*). “How amazing! Both of You are the strongest!”

235 Whenever a commentator’s gloss of a *parasmaipadī* form of an *ātmapadī* verbal root is in the *ātmanepada*, or vice versa, the purpose is to show that there is poetic license.

The ladies were laughing at Them in this way because They were pulled by calves.

Baladeva Vidyābhūṣaṇa—Seeing Them crying as They were being bruised on the ground, the ladies, laughing at Them as follows: “Both of You strong boys are even being dragged by calves,” made Them let go of the tails, put Them on their chests and became joyful.

Vallabhācārya—*Kumāra* signifies a two-year old. The derivation is: *kutsito māro yasmāt*, “he because of whom death is contemptible (*ku* = *kutsita*).” A beauty that excels the glistening charm of millions of Cupids is indicated thus.

“When the time came to fearlessly show (*darśana*) pastimes to the ladies.” The tenor is: For as long as this mood [of fearlessness] did not take place, up to the killing of Trīṇavarta, or up to another time, a continuous showing did not occur.

“The ladies grabbed (*jagrhuḥ*)²³⁶ the two boys, who were being dragged (*anukṛṣyamānau*) very gently (*anu* = *śanaiḥ śanaiḥ*).” The Lord attracts the calves, and the calves the Lord. The plural in *vatsaiḥ* suggests that He repeatedly grabbed another tail when the calf He was holding to fled.

Anvitārtha-prakāśikā—The suffix /ś]at[r], in *prekṣantyah*, is poetic license.

10.8.25

śṛṅgy-agni-damṣṭri-asi-jala-dvija-kanṭakebhyah
 krīḍā-parāv aticalau sva-sutau niṣeddhum |
 grhyāṇi kartum api yatra na taj-jananyau
 sekāta āpatur alarī manaso 'navasthām ||
 (vasanta-tilakā)

śṛṅgi—from bulls and cows; *agni*—fire; *damṣṭri*—fanged animals; *asi*—swords (or scimitars, knives); *jala*—water; *dvija*—birds; *kanṭakebhyah*—and thorns; *krīḍā-parau*—who are intent on

236 Vallabhācārya had the reading *jagrhuḥ* instead of *jahrṣuh* (the ladies were joyful).

[performing] games; *ati-calau*—very restless; *sva-sutau*—their two sons; *niseddhum*—to prevent; *grhyāṇi*—household tasks; *kartum*—to do; *api*—and; *yatra*—when; *na*—not; *tat-jananyau*—Their two mothers; *śekāte*—were able; *āpatuh*—reached; *alam*—intensely; *manasah*—of the mind; *anavasthām*—unsettled condition.

taj-jananyau (*yaśodā-rohinyau*) *yatra śrīgy-agni-damṣtry-asi-jala-dvija-kaṇṭakebhyaḥ kriḍā-parau aticalau sva-sutau niseddhum grhyāṇi api kartum na śekāte, (tadā) manasah alam anavasthām āpatuh.*

The two boys were very restless and were intent on having fun. When Their mothers became unable to simultaneously do household tasks and hold Them back from touching horned animals, fire, fanged animals, knives, puddles, birds, and thorns, those two ladies reached a state of mental perturbation.

Śridhara Svāmī—“When (*yatra = yadā*) Their mothers were unable to obstruct those two very restless boys (*aticalau= aticapalau tau*) from those bulls and so on and were also (*api = ca*) unable to do tasks appropriate for the house (*grhyāṇi = grhocitāni karmāṇi*), then they reached an unsettled condition of the mind.” In this way the topmost stage of homey happiness is illustrated.

Viśvanātha Cakravartī—“The two boys were very fickle” (*aticalau*): They were on Their way to get a hold of bulls and so on. Or the drift is They wanted to play with bulls and so on. (The rest of the commentary is the same as *Bhavartha-dīpikā*. In addition:) “An unsettled condition of the mind” denotes *cāpalyam* (fickleness), a *sañcāri-bhāva* that nourishes the *sthāyi-bhāva*, *vātsalya*. In the compound *śrīgy-agni* etc., *śrīgīn* is plural and denotes bulls; *damṣtrin* signifies dogs and so forth; *dvija* means birds.

Baladeva Vidyābhūṣaṇa—*Śrīgīn* denotes cows and so on; *damṣtrin* are monkeys etc.; *dvija* are herons and so forth.

Sanātana Gosvāmī—Here he says: Afterward They made the minds

of Theirs mothers unsteady because of the fickleness involved in playing, due to the manifestation of an older age and an increase in strength. That is because They are intent on playing (*kridā-parau*), and therefore They were going toward bulls and so on in order to touch them. “The two ladies were unable (*na śekāte = na śekatuh*)²³⁷ to make Them turn away (*niśeddhum = nivārayitum*) from those bulls and so forth.” Or the meaning is: “Both boys were intent on playing (*kridā-parau*) with bulls and so on, and therefore the two mothers were unable to hold Them back (*niśeddhum*) from those bulls and so on.” Why? The two boys were extremely fickle (*aticalau = parama-capalau*).

In that compound, *śrīgīn* denotes bulls and so on; *damṣṭrin* signifies cats, dogs and so on, or monkeys and so on; *asi* denotes knives—the other reading is *ahi*, snakes—; *dvija* means peacocks and so forth. The prefix *sva* (own) in *sva-sutau* (own sons) implies that others were unable to prevent Them from touching those things, not to mention that they had no right to do so.

It became necessary to keep Them off bulls and so on. Their mothers did so by placing Them at their sides, since they were anxious out of concern for Their safety. The two ladies did not restrain Them merely by talking. Hence “the ladies intensely (*alam = atyartham*) reached an unsettled condition (*anavasthām = asthiratām*) of the mind.”

They were perturbed, but the topmost stage of homey happiness is thus illustrated because both sons, fickle in Their very young childhood, were enchanting. Only the mind of childless, poor householders might become firm like the minds of renunciants, in terms of not endeavoring to beget sons, achieve wealth and the rest. In truth, however, the mental instability of the three residents of the village who are completely dedicated to Him and whose deeds are for His sake is actually a supereminence which even supersedes the supereminence of fixity in *samādhi*. That will be clear later on, in Brahmā’s prayers:

237 The verbal root in *śekāte* is *śak kṣamāyām* (4U) (to tolerate, be able), whereas the gloss as *śekatuh* is from the verbal root *śak[!] śaktau* (5P) (to be able). In Pāṇini’s list of verbal roots, *śak kṣamāyām* is listed as *śak marṣane*. The meaning is similar.

*tāvad rāgādayaḥ stenāś tāvat kārā-grham gṛham |
tāvan moho 'nghri-nigado yāvat kṛṣṇa na te janāḥ ||*

“Kṛṣṇa, as long as people do not consider themselves to be Yours, love and other feelings are thieves, a house is a prison, and delusion is foot shackles.” (10.14.36).

Furthermore, Their profuse resplendence, because of mutual attachment, is described by Śrī Vaiśampāyana:

*tāv anyonya-gatau bālau bālyād evaikatāṁ gatau |
eka-mūrti-dharau kāntau bāla-candrārka-varcasau ||
eka-nirmāṇa-nirmuktāv eka-śayyāsanāśanau |
eka-veśa-dharāv ekam puṣyamāṇau śiśu-vratam ||
eka-kāryāntara-gatāv eka-dehau dvīdhā-krtau |
eka-caryau mahā-viryāv ekasya śiśutāṁ gatau ||
eka-pramāṇau lokānāṁ deva-vṛttānta-mānuṣau |
krtsnasya jagato gopau sanīvrtau gopa-dārakau ||
anyonya-vyatiṣṭabhiḥ krīḍābhīr abhiśobhitau |
anyonya-kiraṇa-grastau candra-sūryāv ivāmbare ||
visarpantau tu sarvatra sarpa-bhoga-bhujāv ubhau |
rejatuḥ pañka-digdhāṅgau drptau kalabhakāv iva ||
kvacid bhasma-pradiptāṅgau kariṣa-prokṣitau kvacit |
tau tatra paridhāvetāṁ kumārāv iva pāvakī ||
kvacij jānubhir udghṛṣṭaiḥ sarpamāṇau virejatuḥ |
krīḍantau vatsa-śālāsu śakṛd-digdhāṅga-mūrdhajau ||
śuśubhāte śriyā juṣṭāv ānanda-jananau pituḥ |
janāṁ ca viprakurvāṇau vihasantau kvacit kvacit ||
tau tatra kautūhalinau mūrdhaja-vyākulekṣaṇau |
rejatus candra-vadanau dārakau sukumārakau ||*

“The two boys were always out and about together. They attained oneness only because of very young childhood. The two lovely boys were assuming one form. Their splendor resembled a rising sun and a waxing moon. They came out of the same mold. Their beds were the same, and so were Their seats and Their food. They wore the same dress. Their dedication to be a baby was the same. Each had the same objective. The two of Them were one body made twofold.

Their behavior was the same, and They had tremendous prowess. In essence, They were one baby. To people, They were the same size. They were two humans behaving like gods. They were the protectors of the entire universe, but were concealed as sons of a cowherd. They were resplendent because of Their interconnected games with one another. They assimilated each other's rays. Their garments resembled the sun and the moon. Both of Them had arms curved like snakes. Crawling everywhere, They shone: Their limbs smeared with mud, They looked like two wild elephants. Their limbs were brilliant with ash in some places, and elsewhere they were splashed with cow dung. Running around at that time, each boy resembled Kārttikeya. While sometimes crawling with Their bruised knees, They looked resplendent. While playing in the sheds for calves, Their limbs and hair would be smeared with dung. They were splendid: They partook of Śri and generated Their father's bliss. On occasion, They would disrespect someone and laugh. They were very eager to do that. They were resplendent: Their hair would fall on the perplexed eyes of Their moon-like faces. The two young boys were very delicate.” (*Hari-vamśa* 2.7.2-11)

Jīva Gosvāmī—(Additions are underlined.) Here he says: Afterward They made the minds of Their mothers perturbed on account of prema, because of the fickleness involved in playing, due to the manifestation of an older age and an increase in strength. That is because They are intent on playing, and therefore They were going toward bulls and so on in order to touch them. “The two ladies were unable to make Them turn away from those bulls and so forth.” Or the meaning is: “Both boys were intent on playing with bulls and so on, and therefore the two mothers were unable to hold Them back from those bulls and so on.” Why? The two boys were extremely fickle (*aticalau = parama-capalau*).

In śekāta āpatuh, the absence of proper phonetic combination is poetic license. An example of proper usage in this regard is: pacete amū, “Both of them cook,” because of the pragṛhya, by the rule: id-ūd-ed-dvi-vacanam pragṛhyam, “The dual case in which there is ī, ū, or e, is called pragṛhya” (*Aṣṭādhyāyī* 1.1.11).²³⁸

238 When a vowel follows, the phonetic combination is not done (*pluta-*

In that compound, *śrīṅgin* denotes bulls and so on; *daṁśtrin* signifies cats, dogs and so on, or monkeys and so on; *asi* denotes knives—the other reading is *ahi*, snakes—; *dvija* means peacocks and so forth. The prefix *sva* (own) in *sva-sutau* (own sons) implies that others were unable to prevent Them from touching those things, not to mention that they had no right to punish Them.

Further, keeping Them off bulls and so on was a necessity. It's also understood that it occurred just by talking and by placing Them at their sides, since they were anxious out of concern for Their safety. The tasks related to the home which had to be done because they were very fond of Them were necessary, but could not be carried out. Hence “the ladies intensely (*alam* = *atyartham*) reached an unsettled condition (*anavasthām* = *asthiratām*) of the mind.”

This mental instability of the three residents of the village who are completely dedicated to Him and whose deeds are for His sake is the *sañcāri-bhāva* known as *cāpalyam* (fickleness) and thus enhances the *sthāyi-bhāva* called *vātsalya*, which is very difficult for devotees to obtain, and so this instability is actually a supereminence which even supersedes the supereminence of fixity in *samādhi*. That will be clear later on, in Brahmā’s prayers: *tāvad rāgādayah...* (see above) and in this text: *yad-dhāmārtha-suhṛt-priyātma-tanaya-prāṇāśayāś tvat-kṛte*, “the village residents, whose homes, wealth, friends, dear ones, children, life airs, and thoughts are for Your sake” (10.14.35), and in: *nāvindan bhava-vedanām*, “Nanda and others did not get the agonies of material life” (10.11.58), which signifies that the cowherds were not concerned with anything but Kṛṣṇa, and also in this quotation, which is a praise of that *sthāyi-bhāva*:

*nemam viriñco na bhavo na śrīr apy arīga-samśrayā |
prasādarī lebhire gopī yat tat prāpa vimuktidāt ||*

“Neither Brahmā, Śiva, or Lakṣmī, who serves the Lord’s body, obtained from Him, the giver of specific liberations, the graciousness that the cowherd lady, Yaśodā, received.” (10.9.20)

pragrhyā aci nityam, Aṣṭādhyāyī 6.1.125), just like in *pacete amū*. For more details, consult *Hari-namāmrta-vyākaraṇa* (60). Thus the reading should be: *śekāte āpatuh*. Here also, the reason for the poetic license is that *śekāte* does not conform to the meter.

Furthermore, the profuse resplendence of Śrī Rāma and Śrī Kṛṣṇa, because of mutual attachment, is described by Śrī Vaiśampāyana: (see *Bṛhad-vaiṣṇava-toṣaṇī* above).

Krama-sandarbha—‘*Anavasthā*’ denotes the *sañcāri-bhāva* called *cāpalam* (fickleness), because it is settled that any household task related to Him involves *prema* for Him.

Vijayadhvaja Tīrtha—*Anavasthām* signifies *vyākulatām* (confusion).

10.8.26

*kālenālpena rājarše rāmah kṛṣṇaś ca gokule |
aghṛṣṭa-jānubhiḥ padbhīr vicakramatur añjasā ||*

kālena alpena—within a short time; *rāja-rse*—O Ṛṣi among kings; *rāmah*—Rāma; *kṛṣṇaḥ*—Kṛṣṇa; *ca*—and; *gokule*—in [the village named] Gokula; *aghṛṣṭa-jānubhiḥ*—in relation to which the knees were not rubbed; *padbhīḥ*—with the feet (or by means of footsteps); *vicakramatuḥ*—walked (i.e. wandered); *añjasā*—quickly.

Gaṅgā Sahāya (*Anvitārtha-prakāśikā*)—
rājarše! alpena (eva) kālena (gacchatā), rāmah kṛṣṇaḥ ca aghṛṣṭa-jānubhiḥ padbhīḥ añjasā gokule vicakramatuḥ.

O Rāja-Ṛṣi, within a short time Balarāma and Kṛṣṇa began to wander in Gokula by walking at ease, without rubbing the knees on the ground.

Viśvanātha Cakravartī—Literally, “by means of feet (*padbhīḥ*), in regard to which the knees did not rub.” That is, the knees did not touch the ground (*aghṛṣṭa-jānubhiḥ* = *aghṛṣṭāni bhūmi-gharṣanam aprāptāni jānūni yesu taiḥ*). The readings are *ojasā* (vigorously) and *añjasā* (swiftly).

Sanātana Gosvāmi—“After a short time had passed” in the sense that They were a little stronger. They were still very young. *Padbhīḥ* means *pādaiḥ* (with the feet). The plural is in consideration of the

four lotus feet of Theirs. *Kṛṣṇah* is said because He attracts the heart (*citta-ākarṣaṇa*) by His pastimes. In the reading *go-vraje* instead of *gokule*, because the cows are predominant the meaning is: *gavām āvāse* (in the pastures, ‘the place of cows’). *Rājarṣe* signifies: *rājasu rṣe* (O Vedic seer among kings), in other words: *sarva-jñā* (O omniscient one). The drift is: “You already know the true purpose for which that pastime takes place.”

Jīva Gosvāmī—“They vigorously (*ojasā*) wandered (*vicakramatuh = bhramatuh*) in Gokula by means of footsteps (*padbhiḥ = padaiḥ*) in regard to which the knees did not rub,” that is, the knees did not touch the ground” (*aghṛṣṭa-jānubhiḥ = aghṛṣṭāni bhūmi-gharṣaṇam aprāptāni jānūni yeṣu taiḥ*). In the reading *añjasā* instead of *ojasā*, the sense is *anāyāsenā* (effortlessly). In the reading *go-vraje* (in the pastures grounds of cows), the usage is like *dhanur-jyā* (bowstring, lit. “the bowstring of a bow”). The purpose of the usage of the extra word *go* is to imply that the pastures were pure and mesmerizing.

The vocative *rājarṣe* signifies: *rājasu rṣe* (O Vedic seer among kings), in other words: *sarva-jñā* (O omniscient one). The drift is: “You are almost a seer like me, hence you too realize the sweetness of His pastimes.”

Vallabhācārya—“They walked in a particular way (*vicakramatuh = viśeṣena cakramatuh*) by placing the feet forward many times (*padbhiḥ = anekadhā pāda-sthāpanena*).”

Bhaktisiddhānta Sarasvatī—*Alpena kālena* signifies: *alpa-kālāntaram eva* (only after a short time).

Anvitārtha-prakāśikā—“Without fatigue (*añjasā = śramaṇ vinā*), They went about everywhere (*vicakramatuh = viśeṣena gamanam cakratuh*) (*viśeṣena = sarvatra*) in Gokula.” The absence of the *ātmanepada* is poetic license.

ANNOTATION

The rule is: *veh pāda-viharaṇe*, “Ātmanepada endings are applied after the prefix *vi* and the verbal root *kram/u/* when the meaning is *pāda-viharaṇa* (stepping) (*Aṣṭādhyāyī* 1.3.41); *veh pāda-vihṛtau*

tadvat (HNV *Brhat* 1145). The literal meaning of *vicakramatuḥ*, in the *parasmaipada*, is: “Both of Them were bold (They displayed Their prowess)” (ref. *pāda-vihṛtāv iti kim. ásvena vikrāmati yuddhe, vikramāṁ prakāśyataty arthah*, HNV *bṛhat* 1145 *vṛtti*). In that sense, *aḡrṣṭa-jānubhiḥ padbhiḥ* means: “because Their footsteps did not involve rubbing the knees on the ground,” taking the meaning of *padbhiḥ*, which stands for *pādaiḥ*, as *padaiḥ*, in conformity with Jīva Gosvāmī. The *Bhāgavatam* is a mine of double meanings.

10.8.27

*tatas tu bhagavān kṛṣṇo vayasyair vraja-bālakaiḥ |
saha-rāmaḥ vraja-strīnāṁ cikriḍe janayan mudam ||*

tataḥ—after that; *tu*—only; *bhagavān*—the Lord; *kṛṣnah*—Kṛṣṇa; *vayasyaiḥ*—who were companions; *vraja-bālakaiḥ*—with boys of the cowherd village; *saha-rāmaḥ*—who is along with Balarāma; *vraja-strīnām*—of the women of the cowherd village; *cikriḍe*—played; *janayan*—while generating (or for the sake of generating); *mudam*—the rapture.

tataḥ tu kṛṣnah bhagavān vayasyaiḥ vraja-bālakaiḥ (saha tathā) saha-rāmaḥ (ca san) vraja-strīnāṁ mudam janayan cikride.

At some other time, to enrapture the women of the village Lord Kṛṣṇa played with Balarāma and with the village boys who were His companions.

Viśvanātha Cakravartī—The compound *saha-rāmaḥ* (accompanied by Rāma) signifies that only Kṛṣṇa is predominant in the pastime of plundering dairy goods.

Sanātana Gosvāmī—Here Śukadeva begins to talk about the main purpose of that Avatāra, in terms of sweet games by the manifestation of a specific age and strength. For this reason Kṛṣṇa is mentioned separately right at first, because only He is predominant. Thus, since Śrī Rāma is secondary, it is said: *saha-rāmaḥ* (along with Rāma), meaning Balarāma is an assistant.

In the reading *tataś ca* instead of *tatas tu*, the word *ca* means *tu* in the sense of *bhinnopakrama* (a new topic). The term *bhagavān* signifies that Kṛṣṇa is intent on manifesting the essence of His godhood.

“Along with the companions (*vayasyaiḥ*),” that is, those who became friends with Him, mostly on account of a similarity of age, because: *vraja-bālakaiḥ*, they are boys of the cowherd village. A special resplendence of the games is meant to be expressed.

Cikrīde stands for *cikrīda* (He had fun), meaning *kridām cakre*, “He did games” such as releasing the calves. *Vraja-strīnām* signifies all the ladies who stay in the cowherd village: married women able to bear children, and old ladies too.

Jīva Gosvāmī—Having thus implied, by describing some of Their pastimes in a general way, that Balarāma is like Kṛṣṇa because of his direct connection with Him, now Śuka begins to talk about the predominance of Kṛṣṇa, specifically by narrating a pastime which enchanted the minds of all the residents of Vraja.

As regards *kṛṣṇo bhagavān*, He naturally is the predominant one, on account of being the primeval Lord. The compound *saha-rāmah* makes that understood, also because of the pastime. Moreover, in this context *bhagavān* connotes “He is intent on manifesting sweetness, which is the essence of His godhood,” and *kṛṣṇah* portends: *sarva-janākarṣaka-mādhuryah*, “He whose sweetness attracts everyone.” The purport of *saha-rāmah* is Balarāma assists Kṛṣṇa in terms of delighting (*ramana*) others in the utmost way.

Kṛṣṇa played (*cikrīde* = *cikrīda*) with His friends (*vayasyaiḥ* = *sakhībhiḥ saha*). By hinting at a mutual love on the level of friendship, the excellence of that pastime is already proven. By the etymology, the term *vayasya* means He and His friends have the same age, and by the conventional meaning ('friends'), *vayasya* suggests that they have similar qualities and intentions, and a similar caste, temperament, and attire, inasmuch as friendship occurs in that way. The reason for that love is: *vraja-bālakaiḥ*, that is, His friends were boys of that special cowherd village (*vraja* = *vrajasya* = *vraja-viśeṣasya*), a place known to be similar to Kṛṣṇa in nature.

Krama-sandarbha—Having mentioned a pastime of both of Them

in terms of equality, with *tataś ca* and so on he specifically talks about a pastime of Śrī Kṛṣṇa's.

Vallabhācārya—The purpose of *tu* is to turn away from the previous pastime.

Anvitārtha-prakāśikā—The *ātmanepada* in *cikriḍe* is used in the sense of *karma-vyatihāra* (reciprocity of an action).

ANNOTATION

The rule is: *kartari karma-vyatihāre*, “In the active voice, [the *ātmanepada* can be used after a *parasmaipada* verbal root] when the sense is *karma-vyatihāra* (reciprocity of the action)” (*Aṣṭādhyāyī* 1.3.14) (HNV *bṛhat* 1111). Although the verbal root *krid[r] vihāre* (to play) is *parasmaipadi*, the *Bhāgavatam* uses this root in the *ātmanepada* (10.8.32; 10.13.27) most likely without the meaning of *karma-vyatihāra*, which is, for all intents and purposes, already expressed in the sentence.

10.8.28

*kṛṣṇasya gopyo rucirāṁ vikṣya kaumāra-cāpalam |
śrīvanyāḥ kila tan-mātūr iti hocuh²³⁹ samāgatāḥ ||*

kṛṣṇasya—of Kṛṣṇa; *gopyaḥ*—the cowherd ladies; *rucirām*—beautiful; *vikṣya*—beholding; *kaumāra-cāpalam*—the restlessness pertaining to young childhood; *śrīvanyāḥ*—who was listening; *kila*—indeed (or well-known); *tat-mātūḥ*—from His mother; *iti*—thus (what is about to be said); *ha*—clearly (or a word used to fill the meter); *ūcuḥ*—said; *samāgatāḥ*—[being] assembled.

Bhaktisiddhānta Sarasvatī—
gopyaḥ kṛṣṇasya rucirāṁ kaumāra-cāpalāṁ vikṣya śrīvanyāḥ tan-mātūḥ (samīpe) samāgatāḥ (satyah) iti ūcuḥ ha kila.

Gaṅgā Sahāya (*Anvitārtha-prakāśikā*)—
gopyaḥ kṛṣṇasya rucirāṁ kaumāra-cāpalāṁ vikṣya samāgatāḥ (satyah, tasya kṛṣṇasya) tan-mātūḥ śrīvanyāḥ ha iti ūcuḥ.

²³⁹ *procuḥ* (Vallabhācārya's and Baladeva Vidyābhūṣaṇa's reading).

Observing Kṛṣṇa's enchanting, well-known boyish restlessness, the cowherd ladies assembled near His mother and said the following to her. Yaśodā paid attention.

Viśvanātha Cakravartī—“His boyish fickleness (*kaumāra-cāpalam*) is splendid,” meaning it gives felicity (*ruciram* = *sukha-dam*). “Alas, our dear friend Śrī Yaśodā did not achieve a felicity of this kind, so let what delighted our eyes also delight her ears.” Thinking thus, the ladies went to Yaśodā and spoke to her, under the pretext of rebuking Him, to give the same utmost bliss to His mother, who had abandoned hundreds of household tasks for the sake of hearing about the deeds of her son (*śrñvanyāḥ* = *śrñvatyāḥ* = *sva-putra-caritra-śravaṇārtham*).

Sanātana Gosvāmī—“His boyish restlessness was enchanting” (*ruciram* = *manoharam*), and so it’s understood that His purpose was only a special eagerness for *prema*. Concerning *śrñvanyāḥ*, her being fully attentive when they spoke to her is intimated. Alternatively, *śrñvanyāḥ* is connected with *kaumāra-cāpalam*: “Having arrived, after coming from their respective homes, they complained (*ūcuh* = *cukruśuh*) to her. She too had been hearing about His boyish restlessness” (*tasya kaumāra-cāpalam śrñvanyāḥ api samāgatāḥ*). *Ha* means *sphuṭam* (clearly). *Kila* has the sense of *prasiddhi* (well-known).

Jīva Gosvāmī—The ladies, elated by His pranks in a roundabout way, consulted one another to devise a plan to evoke the joy of *prema* in Yaśodā and in themselves and then complained (*ūcuh* = *cukruśuh*) to her.

“His boyish restlessness was enchanting” (*ruciram* = *manoharam*), and so it’s understood that His purpose was only a special eagerness for *prema*. Concerning *śrñvanyāḥ*, which stands for *śrñvatyāḥ*, her being fully attentive when they spoke to her is intimated. Alternatively: *nityam śrñvatyāḥ api samāgatāḥ*, “Having arrived, after meeting (*samāgatāḥ* = *samavetya āgatāḥ*), they complained (*ūcuh* = *cukruśuh*) to her, who was always ready to hear.” *Ha* means *sphuṭam* (clearly). *Kila* has the sense of *anṛtam*

(falsehood).²⁴⁰ The meaning is: *vastutah na cukruśuh*, “They did not really complain.”

Described by the ladies, His fickleness (*cāpalam* = *cāpalyam*) became extraordinarily enchanting (*ruciram* = *atimanoharam*). It’s also understood that His fickleness was narrated by Śukadeva by way of the ladies’ discourse.

Baladeva Vidyābhūṣana—“The cowherd ladies, delighted after observing His restlessness—in the form of stealing yogurt and so on—related to early childhood (*kaumāra-cāpalam* = *kaumāra-cāpalyam*), spoke,” under the pretext of a reproach, to give that bliss to Śrī Yaśodā, His mother, who had given up household chores and had heard about it.

Vira-Rāghava—“While Yaśodā was listening (*śṛṇvantiyāḥ* = *śṛṇvantiyāḥ satyāḥ*),²⁴¹ they spoke (*ūcuh*) as follows (*iti* = *vakṣyamāna-prakārena*).”

Vallabhācārya—The boys are not mentioned, nor is Rāma. Only Kṛṣṇa is.

“They spoke to Yaśodā, who was paying attention (*śṛṇvantiyāḥ* = *śṛṇvantiyāḥ satyāḥ*).” Although statements of this kind (in upcoming verses) are improper, they were told because everyone in the village knew. Thus, Śuka says *kila* to signify that the ladies are not at fault.

Anvitārtha-prakāśikā—The affix *n[um]*, in *śṛṇvantiyāḥ*, is poetic license. *Ha* means *sphuṭam* (clearly). It is an adverb. They spoke (*ūcuh*) what is just about to be said (*iti* = *vakṣyamānam*).

240 This definition is sourced in *Hema-kośa*: *kila sambhāvyā-vārtayoh, hetu-rucyor alikam ca*, “*Kila* is used in the senses of *sambhāvyā* (possibility), *vārtā* (talks), *hetu* (reason), and *ruci* (splendor), and also means *alikam* (untrue).”

241 Here *śṛṇvantiyāḥ satyāḥ* is a genitive absolute that has the sense of a locative absolute. In *Bhāgavatam*, often the genitive absolute does not express disregard (*Sārārtha-darśini* 10.9.17 and 10.18.10). This special usage originates from *Viṣṇu Purāṇa*. For the details, consult my introduction in my book: *Vishnu Purana: Krishna’s Pastimes in the Fifth Canto*.

10.8.29

*vatsān muñcan kvacid asamaye krośa-sañjāta-hāsaḥ
 steyam svādv atty atha dadhi-payah kalpitaiḥ steya-yogaiḥ |
 markān bhokṣyan vibhajati sa cen nātti bhāṇḍam bhinnatti
 dravyālābhe sa-grha-kupito yāty upakroṣya tokān ||
 (mandākrāntā)*

vatsān—calves; *muñcan*—after freeing; *kvacid*—sometimes; *asamaye*—when it's not the time; *krośa*—when there is a shout; *sañjāta-hāsaḥ*—whose laughter has fully occurred; *steyam*—that were stolen (or stealing); *svādu*—tasty (or appealing); *atti*—eats; *atha*—afterward (or completely); *dadhi-payah*—yogurt and milk (or *dadhi payah*); *kalpitaiḥ*—invented; *steya-yogaiḥ*—by methods of stealing; *markān*—to monkeys; *bhokṣyan*—who will be eating (or who will be enjoying); *vibhajati*—divides; *sah*—he (a monkey); *cet*—if; *na atti*—does not eat; *bhāṇḍam*—a pot; *bhinnatti*—He breaks; *dravya*—when a substance (i.e. yogurt and so on); *alābhe*—is not available *sa-grha*—at those associated with the house (or *sah*—He; *grha*—those persons pertaining to the house (figurative usage)); *kupitah*—[being] angry; *yāti*—goes [away]; *upakroṣya tokān*—after making little children cry.

(śrī-gopyaḥ ūcuḥ)—*kvacid asamaye (kṛṣṇaḥ) vatsān muñcan (bhavati. saḥ) krośa-sañjāta-hāsaḥ (bhavati. saḥ svayam) kalpitaiḥ steya-yogaiḥ steyam (ataeva) svādu dadhi payah (ca) atha atti. (kvacid saḥ) bhokṣyan markān vibhajati. saḥ (kaścid markaḥ tad) na atti cet, (tarhi saḥ kṛṣṇaḥ vimānaḥ san dadhy-ādi-pūrṇam) bhāṇḍam bhinnatti. (kvacid) dravyālābhe (sati) saḥ grha-kupitah (san) tokān upakroṣya yāti.*

Viśvanātha Cakravartī—

kvacid (divase) asamaye vatsān muñcan (bhavati. anyasmin ahani) krośa-sañjāta-hāsaḥ (bhavati). atha dadhi-payah atti. steyam (eva) svādu (bhavati. evarī) kalpitaiḥ steya-yogaiḥ (aparaiḥ) bhokṣyan markān (prati) vibhajati. (teṣāṁ madhye) saḥ (ekāḥ api markaḥ) na atti cet, (tadā dadhi-pūrṇam) bhāṇḍam bhinnatti. (kadācit śūnya-grhe praviṣya) dravyālābhe (sati,) sa-grha-kupitah tokān upakroṣya yāti.

Baladeva Vidyābhūṣaṇa—

kvacid asamaye vatsān muñcan (bhavati. kadācit) krośa-sañjāta-hāsaḥ (bhavati. hasa-mohitāsu asmāsu tatra eva asmad-grhe niṣidya grha-svāmī iva) dadhi payah ca atti. steyam (eva asya) svādu (bhavati.) kalpitaiḥ steya-yogaiḥ (tad āniya) bhokṣyan markān (prati) vibhajati. (kvacid) saḥ (ekaḥ api markaṭaḥ) na atti cet, (tadā vimanāḥ san dadhi-pūrṇam) bhāndarī bhinnatti. (kadācit dadhyādi-)dravyālābhe (sati), saḥ (krṣṇaḥ) grha-kupitah (tatra paryāñe suptān) tokān upakroṣya yāti.

“On occasion, He releases the calves when it’s not time. When someone shouts in protest, He starts laughing. He only likes to steal, and so He contrives a scheme to steal and then consumes the yogurt and milk that He stole, therefore these products are very tasty to Him. Sometimes, before enjoying such goods, He distributes them to the monkeys. If one of the primates doesn’t eat, Krṣṇa breaks a pot filled with yogurt and the like. But when dairy goods are not available, He gets angry at the people in the house, makes the toddlers cry, and leaves.

Śrīdhara Svāmī—

*krṣṇa-cāpala-cauryāni sahaivākhila-sadmataḥ |
prajalpantyah samāgatya gopyai mudarī daduḥ ||*

“The cowherd ladies, gossiping with one another about Krṣṇa’s thefts and restlessness, assembled from all the homes and gave bliss to the cowherd lady.”

“He releases the calves when it’s not time for milking (*asamaye = adoha-kāle*). (In that way the calves drink all the milk in the cows’ udders, leaving nothing for us.) When there is a shout, He starts laughing (*krośa-sañjāta-hāsaḥ = krośe sañjāta-hāsaḥ*). He consumes yogurt and milk (*dadhi-payah = dadhi ca payah ca*) acquired by stealing. For that reason they are tastier to Him.

“Moreover, when He is about to eat, He divides the goods and gives to the monkeys (*markān = markaṭān prati*) (*vibhajati = vibhajya dadāti*).” If one of those monkeys does not eat, on account of being

satisfied (*sah* = *teṣāṁ madhye ṭṛptatvena ko’pi), He breaks a pot. Sometimes, when the desired product is not available (*dravyālābhe* = *dravyasya alābhe sati*), He gets angry at the house (*sa grha-kupitah* = *sah grhāya kupitah*): ‘I will burn it down.’” Or He gets angry at the people in the house (*sa-grha* = *sa-grhāḥ tebhayah* = *grhināḥ tebhayah*). “Then He makes the little boys, who are asleep, cry (*upakroṣya* = *rodayitvā*) and leaves.”*

Viśvanātha Cakravartī—They say: “O friend, Yaśodā! Hear about Your son’s cleverness involved in stealing. After making up His mind: “Today, in this town, I will steal yogurt in the vacant homes,” He goes, desiring to make houses devoid of people.

“Sometime during the day (*kvacid* = *kvacid divase*), when it’s not time for milking (*asamaye* = *adoha-kāle*), He frees calves (*vatsān muñcan* = *vatsān muñcan bhavati*).” The idea is: Afterward, when people, darting out of their houses, are sprinting behind the calves which are running here and there in order to make them turn back, He enters the vacant homes, steals yogurt, and flees.

“On another day, when He hears scolding: ‘Darn, the yogurt thief, Kṛṣṇa, came. He should be chastised, He ought to be tied up,’ He starts to laugh (*krośa-sañjāta-hāsah* = *kroše ākroše kṛte sati, sañjāta-hāso bhavati*). Later on (*atha* = *tad-anantaram eva*), He consumes yogurt and milk even while we stare at Him, unable to prevent Him, being numbed as a result of helplessness caused by drinking the honey of His very intoxicating laughter.” The gist is: “He sits at the very place where He stole the goods and eats. He doesn’t even flee, because He bewilders us.”

Yaśodā might say: “If this is the case, why don’t you make this coveter of yogurt eat at first, so that His belly is full?” “You always give Him a snack to eat, so He has no desire to eat if we give Him something. Only stealing is agreeable to Him.” The drift is: He only likes what is stolen, such as yogurt, but not what is given. In that way, two kinds of thefts, nonperceptible by the ladies’s senses and directly perceptible by their senses, are to be counted by His release of the calves and the laughter.

“Thus, on another day or even on the next day, just before He eats (*bhokṣyan* = *sva-bhojanāt pūrvam eva*) by way of other means of stealing (*steya-yogaiḥ* = *cauryopāyaiḥ aparaiḥ api*), such as throwing

clumps of earth and so on, invented by His intelligence (*kalpitaiḥ* = *sva-buddhyā eva racitaiḥ*), He distributes (*vibhajati*) the stolen dairy goods to the monkeys (*markān* = *markaṭān prati*).” That is, He divides the goods and gives them away (*vibhajati* = *vibhajya dadāti*): “These individual portions are for all of you.”

“If just one of those monkeys (*sah* = *teṣāṁ madhye sah ekāḥ api markataḥ*) does not eat on account of being fully satisfied due to being fed many times, He breaks a pot” filled with yogurt, out of discontent: “What’s the use of eating without you guys? I won’t eat either.”

“Sometimes, after entering a vacant house, if a dairy substance, such as yogurt, is not available, He gets angry at the people of the house (*sa-grha* = *sa-grhāya* = *grha-sahita-janāya eva*): ‘Alright. You just wait and see. Tomorrow morning, I will come to steal, but only after grabbing one blazing piece of charcoal. I will burn down the house where I won’t get yogurt, and so the children and old folks will perish too.’ Then He makes the children (*tokān* = *bälāpatyāni*) cry, by striking them with his nails and so forth, and leaves.”

Sanātana Gosvāmī—In two and a half verses, Śukadeva narrates through the characters of the ladies to increase the sweetness. *Kvacid* signifies “in some place.” This word should be connected everywhere, as required. Alternatively: “At some inopportune time (*kvacid asamaye* = *kasmīṁscid asamaye*).” The idea is: “When they were busy doing something else and were therefore not expecting a friend nor a relative.” Moreover, He released the calves to make them cause obstruction: The lady householders would be distracted, and thus He could eat yogurt and butter comfortably in her house.

“When there is a shout, He laughs thoroughly (*krośa-sañjāta-hāsaḥ* = *krośe samyag jāta-hāsaḥ*)” to inform people about His eagerness to play. The ultimate mischievousness is indicated thus.

“After releasing the calves (*atha* = *vatsa-mocanānantaram*), He eats...” with the boys: this is understood. He takes goods by methods of stealing (*steya-yogaiḥ* = *cauryopāyaiḥ*) which He invented. That is, some means did not work before, hence He invented new ones at this time (*kalpitaiḥ* = *pūrvam avṛttaiḥ adhunā tena eva svayam racitaiḥ*). It’s not that He only eats with His group of friends. Rather, “He, who is about to eat (*bhokṣyan* = *bhokṣyan san*), divides the

stolen goods and gives to all the monkeys.”

The rest was explained by Śrīdhara Svāmī. Alternatively, they say: “If Kṛṣṇa does not eat, He breaks a pot,” and attribute the fault to her.

Jīva Gosvāmī—Kṛṣṇa’s pastimes of fickleness in *bālyā-līlā* are described in two and a half verses. The first half of this verse forms one sentence, but henceforth it is explained as if it consists of parts, in order to make fun of the ladies’ introductory statements. With *vatsān muñcan*, they talk about the first mischief: “He releases the calves.” The plural is indicative of the ladies’ perplexity. Yaśodā might respond: “What’s wrong with that? This only shows that He cares about calves.” They reply: “... when it’s not time for milking.” “So what? My little boy didn’t know what He was doing. Why do you complain? Many people live in your house. Can they not stop Him?” “They cannot stop Him because they’re busy.” “Then why don’t you people scare Him away?” “When someone shouts, He laughs thoroughly as an insult.” This shows that Kṛṣṇa is utterly charming.

“But why on Earth does He release the calves?” The ladies retort by smirking and by imitating His gestures: “He eats yogurt and milk. That’s is only purpose.” The gist is He lets the calves go so that everyone gets out of the house to chase after them. “Oh, how difficult this must be for them! Then why don’t you give Him something to eat at first?” With a look of consternation, they smile, lower their voice and say: “He only eats what He steals (*steyam atti*), not what we give Him.” “But He drinks only a little milk from some earthen pot, so why are you upset? “He eats the good stuff (*svādu atti*) meant for the owner of the house. To begin with, putting that in the earthen container takes much time and effort. Plus, He consumes everything (*atha = kārtsnyena*).”

“I cannot believe this. He was not taught to be crafty, so how can He possibly steal dairy goods from you clever people?” “He contrives new ways of looting. He stuffs His mouth with goods that He stole by schemes of theft which we had never seen or heard of before.”

“Dear ladies, that He eats what you stingy people did not offer Him is only the result of your family’s bad karma. Why don’t you

let Him be?" "He gives to monkeys. We have no problem that He eats with His bunch of friends. But sometimes before He eats He distributes the goods to the monkeys. And if some monkey refuses to eat, simply because the primate's belly is already filled with fruits from the jungle, He does not eat, and breaks a pot." In fact, what really happens in this case is that He gets angry at the ladies who do not comply with His order to give all the fresh butter to the monkeys which have come at their doorstep. Or sometimes the naughty boy does not eat the stolen goods, since His belly is already full, but still breaks the pot and blames someone else for it.

"But why don't you guys hide the pots? By not doing that, you are enticing my playful child to be fickle." Dear Yaśodā, when dairy goods are not available, He gets angry at the people in the house, makes the toddlers cry, and flees." Here the pronoun *sah* (He), in *sa grha-kupitah*, denotes a person who is out of sight. This implies that as they speak they see Him, but do not look at Him. Or it implies that as they notice His gentle behavior while they speak, they as if think that the Kṛṣṇa near Yaśodā is not the Kṛṣṇa they know. Moreover, it's understood that those toddlers were Rādhā, Candrāvalī, and others, and their little brothers et al.

Baladeva Vidyābhūṣaṇa—"Sometimes, when we shout 'Hari is a yogurt thief,' He starts laughing." This means He laughs while exclaiming: "Hey boys, did you hear that? These crackpots are calling Me, the owner of the house, a thief." "While we are bewildered by His derisive laughter, He enters our house right then and there, sits on a jewelled seat and consumes yogurt and milk (*dadhi payah* = *dadhi payah ca*) as if He were the master of the place."

Vallabhācārya—Some say: "God does not do base acts. Freeing the calves is ungodly." Bhagavān, who has a habit of giving liberation to all, frees the calves by transgressing the etiquette pertaining to time, on a day that the calves are hungry. He thinks: "They shouldn't be aggrieved, also since their mothers have come." Owing to His great satisfaction when He releases the calves, He is unwilling to bind them as before. When scolding is done (*kroṣa* = *ākroṣe krte*), the Lord, who is devoid of pride and gives respect to all, starts to laugh, understanding the ladies' mistaken conceptions.

Some say: “He eats with the boys.” In truth, however, He does so only for the sake of pleasing the boys. He Himself will be enjoying (*bhokṣyan*) when the boys are satisfied. In the meantime, He distributes to the monkeys (*markān* = *markebhyaḥ*). Those monkeys were devotees during the time of Rāma Avatāra. The Lord only eats what is extremely pure. If a monkey, being possessed by a demon, does not eat, the Lord breaks the pot: Others should not consume what has a connection with demons.

10.8.30

*hastāgrāhye racayati vidhim pīthakolūkhalādyaiś
chidram hy antar-nihita-vayunah śikya-bhāñdeśu tad-vit |
dhvāntāgāre dhrta-maṇi-ganam svāṅgam artha-pradipam
kāle gopyo yarhi gr̥ha-kṛtyeṣu suvyagra-cittāḥ ||*

(*mandākrāntā*)

(with irregularities in the fourth line)

hasta-agrāhye—when it is unreachable by the hand; *racayati*—He fashions; *vidhim*—a means; *pīthaka*—by [climbing on] stools; *ulūkhala*—by [climbing on a] mortar; *ādyaiḥ*—and so on (lit. ‘first’ i.e. “whose beginning is”); *chidram*—a hole; *hi*—indeed (or only) (or a word used to fill the meter); *antar-nihita*—placed inside; *vayunah*—He who has knowledge; *śikya*—[situated on] swings made of rope (i.e. suspended to the ceiling by rope); *bhāñdeśu*—in pots; *tat-vit*—He knows that; *dhvāntā-āgāre*—in a dark house; *dhrta-maṇi-ganam*—on which [body] a multitude of jewels are worn; *sva-aṅgam*—His body; *artha*—for the purpose (or for the things); *pradipam*—the light; *kāle*—at a time; *gopyaḥ*—the cowherd ladies; *yarhi*—when; *gr̥ha-kṛtyeṣu*—in household chores; *su-vyagra-cittāḥ*—whose minds are very occupied.

(*dadhy-ādi-padārthe uttūṅga-śikya-sthatvena*) *hastāgrāhye* (*sati, sah*) *pīthakolūkhalādyaiḥ vidhim racayati*. (*yadi ca tathā api avatārayitum na śaknoti, tadā*) *śikya-bhāñdeśu antar-nihita-vayunah* (*san śikya-bhāñde*) *chidram* (*racayati. sah*) *tad-vit* (*bhavati*). *dhvāntāgāre hi svāṅgam* (*eva*) *dhrta-maṇi-ganam artha-pradipam* (*racayati*). *yarhi kāle gopyaḥ gr̥ha-kṛtyeṣu suvyagra-cittāḥ* (*bhavanti, tarhi sah evam upadravarām karoti*).

Baladeva Vidyābhūṣaṇa—

hastāgrāhye (ucca-nihite dadhy-ādike) pīṭhakolūkhalādyaiḥ vidhim racayati. śikya-bhāṅdeṣu chidram (racayati). antar-nihita-vayunah (bhavati). tad-vit (bhavati). dhvāntāgāre svāṅgam (eva) artha-pradīparām (racayati, tatra api) dhrta-maṇi-ganām (bhavati). yarhi kāle gopyah grha-kṛtyeṣu suvyagra-cittāḥ, (tad-grheṣu dadhy-ādi corayati).

“When the pots of dairy products are hanging on ropes and He cannot reach the pots by hand, He devises a means, by climbing on furniture, on a mortar, and so forth. If He cannot bring a pot down, He fashions a hole, being aware of the goods in the pots. He knows the procedure. And if the house is in darkness, His own body, which bears many jewels, effects the light for that purpose. He steals whenever we cowherd ladies are very busy in household chores.

Śrīdhara Svāmī—Here they expound upon what they said in the previous verse: *kalpitaiḥ steya-yogaiḥ* (by means of stealing invented by Him). “Kṛṣṇa, who has knowledge about hidden dairy goods (*antar-nihita-vayunah* = *antar-hite dadhy-ādau vayunam jñānam yasya saḥ*) in pots situated in high *śikyas* (loop made of rope and suspended from the ceiling) (*śikya-bhāṅdeṣu* = *tūṅga-śikya-stha-bhāṅdeṣu*),²⁴² fashions a hole. He knows how to do that (*tad-vit* = *chidra-racanādī-vit*). In a house which is dark inside (*dhvāntāgāre* = *dhvānta-yukte grhe*), only His body (*svāṅgam* = *svāṅgam eva*), which bears gems, occasions the light for that purpose.” *Yarhi* means *yasmin* and is connected with *kāle* (in time): “When we are busy, at that time He makes a hole.”

Viśvanātha Cakravartī—Having entered some other residence, when a dairy item cannot be grasped by the hand (*hastāgrāhye* = *hastena grahitum aśakte*) He devises a means (*vidhim* = *upāyam*) to break a pot, either by ascending two or three stools (*pīṭhaka* =

242 A *śikya* is a loop made of rope in which containers, clay pots in those days, are either suspended, by fixing ropes to the ceiling, or transported, by using handles of rope.

pīṭhārohanena vā) placed one on top of the other, or by climbing on a mortar (*ulūkhala* = *ulūkhalārohanena vā*) or by climbing on a boy's shoulder (*ādya* = *bāla-skandhārohanena vā*).

"He has knowledge about hidden dairy goods in pots situated in high containers made of rope." Unable to make it come down, "He fashions a hole" with a pointed device fastened to the end of a stick. "He knows that (*tad-vit*)," meaning He knows how to do a hole, how to make a nice flow fall from a hole, how to open His mouth wide under the flow, and how to make His and the boys' mouths full.

Then they say: It's not that He cannot steal in the dark. "When the house is dark inside (*dhvāntāgāre* = *dhvānta-yukte agāre*), His own, dark-blue body (*svāṅgam* = *svīya-śyāmāṅgam api*) effects the light for that purpose." In addition: *dhrta-maṇi-gaṇam*, "His body has gems," and so nothing remains invisible to Him.

In case Yaśodā were to say: "Why don't you remain careful?", they respond with *kāle*. The drift is: "His skills are charming, He smiles, He speaks gently, His moves are cute, His body is lovely, He has a glistening beauty, and so on. That is how He spellbinds us so that He can steal even while He is seen. Still, we hold no grudges against Him. We know that He likes to steal in hiding only because of the innocence of infancy."

Therefore He makes plans every moment by sending the boys, His companions: 'Tell Me which lady does what, where, and when.'

Sanātana Gosvāmī—*Hi* means *niścitam* (certainly): "We are sure that He fashions a means (*vidhim* = *upāyam*)" ... to steal. The word *ādya* (etc.) signifies "by climbing on a boy's shoulder, and so on," in accordance with statements of Śrī Bilvamaṅgala and others such as: *pīṭhe pīṭha-niṣanṇa-bālaka-gale*, "on the back, on the neck of a boy who is seated on the back." The rest was explained by Śrīdhara Svāmī.

Or *tad-vit* means "He knows (*vit* = *vetti* = *jānāti*) all the details regarding the dairy goods in the pots abiding on high swings." Or, why does He make holes? They answer with *tad-vit*, "He obtains (*vit* = *vindati*) those," that is, the goods in the pots abiding on high swings.

"Hey ladies who prattle a bunch of lies, by nature the intelligence of my boy is very simple and pure. He doesn't know how to do such

a thing.” They respond: “He keeps all knowledge within Himself (*antar-nihita-vayunah* = *antar eva nihitam sarīvryta dhṛtam vayunam jñānam sarva-buddhih yena*). He doesn’t tell His tricks to anybody. Fine, let Him steal if He’s unable to give the money for that.” They signify this with a wry smile as they say: *dhrta-mani-ganam* (He wears gems).

Jīva Gosvāmī—“Wow! What is this unprecedented incident you’re talking about? What are those methods of stealing? I am all ears!” They respond: “He devises a means to grab by the hand (*vidhim* = *hasta-grāhyatopāyam*). We know this for sure (*hi* = *niścitam*).” The word *ādya* (etc.) signifies “by climbing on a boy’s shoulder, and so on,” in accordance with Śrī Bilvamaṅgala: *pīṭhe pīṭha-niṣṭanna-bālaka-gale* (se above).

“From now on, keep the pots farther away.” They reply: “With a stick, or with a long pointed device, He makes a hole in pots abiding in high *sikyas* (*sikya-bhāṇḍeṣu* = *tūṅga-sikya-varti-bhāṇḍeṣu*).” “Let Him carry out His plan of climbing on a friend’s back. He won’t be able to create a hole that lets a nice flow come out. He might even break a pot.” They retort with *tad-vit*.

“When there are many pots, how does know which ones contain what?” They answer with *antar-nihita-vayunah*. The import is: He knows by looking at particular signs on the pots. “So why don’t you keep them inside, in a dark storeroom of the house?” They respond with *dhvānta* and so on (and if the house is in darkness...). The word *sva* in *svāṅgam* (own body) implies that He does not need His gems to provide luminosity. Still, He thinks, “If the place is too dark, the darkness will be dispelled by the luminosity of My gems.” If He were not wearing jewels, darkness might be able to remain in some corners, somehow.

“Yaśodā, since He, a thief, is wearing jewels, people think that you also provide assistance in that regard. He wears many jewels, which even the owner of the house cannot buy, so He shouldn’t be adorned. This is unprecedented. Although He wears invaluable gems, He is a thief of dairy goods.” “Ladies, if this is true, catch Him red-handed, grab Him and bring Him to me.” They respond with *kāle*. The sense is it’s not possible to catch Him when they are busy.

“What is He like?” They answer: *grha-kṛt yeṣu*, “At which times

He tears the house to pieces” (instead of *grha-kṛtyeṣu*). In *kāle* and *yarhi*, there is a useless repetition only for the sake of a particular roudabout style of expression. As regards the locative plural, it should be read separately because of the break of the caesura.²⁴³

Baladeva Vidyābhūṣaṇa—When yogurt and other goods are placed high and cannot be grasped by the hand (*hastāgrāhye* = *hastāgrāhye ucca-nihite dadhy-ādike*), He fashions a means to grab it. He might invert a mortar and climb on it.

“We are bewildered by His beauty and sweet words. None of us can stop Him from stealing right before our eyes.” Concerning *yarhi*: He steals yogurt and so on after knowing, through His companions, that the cowherd ladies are absorbed in household chores.

10.8.31

*evam dhārṣṭyāny uśati kurute mehanādīni vāstau
steyopāyair viracita-kṛtiḥ supratīko yathāste |
itthān stribhīḥ sa-bhaya-nayana-śrī-mukhālokinibhir
vyākhyātārthā prahasita-mukhi nāhy upālabdhūm aicchat ||
(mandākrāntā)*

evam—in this way; *dhārṣṭyāni*—impudent acts (or *evam-dhārṣṭyāni*—impudent acts of such a sort); *uśati*—O lovely lady; *kurute*—does; *mehana-ādīni*—passing urine and so on; *vāstau*—in the house (or on the ground) (or on a property); *steya-upāyaiḥ*—by means of stealing; *viracita-kṛtiḥ*—whose actions are done; *su-pratikāḥ*—who has a good image (or who is a good symbol); *yathā*—as if; *āste*—is; *itthān*—in this way; *stribhīḥ*—by the women; *sa-bhaya-nayana*—in which the eyes were endowed with fear; *śrī-mukha*—at [His]

243 Jiva Gosvāmī breaks the word *grha-kṛtyeṣu* as *grha-kṛt yeṣu*, “At which times (when we are busy), He cuts, i.e. tears down, the house. As such, *yeṣu*, which stands for *yeṣu kāleṣu*, is redundant in relation to *yarhi kāle*. First of all, the fourth line of the verse is metrically faulty: The syllable *ya*, in *yarhi*, is counted as two prosodial instants, due to being followed by two consonants, whereas it should be only one prosodial instant. However, it compensates for the lack of one syllable. In that way the subsequent pause in the meter occurs where it should, after *grha-kṛt*. In addition, the verbal root in *kṛt* is taken as *kṛt[i] chedane* (to cut), whereas in *grha-kṛtyeṣu* the verbal root is *[du]kṛ[ñ] karane* (to do, make).

face [endowed with] beauty; *ālokinibhiḥ*—who were looking; *vyākhyāta*—was explained (told); *arthā*—[Yaśodā,] unto whom the matter; *prahasita-mukhī*—in whose face there is laughter; *na hi*—not (or never); *upālabdhum*—to reproach (or to find fault with); *aicchat*—she desired.

uśati! (sah) evam steyopāyaiḥ viracita-kṛtiḥ (san punar) dhārṣṭyāni vāstau mehanādīni (ca) kurute. (tvat-samīpe tu, sah) supratikāḥ yathā āste (iti). itthām strībhiḥ sa-bhaya-nayana-śrī-mukhālokinibhiḥ (yaśodā) vyākhyātārthā prahasita-mukhī (satī tam) nahi upālabdhum aicchat.

Śrīdhara Svāmī’s additional explanation—

(sah) dhārṣṭyāni kurute. (sah) uśati vāstau mehanādīni (kurute). evam steyopāyaiḥ viracita-kṛtiḥ (bhavati. tvat-samīpe saḥ) supratikāḥ yathā āste. sa-bhaya-nayana-śrī-mukhālokinibhiḥ strībhiḥ vyākhyātārthā prahasita-mukhī nahi upālabdhum aicchat.

Gaṅgā Sahāya (*Anvitārtha-prakāśikā*)—

(sah) uśati vāstau mehanādīni kurute. (sah) evam(-vidhāni bahūni) dhārṣṭyāni (kurute. sah evam) steyopāyaiḥ viracita-kṛtiḥ (tvat-samīpe tu) supratikāḥ yathā (sādhuḥ tathā) āste. sa-bhaya-nayana-śrī-mukhālokinibhiḥ strībhiḥ (yaśodām ānandayitum eva kṛṣṇa-cāpalam kathitam, na tu kopayitum). itthām vyākhyātārthā (yaśodā bālā-prāgalbhya-śravaṇāt) prahasita-mukhī (satī, tam sutam) nahi upālabdhum aicchat.

Baladeva Vidyābhūṣaṇa’s alternative explanation—

uśati! iha (nāgare sah) steyopāyaiḥ amā vāstau evam dhārṣṭyāni nādīni kurute. (sah) viracita-kṛtiḥ (tvad-āgre tu) supratikāḥ yathā āste. itthām sa-bhaya-nayana-śrī-mukhālokinibhiḥ strībhiḥ vyākhyātārthā (sā) na upālabdhum aicchat, (kintu) prahasita-mukhī (babhūva).

“Lovely Yaśodā, He does more mischief. He urinates on the property, and so on. His business involves stealing, but in your presence He is as if a role model.” Yaśodā, unto whom the ladies voiced their concerns in this manner while staring at His beautiful face in such a way that His eyes became frightened, smiled. She never intended to rebuke Him.

Śrīdhara Svāmī—“When reviled, ‘Hey, Hey thief,’ He does impudent acts (*dhārṣṭyāni* = *prāgalbhyañi*) while murmuring (*uśati* = *jalpati*): ‘You’re the thief. I am the owner of the house.’” Alternatively: “O lovely Yaśodā (*uśati* = *kamaniye yaśode*)!” Or: “He passes urine and so on in a house (*vāstau* = *grhe*) which is lovely, that is, highly esteemed (*uśati* = *svarcīte*).”

“He does deeds (*viracita-kṛtiḥ* = *viracitā kṛtiḥ karma yena sah*) by means of stealing in this way. In your presence, He is as if (*yathā* = *iva*) a good person (*supratikāḥ* = *sādhuḥ*).”

“Yaśodā, unto whom either the result of the well-known birth or the result of those various deeds (*vyākhyātārthā* = *prakhyāpita-janma-phalā tat-tat-karma-phalā vā*) was explained by the women who were looking at His face, which was beautiful and in which the eyes were afraid (*sa-bhaya-nayana-śrī-mukhālokinibhiḥ* = *sa-bhaye nayane yasmin tat ca tat śrī-yuktam mukham ca tad-ālokinibhiḥ*), did not desire to revile (*upālabdhum* = *ākṣeptum*) Him.”

Viśvanātha Cakravartī—Here they say: “He doesn’t just steal.” “O beautiful lady (*uśati* = *kamaniye*)! O you who are rendered blissful by listening to your son’s qualities! O famous lady! He passes urine (*mehanādīni kurute* = *mūtra-puriṣotsargādīni kurute*) on the ground (*vāstau* = *bhūmau*)—which has been fully cleaned, and smeared with cow dung for the purpose of worshiping God—and does mischief (*dhārṣṭyāni* = *upadravān*),” such as pulling the braids and outer garments of young women, expressing a desire to marry them, kicking them, and so forth.

Next they say: “Because of this bad conduct, you will have immense wealth. His business was contrived (*viracita-kṛtiḥ* = *viśeṣena racitā kṛtiḥ vyāpārah yena sah*) by means that are the form of stealing, that is, by acquiring wealth (*steyopāyaiḥ* = *steya-rupaiḥ upāyaiḥ* = *vittārjanaiḥ*).” The gist is: Now in young childhood He steals yogurt, but as a youth He will steal others’ wives and whatnot. “In your presence, however, He is as if a good person.”

Śuka mentions the result of the ladies’ love-filled vociferation: “Yaśodā, unto whom the subject matter, the bliss (*vyākhyātārthā* = *vyākhyātaḥ arthaḥ yasyai sā*) (*arthaḥ* = *ānandah*), was told by the ladies who had the habit of gazing at His splendid face (*śrī-mukhālokinibhiḥ* = *śrī-yuktam mukham ālokayitum śilam yāsām*

tābhiḥ)—that is, He would look around with consternation by trembling (*śrī-yuktam = sa-cakita-vihvala-drṣṭitva-śobhā-viśistam*)—and at His eyes that are perplexed out of fear (*sa-bhaya = śaṅkā-vyākula*): ‘Mother will chastise Me.’” The ladies’ bliss was made resplendent by various *bhāvas* on account of hearing about and seeing Śrī Kṛṣṇa’s impudence.

Therefore, “Yaśodā, whose face had bloomed—on account of her bliss and theirs—, did not even desire (*na aicchat = icchām api na akarot*) to rebuke (*upālabdhum = ākṣeptum*) Him,” because of this yearning: “Let these ladies, who are suggesting these various things, plunge in bliss as a result of my son’s impudence, and make me plunge too.”

Sanātana Gosvāmī—*Evaṁ* is connected with the next line: *evaṁ steyopāyaiḥ* (by means of stealing in this way). *Uṣati* is a vocative. The tenor is: “This kind of son is not suitable for the topmost saintly lady.” This is the way old ladies joke.

Here the question is: Did the Lord really take a piss there? After all, He should give the example. In that regard, this statement is from a *Purāṇa*:

*jagaj-jana-mala-dhvāṁsi-śravaṇa-smṛti-kīrtanāḥ |
mala-mūtrādi-rahitāḥ punya-ślokā iti smṛtāḥ ||*

“The *punya-ślokas*, those whose fame is pure, are defined as being devoid of impurities, urine, and so forth. Remembering, recollecting, and glorifying such persons destroy the impurities of people in the universe.”

Thus, the *punya-ślokas* don’t have impurities, urine, and so forth. Therefore how could that occur in the case of the crest jewel of *punya-ślokas*? For example, in the forty-third chapter, it is said: *atha kṛṣṇāś ca rāmaś ca krta-śaucau parantapa*, “Afterward, O scorcher of foes, Kṛṣṇa and Rāma, by whom purity was effected” (10.43.1). Śrīdhara Svāmī explains: *kṛtam śaucam śuddhatvam niraparādhatvam yābhyaṁ tau*, “both of Them, by whom purity, that is, the state of being devoid of *aparādha* (offensive mentality), was effected” (*Bhāvārtha-dīpikā* 10.43.1). And in the sixtieth chapter,

the absence of that is also declared by Śrī Rukmiṇī Devī:

*tvak-śmaśru-roma-nakha-keśa-pinaddham antar
māṁsāsthi-rakta-kṛmi-viṭ-kapha-pitta-vātam |
jīvac-chavaṇ bhajati kānta-matir vimūḍhā
yā te padābja-makarandam ajighratī strī ||*

“A foolish woman, one who is not smelling the fragrance of the honey of Your lotus feet, serves a living corpse, which is covered by skin, facial hair, body hair, nails and head hair, and which inwardly consists of flesh, bones, blood, worms, mucus, bile, air, etc., while thinking it is her beloved.” (10.60.45)

The truth is this: Because of profuse affection for His mother, for a long time Śrī Bhagavān continuously had the desire to be rebuked by her for the sake of a particular happiness. Still, owing to her mood of caring for her son, His desire was not fulfilled.

Vyākhyātārthā means “Yaśodā, to whom the purpose [of their coming] was explained,” that is, “to whom Kṛṣṇa’s misdeeds were described in special ways” (*vyākhyāta = viśeṣena ākhyāta*) (*ākhyāta = varṇita*) in this way (*ittham = ukta-prakārena*).

Jīva Gosvāmī—Afterward, perceiving that He was very afraid, they sum up their rendition of accounts, try to evoke laughter and hint at it. This is the gist of the first half of the verse. The verbal root in *uśati* is *vaś* (to desire), which essentially means *rocamāna* (making resplendent), therefore it is explained as *kamanīye* (O lovely lady).²⁴⁴

“Being one whose deeds were done (*viracita-kṛtiḥ = kṛta-kṛtyah san*) by means of stealing in this way, He does more mischief

244 Both in Jīva Gosvāmī’s and in Pāṇini’s list of verbal roots, *vaś* has the meaning of *kānti* (desire, splendor). Still, after the mention of *vaś kāntau* in his list of verbal roots, Jīva Gosvāmī specifically writes: *kāntir icchā*, “*kānti* means *icchā* (desire)” (*Dhātu-saṅgraha*). The word *uśati* can be taken either as a vocative case in the feminine gender or as a locative case in the masculine. In both instances *uśati* is a present participle. The suffix [*s̥/at/r̥*] is added after verbal root *vaś* to make the basic form *uśat*. The verbal root *vaś* undergoes *saṃprasāraṇa* by the rule: *grahi-jyā-vayi-vyadhi-vaṣṭi-vicati-vṛścati-prcchatī-bhṛjjatināṁ nīti ca* (*Aṣṭādhyāyī* 6.1.16) (HNV 472).

(*dhārṣṭyāni* = *punar dhārṣṭyāni*)," such as pulling the outer garments of these old ladies, who did not know what to make of this special relationship, giving orders like they do, and so forth. What would be the use of a lengthy enumeration of His misdeeds? He also passes urine on these ladies' property. "Yes, Yaśodā, we are talking about the role model (*supratikāḥ*) over here."

Having thus narrated a delight in *prema*, in the second half of the verse Śuka illustrates Śrī Yaśodā's flood of affection. With *sa-bhaya* (afraid) and so on he talks about the result of their complaining, which involved love-filled humor.

"Yaśodā, unto whom what was inquired about, the topmost impudence, was described in that way (*vyākhyātārthā* = *vyākhyātāḥ varṇitāḥ arthaḥ tad-arthanīyam parama-prāgalbhyaṁ yasyām sā*), smiled (*prahasita-mukhī* = *prahasitam hāsa-prārambha-sahitam mukham, svalpa-hasita-yuktam mukham, yasyāḥ sā*)," because of her curiosity regarding the restlessness of her son, due to a rise of rapture, and because of conjecturing about those ladies' dedication to what excites curiosity.

"Yaśodā never (*na hi* = *na eva*) desired to rebuke Him," yet she tenderly said: "Child, why do you behave like this toward such ladies?" This is exactly what the ladies thought she would do. And that is the reason they came, otherwise He would never be shy about His misbehavior.

Furthermore, by looking at this statement in another *Purāna*: *jagaj-jana...* (see above) and at the philosophical conclusion enunciated by Śrī Rukmiṇī Devī: *tvak-śmaśru-roma...* (see above), those things cannot possibly occur in Him. Still, to delight in *bālyalilā*, there were material forms of those, which were illusory.

Baladeva Vidyābhūṣaṇa—He doesn't only steal yogurt and so on, rather: "He does more misdeeds of this kind (*evam dhārṣṭyāni* = *īdrśāny anyāny api dhārṣṭyāni*)."¹ It is said in *Viśva-kośa*: *evam prakāropamayoḥ*, "*Evam* has the sense of either *prakāra* (way, method) or *upamā* (similarity) (*Viśva-kośa* 2.47).

"He urinates and so forth," that is, He also throws grass, dust, and water—on the ground (*vāstau*), which is colorful, meaning it is smeared for the sake of worshiping the deity (*uśati* = *bhagavat-pūjārtham lipte citrite*).

Or, “O lovely lady (*uśati = kamaniye*), Queen Yaśodā! In this town (*iha = nagare*), He does misdeeds along with (*amā = saha*) schemes of stealing (*steyopāyaiḥ*).” It is said in *Viśva-kośa*: *amā sahārthāntikayoh*, “*Amā* means *saha* (with) and *antika* (near)” (*Viśva-kośa* 2.43).²⁴⁵ “His misdeeds involve noise, the sounds of cuckoos and peacocks to attract the friends” (*nādīni = mitrāny ākraṣṭum kokila-barhi-nāda-vanti*).²⁴⁶

Vijayadhvaja Tīrtha—*Vyākhyātārthā* means: *vyākhyātah kathitah arthaḥ suta-viṣayaḥ vyāpārah yasyāḥ sā*, “Yaśodā, unto whom the business, the ways of her son, was told.”

Vallabhācārya—He does mischief. He urinates in pots. *Vāstau* signifies: “where the deity of the house is worshiped.”

“The ladies, who were looking at His beautiful face in such a way that His eyes became filled with fear (*sa-bhaya-nayana = sa-bhaya-nayanarṇ yathā bhavati tathā*), told Yaśodā. She eminently laughed (*prahasita-mukhī = prakarṣena hasita-mukhi*), not wanting to rebuke the Lord.” She did not acknowledge His faults simply because of the worldly mood, not because she was aware of His glory.

Anvitārtha-prakāśikā—“He does many misdeeds of this kind (*evam = evam-vidhāni*).”

10.8.32

ekadā krīdamānāḥ te rāmādyā gopa-dārakāḥ |

245 In this interpretation, *kurute mehanādīni* is taken as *kurute 'meha nādīni*, which stands for *kurute amā iha nādīni*. Both *amā* and *iha* are indeclinables. Incidentally, one well-known instance of the word *amā* is *amāvāsyā*, the new moon, which literally means: “the necessity of dwelling (*vāsyam*) together (*amā*)” of the sun and the moon, which are both out of sight on that night. The word *amāvāsyā* is analyzed as follows: *amā vas nyat*, *amā saha vasataḥ candrārkau asyāṁ sā*, “The word *amāvāsyā* is made with *amā*, and the suffix [*ṇjya[t]*] after the verbal root *vas* (to reside). On *amāvāsyā*, “the moon and the sun reside together (*amā*)”” (Apte).

246 The word *nādīni*, which is an adjective of *dhārṣṭyāni*, is the neuter accusative plural of the word *nādin*, which means either “that which sounds” or “that which has sounds.” Baladeva Vidyābhūṣaṇa’s gloss corresponds to the latter.

kṛṣṇo mṛḍam bhakṣitavān iti mātre nyavedayan ||

ekadā—once; *kṛīḍamānāḥ*—who were playing; *te*—they (or those well-known); *rāma-ādyāḥ*—Balarāma and others; *gopa-dārakāḥ*—the sons of cowherds; *kṛṣṇah*—Kṛṣṇa; *mṛḍam*—earth; *bhakṣitavān*—ate; *iti*—thus; *mātre*—unto mother; *nyavedayan*—they informed.

ekadā te rāmādyāḥ gopa-dārakāḥ kṛīḍamānāḥ “kṛṣṇah mṛḍam bhakṣitavān” iti mātre (yaśodāyai) nyavedayan.

Once, Rāma and the cowherd boys, while playing, informed mother: “Kṛṣṇa ate earth.”

Śrīdhara Svāmī—He says *ekadā* and so on in order to announce this: She rebuked Him at some other time, on the occasion of another offense. However, a great wonder occurred then.

Sanātana Gosvāmī—Now Śuka talks about the pastime of eating earth, in conformity with the sequence of *bālyā-lilā*. It occurred out of Hari’s desire for the bliss of being rebuked by devotees.

They are the little boys of cowherds (*gopa-dārakāḥ* = *gopānāṁ bālakāḥ*). Their being naturally affectionate is indicated in this way. Alternatively, by Vrajeśvarī’s order they protect (*gopa* = *gopāyanti* = *rakṣanti*) Śrī Kṛṣṇa at all times and are little boys.

It is said “He ate earth” in the sense that He expertly imitated the eating of earth to make Baladeva and others believe that He really did so. Or Kṛṣṇa really did so, in a solitary place. Otherwise He would not be scolded.

Jīva Gosvāmī—He says *ekadā* and so on after again recollecting some pastime, amazing as before, but which was prior to this. The term *rāmādyāḥ* implies that Balarāma is the eldest in the group, by taking *ādya* in the sense of *jyeṣṭha*.

They are the little boys of cowherds. As a pun, by Vrajeśvarī’s order they protect Śrī Kṛṣṇa at all times and are little boys. In other words they execute her orders just like wooden (*dāru*) dolls. Alternatively, the term *dāra* denotes Nanda’s wife. They, Rāma

and the other boys, are forms of her happiness (*darakāḥ* = *dāra-sukha-rūpāḥ*), meaning they give her joy by telling her that Kṛṣṇa ate earth. Actually, He ate soft clay (*mṛḍam* = *komala-mṛttikāṁ*). But that was forbidden, and so they informed Yaśodā. To her, the pastime of eating earth was intolerable. The sense is: Out of humility they told about the eating of earth, for the sake of a heavy action of prohibition.

Viśvanātha Cakravartī—Having concluded the narration of the women's report, whose result was the relish of *vātsalya-rasa* (parental affection), Śuka talks about the companions' report, whose ultimate consequence was the relish of *vismaya-rasa* (sheer amazement).

Having stated the absence of a rebuke as regards stealing yogurt, Śuka declares a rebuke, by the mother, regarding the eating of earth. In regard to both, *prema* was the cause.

Baladeva Vidyābhūṣāṇa—He talks about a deed related to a rebuke of Hari, who was not completely satisfied because His wish of getting a rebuke from His mother was not fulfilled, even by stealing goods, a theft which had been reported.

Anvitārtha-prakāśikā—*Kṛḍamānāḥ* is made with the suffix *[s]āna[c]*, in the sense of *karma-vyatihāra* (reciprocity of an action).²⁴⁷

10.8.33

*sā grhītvā kare kṛṣṇam upālabhya hitaiṣinī |
yaśodā bhaya-sambhrānta-prekṣaṇākṣam abhāṣata ||*

sā—she; *grhītvā*—after grabbing; *kare*—on the hand; *kṛṣṇam*—Kṛṣṇa; *upālabhya*—by rebuking; *hita-eṣiṇī*—she who desires benevolence; *yaśodā*—Yaśodā; *bhaya*—on account of fear; *sambhrānta*—agitatedly; *prekṣaṇa*—are looking; *akṣam*—to Him whose eyes; *abhāṣata*—spoke.

*sā yaśodā hitaiṣinī kare kṛṣṇam grhītvā (enam) upālabhya (enam)
bhaya-sambhrānta-prekṣaṇākṣam abhāṣata.*

247 The idea is: Kṛṣṇa, Balarāma, and the boys played with one another (ref. Annotation 10.8.27).

Desiring His well-being, Yaśodā grabbed Kṛṣṇa on the hand. His eyes darted out of fear. She scolded Him as follows.

Sanātana Gosvāmī—In point of *hitaiśinī*, the appropriateness of rebuking for the sake of benevolence, owing to her great love for Him, is indicated.

Jīva Gosvāmī—She grabbed Him on the hand because she was concerned that He would run away.

Regarding *hitaiśinī*, even the rebuke and the chastisement at that time were beneficial. Thus it is implied that the love of one of His kind is most amazing. In reference to *putram*, only she has the qualification for that. But she did not slap Him.

Viśvanātha Cakravartī—Concerning *kare grhītvā* (grabbing Him on the hand), it's because she was concerned that He would run away. *Upalabhyā* means *nirbhartsya* (after rebuking).

With respect to *hitaiśinī* (she who desires benevolence): In reference to scolding, giving a slap on the hand, and so on, there was only the nourishing of *prema*. There is nothing wrong in this.

As for *putram* (son) (instead of the reading *kṛṣṇam*): This is just the way of a mother; it's not improper. The gist of *bhaya-sambhrānta* (agitatedly, out of fear) is: Even the supreme Lord being that way is only an ornament, by suggesting that He is controlled by love. There is no fault.

Baladeva Vidyābhūṣaṇa—“His two eyes were restlessly looking (*sambhrānta-preksane = capala-nirikṣane*) out of fear.” There was a rise of fear: “Mother might chastise Me.”²⁴⁸

Vira-Rāghava—*Hitaiśinī* means *hitam icchantī* (desiring His well-being).

248 Another meaning of *bhaya-sambhrānta-prekṣaṇākṣam* is: “to Him whose eyes are looking reverentially out of fear.” *Medinī-koṣa* states: *sambhrāmaḥ sādhwase ‘pi syāt saṁvegādarayor api*, “Sambhrāma is used in the meanings of *sādhwasa* (consternation), *saṁvega* (great agitation; flurry), and *ādara* (great respect).” Here *sambhrānta* is a noun, being made with the suffix *kta* in the passive impersonal voice, and so it means *sambhrāma*.

10.8.34

*kasmān mṛdam adāntātman bhavān bhakṣitavān rahah |
vadanti tāvakāḥ hy ete kumārāḥ te 'graḥo 'py ayam ||*

kasmāt—why?; *mṛdam*—earth (or clay); *adānta-ātman*—O You whose body (or mind) is not subdued; *bhavān*—You; *bhakṣitavān*—ate; *rahah*—in a solitary place (*rahah* = *rahasi*); *vadanti*—they say; *tāvakāḥ*—who are related to You; *hi*—indeed (or because) (or a word used to fill the meter); *ete*—these; *kumārāḥ*—little boys; *te*—Your; *agra-jah*—elder brother; *api*—also; *ayam*—he (or well-known).

*adāntātman! rahah bhavān mṛdaṁ kasmād (hetoh) bhakṣitavān?
hi ete tāvakāḥ kumārāḥ (tad) vadanti (tathā) ayam te agrajah
(balarāmaḥ) api (tad vadati iti).*

“Hey You, Your mind is out of control! Why did You eat earth in a lonely place? These little boys, who know You, say so, and Your elder brother says it too.”

Śrīdhara Svāmī—*Adāntātman* signifies *capala-gātra* (hey You of restless body). *Rahah* denotes *ekānte* (in a solitary place).

Sanātana Gosvāmī—The scolding is partly described. “Hey You whose mind is uncontrolled (*adāntātman* = *asamyata-citta*)!” Concerning *rahah*, He would never have eaten earth in the presence of Balarāma and others. *Hi* has the sense of either *hetu* ('because' they say so) or *niścaya* (certainly).

Jīva Gosvāmī—(Additions are underlined.) The scolding is partly described. “Hey You whose senses are uncontrolled (*adāntātman* = *asamyatendriya*).” Concerning *rahah*, He would never have eaten earth in the presence of Balarāma and others. *Hi* has the sense of either *hetu* ('because' they say so) or *niścaya* (certainly).

Yaśodā calls Balarāma the elder brother (*agraja*) as a custom because Vasudeva and Nanda were brothers (cousins), because Rohinī and Yaśodā were best friends and because she took care of him by viewing him as Nanda's son.

Viśvanātha Cakravartī—*Adāntātman* means *cañcala-gātra* (hey You whose body is fickle), in other words, *anavasthita-citta* (hey You whose mind is unsettled). As regards *mṛdam* (earth), the idea is: “Don’t You get candy and so on in my home?” In reference to *rahāḥ* (lonely place), it’s because He would never be able to eat earth in her presence.

Concerning *vadanti tāvakāḥ* (Those who are Yours say), the gist is: “This is not a false disparagement.” If He were to reply: “They want Me to be chastised. They’re My enemies,” she adds: “Your elder brother Baladeva too says so.” *Ayam* signifies *tvat-sākṣād eva* (he who was directly in Your presence). The drift is: There’s no doubt about it.

Baladeva Vidyābhūṣāṇa—“Why did You eat earth instead of candied fresh butter?”

10.8.35

*nāham bhakṣitavān amba sarve mithyābhiśāṁsinah |
yadi satya-giras tarhi samakṣam paśya me mukham ||*

na aham bhakṣitavān—I did not eat; *amba*—O mother; *sarve*—all of them; *mithyā-abhiśāṁsinah*—false accusers; *yadi*—if; *satya-girah*—they whose words are true; *tarhi*—then; *samakṣam*—directly (before the eyes); *paśya*—see; *me*—My; *mukham*—mouth.

(śrī-kṛṣṇāḥ uvāca)—*amba! aham (mṛdam) na bhakṣitavān. (ete tu) sarve mithyābhiśāṁsinah (bhavanti). yadi “(ete sarve) satya-girah (santi” iti tvāṁ manyase,) tarhi me mukham samakṣam paśya (iti).*

“Mother, I did not eat earth. All of them are false accusers. If you think they speak the truth, look at My mouth squarely.”

Śrīdhara Svāmī—“I did not eat” has the sense of “Something external was not eaten by Me.” The gist is: “In the beginning, everything already exists in My belly.” *Samakṣam* means *pratyakṣam* (in a direct manner).

Sanātana Gosvāmī—Regarding “I did not eat,” the truth is that He did not eat. This was simply an imitation. Or it is a lie, and He lied because even a lie is not faulty when there is a great danger, due to fear. Alternatively, He lied because that brought about happiness in the devotees involved.

“O mother!” In this way He induces an increase of affection out of fear of being chastised. Because of *sarve* (all of them), He also includes the *gopis*: “These boys talked in the same way those ladies lied at first.” Alternatively, because of this inference, those ladies too are inferred to be false accusers.

Concerning *me mukham paśya* (look at My mouth): In the interpretation of imitation, that is said because the fact is that He did not eat earth. In the other viewpoint, given that He consumes everything it’s because the thought of a lie goes away by making the effort to see a sign that He does eat everything. Or it’s for the sake of bringing her to another state of mind by showing her something wonderful through that.

Jiva Gosvāmī—“I did not eat earth” is Śrī Kṛṣṇa’s words, because even a lie is not wrong in *bālyā-līlā*. On the contrary, it’s because it’s a good quality as a cause for the happiness of Śrī Śuka and other *sādhus*, by narrating and by listening.

“O mother!” In this way He induces an increase of affection out of fear of being scolded. In point of *sarve* (all of them): “My elder brother too should be considered to be just another boy.” The idea is: “There is no reason to trust him. There is nothing special about him.”

Concerning *me mukham paśya* (look at My mouth): Since He consumes everything, it’s because the thought that He lied goes away by seeing a sign of that.

Viśvanātha Cakravartī—Kṛṣṇa said “I did not eat earth.” A lie on account of the fear of chastisement, due to the nature of young childhood, nourishes *vātsalya-rasa*, therefore it is also a secondary aspect of *bhakta-vātsalya* because *vātsalya* and other *rasas* are imbued with *prema-vilāsa* (entertainment of love); because those who have *prema* are devotees; because the Lord is affectionate to devotees (*bhakta-vatsala*); and because *bhakta-vātsalya* is the

emperor (*cakravartin*) of all the qualities that are eternal and transcendental, such as *satya* (truthfulness), *śauca* (purity), and *dayā* (compassion), which were mentioned by Earth in person (1.16.26-28). Such being the case, God's lie is not a fault on His part, rather the lie becomes the crest jewel of the greatest qualities.

Baladeva Vidyābhūṣana—Kṛṣṇa's lie nourishes *vātsalya-rasa*, much like innocence does, and is to be understood as a mode in the *svarūpa*. It's not that "He did not eat" should be regarded as truthful speech by reason of the fact that earth already exists in His belly from a philosophical standpoint.

10.8.36

yady evam tarhi vyādehīty uktah sa bhagavān hariḥ |
vyādattāvyāhataiśvaryah kridā-manuja-bālakah ||

yadi—if; *evam*—[it is] so; *tarhi*—then; *vyādehi*—open wide; *iti*—thus (or in this way); *uktah*—spoken to; *sah*—He; *bhagavān*—the Lord; *hariḥ*—Hari; *vyādatta*—opened wide; *avyāhata-aiśvaryah*—He whose godly might is unimpeded; *kridā*—who has pastimes; *manuja-bālakah*—a human child.

"yady (tad) evam (bhavati), tarhi (tvam) vyādehi" iti (yaśodayā) uktah saḥ bhagavān hariḥ avyāhataiśvaryah kridā-manuja-bālakah vyādatta.

"If this is true, open Your mouth wide." Thus told, Lord Hari, whose godly might is unimpeded and who is a human child dedicated to having fun, opened His mouth wide.

Śrīdhara Svāmī—*Vyādehi* means *mukham prasāraya*, "Open the mouth wide." *Vyādatta* means *prasāritavān*, "He opened widely."

Sanātana Gosvāmī—*Sah* (He) signifies "He who reveals His own, unlimited godhood," therefore: *bhagavān*, He is Parameśvara, the great ocean of the nectar of indescribable glory, hence: *hariḥ*, He steals everyone's heart. Alternatively, He who is Bhagavān, the

complete fulness of all *aiśvarya* (godly might) is Hari. In this way the state of being the source of Avatāras is indicated. Moreover, with *sah* he mentions a particularity. And that was already pointed out previously with the *bahuvrihi* compound *nārāyaṇa-samah* (He is similar to Nārāyaṇa) (10.8.19). Consequently He is *avyāhataiśvaryah*, “one whose godly might is unobstructed (*avyāhata* = *apratihata*), even in *bālyā-lilā*.” It follows that He has the power to show the universe within the abdomen, through the mouth, at once merely by His desire.

His games are eternal, and so He too is eternal as a human boy, hence the straightforward meaning of *kriḍā-manuja-bālakah* might be *kriḍārtham manuja-bālakah* (He is a human boy for the sake of games), nonetheless He is a human boy who has games (*kriḍā-manuja-bālakah* = *kriḍā-yuktaḥ manuja-bālakah*).

Or He is *kriḍāmanu-ja*, He takes birth (*ja* = *jāyate*) by aiming at games (*kriḍāmanu* = *kriḍām anu* = *kriḍām lakṣī-kṛtya*) and He is *bālaka* (a boy).²⁴⁹

Alternatively, *kriḍā-manuja-bālakah* signifies *kriḍām anu javālakah*, which means: *kriḍām anu kriḍāyāṁ jayaḥ itaḥ tataḥ dhāvanādi-vegah tad-yuktāḥ sadā-lolāḥ alakāḥ yasya*, “He whose locks of hair (*alaka*) are swift (*jaya* = *java*)²⁵⁰ in games,” that is, “He whose locks of hair, which are always swinging to and fro, are endowed with velocity such as running here and there during games.” In this way the condition of being extremely dedicated to games of *bālyā* is indicated.

Jīva Gosvāmī—“He (*sah*), known as Śrī Kṛṣṇa, is *bhagavān*, one who makes the mind crouch by knowing that He is forever God, and is *hariḥ*, who steals the hearts of all (*sarva-mano-hara*) by His intense sweetness, the most important aspect.

Therefore He is *avyāhataiśvaryah*, which means: *na viśeṣena ca ā sarvataḥ hatāṁ tyaktam aiśvaryam yena sah*, “He by whom godly

249 Jīva Gosvāmī edited this out. By rule, a word used as a *karma-pravacanīya* cannot be used in a compound: *tulyādhikaraṇenety anuvṛtteḥ kṛṣṇa-pravacanīyānāṁ samāśo na* (HNV Brhat 1721 vṛtti), unless the compound is an *avyayī-bhāva*. The same applies to Sanātana Gosvāmī’s next explanation: *kriḍām anu javālakah*.

250 In Sanskrit, the letters *b* and *v* are interchangeable.

might was not given up,” either completely (*ā = sarvataḥ*) or in a particular way (*vi = viśeṣena*). Yet He was also *avyāhataiśvaryah* in the sense that His supremacy was disregarded (*avyāhataiśvaryah = anādr̥tam api aiśvaryam yasya*). Being at hand, His godly might always awaits an opportunity for a special pastime suitable for itself. The gist is: Sometimes, He is like that.

He is also *krīdā-manuja-bālakah*: He Himself is a human child, meaning He is similar to a human child (*manuja-bālakah = manuja-bālaka-sadr̥śah*), as a pastime (*krīdā = krīdayā = līlāyā*). Alternatively, the *krīdā-manujas* are men connected with His eternal pastimes of that sort, Śrī Nanda and others. He is their boy. This means He has His eternal pastimes. For this reason, He was merely told (*uktah = ukta-mātrah*) to open His mouth wide.

Vyādatta stands for *vyādāt* (He widely opened the mouth) (in the *parasmaipada*).²⁵¹ The sense is the bloomed lotus of His dark blue face was under the control of the sun rays of His mother’s anger. He always enjoys a *līlā-rasa* of that sort. For instance, it was said: *bhaya-sambhrānta-prekṣanākṣam* (Him whose eyes are agitatedly looking with fear) (10.8.33). However, His *aiśvarya-śakti* reconciles, by its own volition or not, what is difficult to be reconciled, for the sake of effecting the *līlā-rasa* that He cherishes.

This *śakti* showed the world to nourish mother’s love by means of astonishment and to assist her master, who has those characteristics, by bringing about another *bhāva* to cover the anger in mother and by effecting the truthfulness of His words; He didn’t eat anything, since everything already exists in His mouth (by virtue of being Brahman). In the same way, it’s understood that the *aiśvarya*, which was colossal indeed, was effected to accomplish all inconceivable purposes.

251 The verb *vyādatta* is made from the prefixes *vi* and *ā/ni* added after the verbal root */du/dā/ni/* (3U) in the *ātmanepada*. The rule is: *ānō do 'nāsyā-vitarane*, “The *ātmanepada* is used after *ā/ni/ + dā* when the sense is not “widely opening the mouth”” (*Aṣṭādhyāyī* 1.3.20) (HNV *Brhat* 1118). Or perhaps the sense is that the result of Kṛṣṇa’s action of opening the mouth, which resulted in Yaśodā’s amazement, pertains to Kṛṣṇa primarily: The enjoyment He derives from making Yaśodā amazed is greater than Yaśodā’s joy of being so amazed. When a verbal root is both *parasmaipada* and *ātmanepada*, the *ātmanepada* is used when the ultimate result of the action goes to the doer: *ñidbhya ubhayapadibhyo neh kartr-gāmi-kriyāphale* (HNV 721).

Viśvanātha Cakravartī—“A lie was told by the Lord, who was afraid of being chastised, only because of this desire: “Mother should not perceive My first offense.” However, in regard to opening the mouth wide, how could that desire of His possibly become fruitful by manifesting a sign of eating earth?” Therefore Śuka says *avyāhata-aiśvaryah*, “He did not negate (*avyāhata* = *aparāhata*) His godly might,” although usually He does not activate His godly capabilities because He has the sweetness of *prema*. Thus, sometimes His *aiśvarya* must rise to the occasion of its own accord.” The drift is: The potency of supremacy (*aiśvari śakti*), impelled by the potency of which makes His desires come true (*satya-saṅkalpatā-śakti*), became manifest by itself, showed the universe, plunged Śrī Yaśodā in the *rasa* of astonishment, and made her forget anger involved in rebuking her son.

“But He was even fearful of Yaśodā’s rebuke and chastisement. Enough of relishing the sweetness of the Lord’s *prema*. Why doesn’t He remain fearless by deliberating upon His own supremacy in this way: ‘I am God?’” Therefore he says *kridā-manuja-bālakah*, “He is a human child for whom the most important thing is games (= *kridā-pradhānah manuja-bālakah*).” There is a deletion of the middle word in the compound, which is therefore classed as a *śāka-pārthivādi* (i.e. a particular category of compounds). *Śāka-pārthivāḥ* means: *śāka eva pradhānam yasya tathā-bhūtah pārthivāḥ*, “A king is one whose main thing is power.” The gist is: Just as a king thinks that the most important thing is power, so He, God, thinks that the most important thing is the games of a human child that are only imbued with a *prema* of that sort, not His own status of being the Lord of all.²⁵²

252 The *śāka-pārthivādis* are an indefinite group of compounds where a middle word was deleted in the construction. The term *śāka-pārthiva* was first mentioned by Kātyāyana, in his *Vārttika* on *Aṣṭādhyāyi* 2.1.60, and by Vāmana and Jayāditya (*Kāśikā* 2.1.60). There are several interpretations of that compound. The analysis by Bhaṭṭoji Dīkṣita is: *śāka-priyah pārthivāḥ śāka-pārthivāḥ*, “A *śāka-pārthiva* is a king for whom *śāka* (power) is dear” (*Siddhānta-kaumudi* 739). *Śaka* also means ‘era’. Jīva Gosvāmī writes: *śākāḥ śaka-saṁvatsarāḥ*, *śākeṣu pradhāna-rūpāḥ pārthivāḥ śāka-pārthivāḥ*, *te ca tat-pravartakā yudhiṣṭhirādyāḥ*, “Śaka signifies the years of an era. The *śāka-pārthivas* are kings that are the most important forms in the years of an era, and they are Yudhiṣṭhira and others, the inaugurators of that” (HNV *Brhat* 1721 *vrtti*).

Baladeva Vidyābhūṣaṇa—“If all of them are false accusers, then open the mouth wide.” He did not negate His godly might, meaning it became resplendent.

Śrīnātha Cakravartī—*Kṛīḍā-manuja-bālakah* signifies: *kṛīḍām anu javālakah*, which means: *kṛīḍām anu java-yuktāḥ alakāḥ yasya*, “He whose strands of hair are endowed with velocity during games.”

Bṛhat-krama-sandarbha—*Kṛīḍā-manuja-bālakah* means: *kṛīdayā līlāyā manuja-bālakah iva*, “who is as if a human child, because of pastimes.”

Vira-Rāghava—He is a human child because of games, which are the purpose (*kṛīḍā-manuja-bālakah* = *kṛīdayā nimitta-bhūtayā manuja-bālakah*), but not because of karma.

Vallabhācārya—He is a human child only for the sake of games (*kṛīḍā-manuja-bālakah* = *kṛīḍārthaṁ manuja-bālakah*), not for the sake of showing off.

Siddhānta-pradīpa—He is the son of Śrī Nanda, who is *kṛīḍā-manuja*, a man for whom games are dear, that is, a man for whom the fun of Puruṣottama, who has become a son, is dear (*kṛīḍā-manuja* = *kṛīḍā-priyah manujah* = *putri-bhūta-puruṣottama-vihārah priyah manujah śrī-nandah*).

10.8.37-38

sā tatra dadṛśe viśvam jagat sthāsnu ca kham diśah |
 sādri-dvīpābdhi-bhū-golam sa-vāyv-agnīndu-tārakam ||
 jyotiś-cakram jalām tejo nabhasvān viyad eva ca |
 vaikārikānīndriyāṇi mano mātrā gunās trayah ||

sā—she; *tatra*—there (or in that); *dadrśe*—saw; *viśvam*—the universe; *jagat*—moving [entities]; *sthāsnu*—nonmoving [entities]; *ca*—and; *kham*—the sky (ether) (i.e. Bhuvan); *diśah*—the cardinal directions; *sa-adri*—along with mountains; *dvīpa*—islands (continents: the Vedic divisions of the Earth); *abdhi*—oceans; *bhū-golam*—the Earth globe; *sa-vāyu*—along with the cosmic wind; *agni*—fire (i.e.

lightning); *indu*—the moon; *tārakam*—and stars; *jyotiḥ-cakram*—the multitude (or the circle) of luminaries (i.e. Svar); *jalam*—water; *tejah*—effulgence; *nabhasvān*—air; *viyat*—ether (sky); *eva*—obviously; *ca*—and; *vaikārikāṇi*—transformations of *sattva-aharikāra*; *indriyāṇi*—the senses; *manah*—mind; *mātrāḥ*—the sense objects (*tanmātrāḥ*); *gunāḥ*—the *guṇas*; *trayah*—the group of three.

sā tatra viśvam dadṛṣe: jagat sthāsnu khaṁ diśaḥ sādri-dvīpābdhi-bhū-golam sa-vāyv-agnīndu-tārakam jyotiḥ-cakram jalam tejah nabhasvān viyad vaikārikāṇi indriyāṇi ca manah mātrāḥ gunāḥ trayah.

She saw the universe in it: Mobile living beings, immobile entities, the intermediate planetary systems, the directions, the Earth globe along with its mountains, islands and oceans, the upper planetary systems along with the cosmic wind, and lightning, the moon and the stars, as well as water, fire, air, space, mind, the senses and their presiding deities, the sensory objects, the three *guṇas*, and the rest.

Śridhara Svāmī—“She saw (*dadr̥ṣe = dadarśa*) the universe (*viśvam*) in the mouth (*tatra = tasmin mukhe*).” He elaborates: *jagat* means *jaṅgamam* (moving living beings); *sthāsru* means *sthāvaram* (nonmoving beings); *kham* means *antarikṣa-lokam* (planets of outer space). *Sādri-dvīpābdhi-bhū-golam* signifies: *parvata-dvīpa-samudra-sahitam bhū-golam bhūr-lokam*, “the Earth planet, along with mountains, islands, and oceans.” *Sa-vāyv-agnīndu-tārakam* means: *vāyuḥ pravahaḥ agnir vaidyutah induś ca tārakāś ca tat-sahitam*, “Svarga, along with the cosmic wind,²⁵³ lightning, the moon, and the stars.”

10.8.38

Jyotiḥ-cakram means *svar-lokam* (Svarga, the upper planetary

253 Vāṁśīdhara Pañḍita explains: “*Pravaha* (cosmic wind) is that by which *jyotiḥ-cakram* (Svar, or the multitude of luminaries) is pushed and revolves.” (*Bhāvārtha-dīpikā-prakāśa*)

system); *vaikārikāṇi* denotes *devāḥ* (gods, presiding deities). Regarding *manah* (mind), although it is already included by the word *vaikārika* (modifications of *sattva ahaṅkāra*), it is said again because of a difference from the gods. The senses (*indriyāṇi*) pertain to *taijasa ahaṅkāra*. *Mātrāḥ* denotes *tāmasāḥ śabdādayah*, “sound and so on, which pertain to *tāmasa ahaṅkāra*.”

Sanātana Gosvāmī—“She saw the universe in Him (*tatra = tasmin bhagavati*),” that is, in His belly. Therefore, at the beginning of the ninth chapter, Śridhara Svāmī wrote: *tanūdarāśritam viśvam* (the universe, which takes shelter of the abdomen of the body) (*Bhāvārtha-dīpikā* 10.9.1).

The words *viśvam jagat sthāsnu* signify *carācarātmakam viśvam* (the universe, which consists of moving beings and inert things). Śuka elaborates upon the world, from *kham* to *bhedam*.²⁵⁴ The mention of *tejas* (fire) and *nabhasvat* (air) was already obtained by the words *agni* and *vāyu*, hence the repetition signifies that *vāyu* and *agni* are aspects of *jyotiḥ-cakram* (the luminaries, Svarga): *vāyu* means *pravaha* (cosmic wind) and *agni* means *vaidyuta* (lightning). There is variety as regards *kham* (ether) and *viyat* (sky) also, in terms of being a *loka* (planetary system) and being a void respectively.

Viyad eva (the sky, obviously) means *viyat api* (the sky also): The word *eva* is used because the sky is the first thing seen, since it is all-pervading. On account of the word *ca*, there is also *ahaṅkāradīn* (ego and so on).

Jiva Gosvāmī—(Additions are underlined.) The words beginning from *sā* form one set of two verses. “She saw the universe in Him (*tatra = tasmin bhagavati*),” that is, in His belly. Therefore, at the beginning of the ninth chapter, Śridhara Svāmī wrote this in terms of being useful for the denial that Kṛṣṇa ate earth: *tanūdarāśritam viśvam* (*Bhāvārtha-dīpikā* 10.9.1).

The words *viśvam jagat sthāsnu* signify *carācarātmakam viśvam* (the universe, which consists of moving beings and inert things). Śuka elaborates upon the world, from *kham* to *bhedam*. Kham

²⁵⁴ The word *bhedam* is in the next verse, but there it is the object of the participle *vikṣya* (seeing), whereas here the words are in the nominative as an enumeration in its own right.

means antariksam (outer space), that is, bhuvā-lokam (the region between Earth and Svarga). “She saw (*dadrśe = dadarśa*) the sky too (*viyad eva = viyad api*).” On account of *ca*: *ahaṅkārādīnś ca*.

She saw formless things (air, mind, cosmic wind, the *gunas*). This is said by considering that their respective presiding deities are not different from them.

Viśvanātha Cakravarti—*Tatra* means *mukhāntar jathare*, “in the abdomen,” on account of the statement in Brahmā’s praise: *kṛtsnasya cāntar jathare*, “of everything inside, in the belly” (10.14.16).²⁵⁵

The accusative case should have been used instead of the nominative. Thus, *nabhasvān* stands for *nabhasvantam* (air), *vaikārikāni* denotes *devān* (presiding deities), *guṇāḥ* stands for *guṇān sattvādin* (sattva-guṇa and so on), and *trayah* stands for *trīn* (three). Yaśodā saw formless things in the sense that their presiding deities had a form.

Vijayadhvaja Tīrtha—*Bhū-golam* means *bhū-maṇḍalam*. *Jyotiḥcakram* signifies *aśviny-ādi-nakṣatra-maṇḍalam* (the circle of constellations, beginning with Aśvinī).

Vīra-Rāghava—*Tejah* denotes *sūryādi-jyotiḥ* (the sun and other luminaries).

Siddhānta-pradīpa—*Bhū-golam* means *bhū-golakam* (the Earth globe).

Anvitārtha-prakāśikā—The *ātmanepada* in *dadrśe* is poetic license.²⁵⁶

10.8.39

*etad vicitram saha-jīva-kāla-
svabhāva-karmāśaya-linga-bhedam |*

²⁵⁵ However, Brahmā also says: *jrmhbhato 'sya vadane bhuvanāni gopī sarinīkṣya*, “the cowherd lady, seeing the worlds in the mouth of Him who was yawning” (2.7.30). For more details, consult the footnote in *Brhad-vaisnava-tosani* 10.7.35-36.

²⁵⁶ In the Vedas, however, the verbal root *drś* is conjugated in the *ātmanepada*. (Monier-Williams)

*sūnos tanau vīkṣya vidāritāsyे
vrajam sahātmānam avāpa śāṅkām ||
upajāti (11)*

etat—this [universe]; *vicitram*—variegated; *saha*—with; *jīva*—the souls; *kāla*—Time; *svabhāva*—the cause of transformation [among the *guṇas*] (or natures, i.e. temperaments); *karma*—karma; *āśaya*—deep-seated impressions of karma (i.e. the impetus for a particular action); *linga*—of bodies; *bhedam*—[the universe] in which there is a variety; *sūnoḥ*—of the son; *tanau*—in the body; *vīkṣya*—after seeing; *vidārita-āsyē*—in the wide-open mouth; *vrajam*—Vraja; *saha-ātmānam*—along with herself (or along with her own); *avāpa*—got; *śāṅkām*—a doubt.

vidāritāsyē (sati, sā tasyāḥ) sūnoḥ tanau etad vicitram (viśvam) jīva-kāla-svabhāva-karmāśaya-linga-bhedam vrajam sahātmānam (ca) saha vīkṣya (putram prati) śāṅkām avāpa.

Śrīdhara Svāmī—

(*evam*) *etad vicitram (viśvam) jīva-kāla-svabhāva-karmāśaya-linga-bhedam saha vīkṣya (tatra) vrajam ca sahātmānam (kvacid vīkṣya) sūnoḥ tanau (alpe) vidāritāsyē śāṅkām avāpa.*

Upon seeing the diverse universe, in which there are varieties of bodies because of the souls, Time, Svabhāva, Karma, and subconscious tendencies of activity, and Vraja, Kṛṣṇa and herself in His body while His mouth was open, she became doubtful.

Śrīdhara Svāmī—“Seeing this diverse universe (*vicitram* = *vicitram* *viśvam*) all at once (*saha* = *ekadā eva*)²⁵⁷ in that way...”

Śukadeva talks about the diversity: *jīva-kāla-svabhāva-karmāśaya-linga-bhedam* means: *jīvaś ca guṇa-kṣobhakāḥ kālaś ca pariṇāma-hetuḥ svabhāvaś ca janma-hetuḥ karma ca tat-saṁskāraḥ*

257 As such, *saha* is a separate word. The definition is: *saha sākalya-sādr̥ṣya-yaugapadya-samrddhiṣu*, “*Saha* is used in the meanings of *sākalya* (entirety), *sādr̥ṣya* (similarity), *yaugapadya* (simultaneity), and *saṁrddhi* (prosperity)” (*Viśva-koṣa* 2.73).

āśayaś ca, etair lingānām carācara-śarīrāṇām bhedo yasmiṁs tat, “[the universe.] in which there is a variety of mobile bodies and immobile bodies because of the souls; Time, the agitator of the *guṇas* [at the outset of creation]; Svabhāva, the cause of transformation [among the *gunas*]; karma, the cause of birth; and *āśaya*, the deep-seated mental impressions of karma.”

“Upon seeing Vraja too there, along with herself (*sahātmānam* = *sva-sahitam*), somewhere, she had a doubt as regards the wide-open mouth (*vidāritāsye* = *vidārite āsyē*) in the small body (*tanau* = *alpe tanau*) of the son.”

Sanātana Gosvāmī—“After seeing, that is, after beholding the world and its various specifics directly with her eyes, within the abdomen (*tanau* = *jaṭhara-madhye*) of the son.” That is because of the Lord’s desire. Alternatively, in accordance with an aforementioned philosophical conclusion (*Bṛhad-vaiṣṇava-toṣaṇī* 10.7.37), it’s understood that it’s because of the power of her eyes. When did she see? When that mouth was wide-open (*vidāritāsye* = *tasmin vidārite āsyē sati*).

Jīva Gosvāmī—When did she see? When the mouth was wide-open (*vidāritāsye* = *vidāritāsyē sati*). “[After seeing] Vraja in it along with Śrī Kṛṣṇa and herself (*sahātmānam* = *ātmabhyāṁ svābhyaṁ śrī-kṛṣṇa-yaśodābhyāṁ sahitam*).” Śrī Brahmā will say: *yasya kukṣāv idam sarvam sātmāṁ bhāti*, “This entire universe appears, along with You, in Your abdomen” (10.14.17).

By the *acintya-śakti*, the little boy’s body of His was all-pervading and in the middle simultaneously, and so it is shown that He is both outside the world and within it.

Śāṅkām avāpa signifies “She had various doubts.” Alternatively, the sense is “She had a doubt about her son.” Concerning *vīksya* (after seeing), the philosophical conclusion is as before (*Laghu-vaiṣṇava-toṣaṇī* 10.7.37).

Viśvanātha Cakravartī—He again expounds: “After simultaneously (*saha* = *yugapad eva*) seeing this world (*etad* = *etad viśvam*), in which there is a variety of bodies because of the souls; Time, the agitator of the *guṇas*; *svabhāva*, the cause of transformation; karma, the cause

of birth; and *āśaya*, the deep-seated mental impressions of karma, in the abdomen (*tanau* = *kuksau*) in the wide mouth, that is, through the mouth (*vidāritāsyे* = *vidārite āsyे* = *prasārite āsyे* = *āsyā-dvārā*), as well as Vraja (*vrajam* = *vrajam ca*), herself, her husband, her son, and others (*sahātmānam* = *ātma-pati-putrādi-sahitam*)..."

Because of Brahmā's statement: *yasya kuksāv idam sarvam*, "This entire universe is in the womb of whom" (11.14.17), this universe's being within and without were seen because of inconceivable Yogamāyā. Moreover, these two ideas are real and implied: Kṛṣṇa's body is delimited by being in the world and is nondelimited by pervading it.

What is being said here, viz. the worshipers in the mood of *aiśvarya* see the Lord in the world and see the world in Bhagavān, was also perceived by Śrī Yaśodā, whose lotus feet ought to be held on the heads of the worshipers in the mood of *mādhurya*.

By seeing this, Yaśodā had an undesirable doubt about her son (*śāṅkām* = *putram praty aniṣṭāśāṅkām*).

Baladeva Vidyābhūṣāṇa—"She had a doubt": "The universe is outside. If Vraja is like that, how can it be in the abdomen too?" Here the word *śāṅkā* means *vitarka* (conjecture). It is said in *Viśva-kośa*: *śāṅkā trāse vitarke ca*, "*Śāṅkā* means *trāsa* (fear) and *vitarka* (supposition)."

Vijayadhvaja Tīrtha—*Svabhāva* signifies *sāttvikādi* (a good nature, and so on); *karma* is *adṛṣṭam* (unforeseen potential results of actions); *āśaya* means *sāṃskāras* (subconscious impressions).

Vallabhācārya—"She saw the universe in the body, in which the mouth was wide-open (*vidāritāsyे* = *vidāritam āsyam yasmin*). What is the universe like? *saha-jiva-kāla-svabhāva-karmāśaya-liṅga-bhedam* means: *jīva-kāla-svabhāva-karmāśaya-liṅgānām bhedaḥ tat-sahitam jagat*, "It has varieties of *jīvas*, which are threefold: gods, men and demons; Time, whose form is the past, future, and present; *svabhāva*, an attribute of *prakṛti*; karma; *āśaya*, the casket of the heart where the *jīvas* abide; and *liṅga*, subtle bodies—or, *liṅga-bhedāḥ*, the three genders: feminine, masculine, and neuter."

Anvitārtha-prakāśikā—Āśaya means *karma-vāsanā-pravṛtti-hetu* (the cause of the impulse of deep-seated impressions of actions).

ANNOTATION

Concerning āśaya, which generally means repository, intention, or mind (*antahkaraṇam*, *Sārārtha-darśinī* 2.2.37), Śridhara Svāmī glosses the compound *karmāśaya-saṁsṛtiḥ* in verse 12.10.42 as: *karma-vāsanā-kṛtā saṁsṛtiḥ*, “Transmigration, which is effected by subconscious impressions (āśaya = vāsanā) of karma” (*Bhāvārtha-dīpikā* 12.10.42). Thus āśaya is a synonym of ūti, the fifth topic of a *mahā-purāṇa* (*Bhāgavatam* 2.10.1). Ūti is defined as follows: *ūtayāḥ karma-vāsanāḥ*, “The ūtis are the deep-seated impressions of karma” (*Bhāgavatam* 2.10.4). Viśvanātha Cakravartī expounds: *ūyante karmabhiḥ santanyante ity ūtayāḥ karma-vāsanāḥ prākṛtāprākṛta-karmoththā vāsanāḥ śubhāśubhāś ca bhāvināṁ sukṛta-duṣkṛtānāṁ kāraṇa-bhūtāḥ*, “Ūtis are etymologically derived as follows: “They are woven, expanded, by actions.” The ūtis are deep-seated impressions of karma, i.e. deep-seated impressions, both auspicious and inauspicious, that arise from material actions and transcendental actions, and are the causes of future good actions and bad actions” (*Sārārtha-darśinī* 2.10.4). Thus āśaya signifies “an impulse to act,” in other words a person’s impetus to do a particular action that they did.

10.8.40

*kim svapna etat uta deva-māyā
kiṁvā madīyo bata buddhi-mohāḥ
atho amuṣyaiva mamārbhakasya
yah kaścanautpattiḥ ātma-yogaḥ*

upajāti (11)
(with one irregularity)

kim—whether; *svapnāḥ*—a dream; *etat*—this; *uta*—or; *deva-māyā*—God’s illusory power; *kiṁvā*—or else (or *kim*—whether; *vā*—or else); *madīyah*—my; *bata*—alas; *buddhi-mohāḥ*—bewilderment of the intelligence; *atho*—perhaps; *amusya*—of that; *eva*—only; *mama*—of mine; *arbhakasya*—of the child; *yah*—which; *kaścana*—a

particular; *autpattikah*—inherent; *ātma-yogaḥ*—own superhuman might.

(yaśodā uvāca—yad mayā dṛṣṭam) etat kiṁ svapnaḥ (bhavati) uta (etat kiṁ) deva-māyā (bhavati). kiṁvā bata madiyah buddhi-mohaḥ (bhavati). atho amuṣya mama arbhakasya eva yaḥ kaścana autpattikah ātma-yogaḥ (bhavati).

Viśvanātha Cakravartī—

kim etad (darśanam) svapnaḥ (bhavati? tat kiṁ) deva-māyā (bhavati)? kiṁ madiyah eva buddhi-mohaḥ (bhavati)? atho amuṣya mama arbhakasya kaścana (acintyah) ātma-yogaḥ (bhavati).

“Is this vision a dream, or is it God’s illusory power? Alas, could it be that only my intellect is bewildered? Or perhaps this boy of mine has some particular innate superhuman might of His own.

Śrīdhara Svāmī—Śuka only talks about her doubt. Looking all around, she says: “It’s not a dream.” “Then is it Hari’s Māyā? If it were so, then why are other people not seeing?” “Then is it some contrariety of the intellect (*buddhi-mohaḥ* = *kaścid viparyāsaḥ*) that just pertains to me (*madiyah* = *madiyah eva*), like seeing one’s face in a mirror? If so, then why is Kṛṣṇa also perceived inside? Why does the universe appear both within and without as one form? Such being the case, there might be a reverse perception of one and the other, as if between an original and its reflection.”

After doubting in this manner, with *atho* and so on she conjectures in another way: “Or (*atho* = *athavā*)²⁵⁸ He, although He is my child (*amuṣya mamārbhakasya* = *mamāmuṣyārbhakasyāpi sataḥ*), has some particular—i.e. an inconceivable (*yaḥ kaścana* =

258 Here *atho* has the sense of either *samśaya* (doubt) or *vikalpa* (possibility). The definition is: *athātho samśaye syātām adhikāre ca mangale, vikalpānantara-praśna-kārtsnyārambha-samuccaye*, “Athā and *atho* are used in the senses of *samśaya* (doubt), *adhikāra* (topic), *mangalam* (auspiciousness), *vikalpa* (possibility), *anantaram* (afterward), *praśna* (question), *kārtsnya* (entirety), *ārambha* (beginning), and *samuccaya* (conjunction).” (*Medini-koṣa*)

acintyah)— inherent (*autpattikah* = *svābhāvikaḥ*) superhuman might of His own (*ātma-yogaḥ* = *sviyam aiśvaryam*)."

Sanātana Gosvāmī—*Etad* stands for *etad darśanam* (this vision). *Uta* means *vā* (or): *deva-māyā vā* (or is it the illusory power of God?). *Bata* (alas) has the sense of *kheda* (affliction). *Autpattikah* (inherent, natural) is said because of an amazingly eminent showing in a continuous way.

Jīva Gosvāmī—“Is this vision (*etad* = *etad darśanam*) a dream or (*uta* = *vā*) the illusory power of a particular god? (*deva-māyā* = *devatā-višeṣasya māyā*). Or perhaps, alas (*bata* = *khede*), is my mind bewildered?”

“Perhaps my son had a complete achievement in Himself, simply by birth, of an unprecedented thing” (*autpattika ātma-yogaḥ* = *janmanā eva svasmin apūrvārtha-samprāptih*).²⁵⁹ This is said because there was an amazing showing in various ways time and time again.

Viśvanātha Cakravarti—She conjectures the cause of such a vision. “Is this a dream? Is this vision caused by a dream? No, because my eyes are neither sleepy, lazy, or hazy. Is it *deva-māyā*? No, because the gods have no reason to bewilder me. Then is it some contrariety—imagining what is unreal to be real—of the intellect (*buddhi-mohah* = *kaścid buddheḥ mohaḥ viparyāsaḥ*) which only pertains to me? No, because now I am in good health, and so there is no reason for my mind to be bewildered. Or (*atho* = *athavā*) perhaps that child (*arbhakasya* = *bālakasya*) of mine has an inconceivable (*yah kaścana* = *acintyah*) superhuman might of His own (*ātma-yogaḥ* = *ātmīyam aiśvaryam*), because of the great power described by Garga: *nārāyaṇa-samo guṇaiḥ* (He is similar to Nārāyaṇa in terms of qualities) (10.8.19).”

Baladeva Vidyābhūṣaṇa—“Because my son is God in person, He has *ātma-yoga*—an attribute of His own characterized by *acintya-śakti*—inherently established in His nature (*autpattikah* = *ayatāutpattikah*

²⁵⁹ This definition of *yoga* is sourced in *Medīnī-kośa* and in *Viśva-kośa*: *yogo pūrvārtha-samprāptau*.

= svabhāva-siddhah),” by means of which He simultaneously abides both inside and outside the universe.”

Hari’s qualities associated with sweetness are always directly perceptible by the residents of Vraja, but those associated with godly might are merely known to exist in Him and are only sometimes directly perceptible.

Vallabhācārya—Ātma-yogah means: ātmanah eva bhagavataḥ yogarūpam, “the form of His Yoga,” that is, a vibhūti (a manifestation of might).²⁶⁰

Siddhānta-pradīpa—The tenor is: “He is not the son of anyone. Rather, He is the cause of all causes.”

10.8.41

atho yathāvan na vitarka-gocaram
ceto-manaḥ-karma-vacobhir añjasā |
yad-āśrayaṁ yena yataḥ pratīyate
sudurvibhāvyam pranatāsmi tat-padam ||
upajāti (12)

atho—afterward (or in its entirety); *yathāvat*—fitly; *na*—not; *vitarka*—of a conjecture; *gocaram*—within the scope; *cetah*—with the heart; *manah*—with the mind; *karma*—with actions; *vacobhiḥ*—with words; *añjasā*—easily; *yat-āśrayam*—whose substratum is whom; *yena*—by whom; *yataḥ*—because of whom; *pratīyate*—is perceived; *su-durvibhāvyam*—very difficult to comprehend; *pranatā asmi*—I bow; *tat-padam*—to His feet.

(idam viśvam) atho yathāvat añjasā vitarka-gocaram na (bhavati. etad viśvam) yad-āśrayaṁ yena yataḥ (ca) pratīyate, asmi²⁶¹ ceto-manaḥ-karma-vacobhiḥ sudurvibhāvyam tat-padaṁ pranatā.

260 Here Vallabhācārya glosses *yoga* as *vibhūti*, and Śrīdhara Svāmī glosses *yoga* as *aiśvaryam* (godly might; mystic perfection). *Amara-kosa* states: *vibhūtir bhūtir aiśvaryam, anīmādikam aṣṭadhā*, “Vibhūti, bhūti, and aiśvaryam are synonymous; *anīmā* and others are the eightfold varieties” (1.1.38).

261 Here the word *asmī* is an indeclinable word that means ‘T’ (HNV *vr̥tti* 632).

Viśvanātha Cakravartī—

(yah) yathāvad vitarka-gocaram na (eva bhavati, drśyamānam āścaryam idam) yad-āśrayam yena yataḥ pratīyate, tat-padarām sudurvibhāvyam ceto-manah-karma-vacobhiḥ prañatā asmi.

Baladeva Vidyābhūṣaṇa—

(idam āścarya-darśanam) yathāvad ceto-manah-karma-vacobhiḥ vitarka-gocaram na (bhavati,) yad-āśrayam yena yataḥ (ca) pratīyate, tat-padarām sudurvibhāvyam prañatā asmi.

Gaṅgā Sahāya (*Anvitārtha-prakāśikā*)—

atho ceto-manah-karma-vacobhiḥ yathāvat añjasā na vitarka-gocaram (na vitarka-gocaram = vitarkāgocaram) (idam viśvarām) yad-āśrayam yena (karaṇādhiṣṭhātrā) yataḥ (buddhi-vṛtty-abhivyaktatā prakāśakāt) pratīyate. sudurvibhāvyam tat padarām (paramātmārūpaṁ) prañatā asmi.

“The true nature of the universe cannot easily be guessed in its entirety. With my heart, mind, actions and words, I bow to the inconceivable feet of Him who is both the substratum and the source of the universe and who is the reason for its existence.

Alternatively: “I bow to the Entity by means of which this vision is perceived and because of which I believe what I see. That Entity is the substratum of it and is extremely difficult to understand. Its true nature cannot easily be guessed in its entirety by means of the heart, the intellect, or sacred activities, or even by hearing or reading about it.

Śrīdhara Svāmī—Here she chooses the last alternative (He has a superhuman might of His own). “The universe is not within the scope of a conjecture (na vitarka-gocaram = jagat vitarkāgocaram) by the consciousness (cetah = citta) and so on, is the place of which Entity (yad-āśrayam = yad-adhiṣṭhānam) and is perceived by means of which Entity that rules of the senses (yena = yena karaṇādhiṣṭhātrā) and because of which Entity that manifests in the functions of the intellect (yataḥ = buddhi-vṛtty-abhivyaktatā).”

“Fine, the universe cannot be conjectured, but what is that Entity (*tat padam*)²⁶² like?” Therefore she says *sudurvibhāvyam*. The meaning is: *idam atyantam acintyam*, “It is extremely inconceivable.”

Sanātana Gosvāmī—Choosing the last alternative, she ascertains: “He is God.” And after relinquishing the conception that He is a son, while bowing with devotion she talks about His godly might (*aiśvaryam*), while thinking about the Lord’s power and desire to show directly, and suddenly, the material manifestation in one place at the same time.

Or, here the confounded lady, unable to come to a conclusion, bows to Nārāyaṇa. Because of that, “The universe is not within the range of a conjecture (*na vitarka-gocaram = vitarka-gocaram na bhavati*), in terms of being in conformity with the real meaning (*yathāvat = yāthārthyena*), by means of the mind (*manah*) and so on.” In that regard, *karma* means either *adr̥ṣṭam* (unforeseen potential results of actions) or *tapasyādi-kāyika-vyāpāra* (bodily actions such as performing austerity).

“I bow to His lotus feet (*tat-padam = tasya padābjam*). The universe is His substratum and is realized as it really is (*añjasā pratīyate = tattvataḥ anubhūyate*) by means of Him, the cause (*yena = yena sādhanena*), and because of Him (*yataḥ = yataḥ hetoḥ*).”

How are those those feet? “They are extremely difficult to conjecture (*sudurvibhāvyam = parama-durvityam*).” The sense is He is harder to figure out than the universe is, because He is both *saguṇa* and *nirguṇa* and because He is both seen and unseen, and so on.

262 Here *padam* means *vastu* (thing; real thing). *Amara-koṣa* states: *padam vyavasita-trāṇa-sthāna-lakṣmāṅghri-vastuṣu*, “*Pada* is used in the senses of *vyavasita* (ascertainment), *trāṇa* (protection), *sthāna* (place), *lakṣma* (sign, characteristic), *aṅghri* (foot), and *vastu* (thing, object)” (3.3.93). In this context, *vastu* amounts to the idea of *dravya* (substance), one of the seven *padārthas* (categories) in Nyāya. One of the *dravyas* is *ātmā*, which is twofold: *jīvātmā* and *paramātmā* (*Tarka-saṅgraha* 2.8). Therefore, commenting on this passage of *Bhāvārtha-dīpikā*, Gaṅgā Sahāya glosses *padam* as: *vastu paramātmā-rūpam* (the Entity: the inner Soul). *Tat padam* can also denote Brahman. For instance, Śrīdhara Svāmī used the word *vastu* to denote Brahman (*Bhāvārtha-dīpikā* 10.3.24). He uses the word *tattvam* in the upcoming verse, in this context.

Jīva Gosvāmī—Not even choosing the fourth alternative, an improbable possibility inasmuch as she perceived hunger, thirst, and softness in Him, she determines: “Only Śrī Nārayaṇa is the cause of that” and merely bows while thinking that Nārāyaṇa too is very difficult to understand.

Karma means two things: *śubham adṛṣṭam aihikam ca kāyikavyāpārah ca*, “unforeseen auspicious results of actions in this life, and bodily actions.” Na vitarka-gocaram means: *vitarkāgocaram* (not within the range of a conjecture). Although it is like that, “the universe is His substratum and is realized as it really is (*añjasā pratīyate = tattvataḥ anubhūyate*) by means of Him, the cause (*yena = yena sādhanena*) and because of Him (*yataḥ = yataḥ hetoḥ*). I bow to His feet (*tat-padam = tasya padābjam*).” Therefore they are *sudurvibhāvyam*, in other words, His feet have a multitude of *svarūpa-śaktis*, which are utterly inconceivable on account of being the causes of a multitude of inconceivable effects.

Viśvanātha Cakravartī—Being unable to ascertain anything, even the fourth conjecture, by her intelligence, which is inadequate in that regard because of perceiving hunger, thirst, innocence, fickleness, and so on in her son, she, who desires her son’s well-being, bows to His lotus feet while ascertaining in a general way: “Truly, the cause of a thing, even if that thing is beyond the scope of all conjectures, is Bhagavān.”

“This wonder which is being seen can never be in the scope of a conjecture in terms of arriving at the real meaning” (*yathāvan na vitarka-gocaram = yāthārthyena naiva vitarkasya gocaram*,). The neuter gender is poetic license (the word *gocara* is fixed in the masculine gender).

“I bow to the lotus feet of Bhagavān. He is the substratum of this wonder (*yad-āśrayam = yaḥ asya adhīsthānam*), is the cause of its origination (*yataḥ = yaḥ ca asya utpatti-hetuḥ*) and is the cause of the understanding of it (*yena pratīyate = yaḥ ca asya pratīti-hetuḥ*).”

Cetaḥ means *citta* (mind, heart, consciousness).²⁶³ “By means

263 *Amara-koṣa* (1.4.31) states: *cittam tu ceto hrdayam svāntam hṛṇ mānasam manah*, “The words *cittam*, *cetas*, *hrdayam*, *svāntam*, *hṛd*, *mānasam*, and *manas* are synonymous.”

of that and so on, I bow to His feet, which cannot be meditated upon by persons like me (*sudurvibhāvyam* = *mādrśinām dhyātum* *āsakyam*), therefore I only bow.” The gist is: “May Bhagavān abate all undesirable things for this son of mine.”

Baladeva Vidyābhūṣaṇa—She says: “He, the Lord in person, my little boy, known as Nārāyaṇa, demonstrates that this attribute (having *ātma-yoga*, the *acintya-śakti*) is just His amusement.”

“I bow to that real entity (*tat padam* = *tad vastu*).” The sense is: “I bow (*praṇatā asmi* = *pranamāmi*), by means of *citta* and so on, to Nārāyaṇa, the *vilāsa-mūrti* of my son, for the sake of repudiating any doubt regarding that attribute.”

Vijayadhvaja Tīrtha—“Brahman, which is to be known through the *Upaniṣads*, for instance: *brahma-vid āpnoti param*, “The knower of Brahman attains the Supreme” (one who cognizes the soul can then realize Para-Brahman, the full bliss of Brahman) (*Taittirīya Upaniṣad* 2.1), has been attained as my son, hence I cannot understand, but that is nothing to worry about. Brahmā and others find it exceedingly difficult to comprehend (*sudurvibhāvyam* = *susṭhu durvibhāvyam*).” She speaks with this intention.

“That Entity (*tat padam* = *adaḥ vastu*) is not directly (*añjasā* = *sākṣat*) in the scope of inferences made by either Brahmā (*cetaḥ* = *brahmā*), Rudra (*manah* = *rudra*), Indra (*karma* = *indra*), or either Agni, Br̥haspati or Uṣā (*vacah* = *vahniḥ br̥haspatih uṣā vā*). The universe originates (*pratiyate* = *abhivyajyate* = *utpadyate*) by means of it,” and so on.

Sudurvibhāvyam means: *sukhena duḥkhena ca vibhāvyam* *viśiṣṭatvena viruddhatve ca jñeyam*, “It is to be understood both with ease and with difficulty, in terms of being special and paradoxical.” *Yādava-koṣa* states: *suduh śobhana-duḥkhayoh*, “*Sudur* has the sense of resplendence and hardship.” The Śruti says: *naisā tarkenā matir āpaneyā proktānyenaiva sujñānāya preṣṭha*, “My dear, this creed is not attainable through conjectures. Told by another means, it makes for superb knowledge” (*Kaṭha Upaniṣad* 1.2.9). Brahman is properly understood by the Dvaitavādīs and improperly by the Advaitavādīs. The Dvaitavādīs’ liberation itself is fitting because of their proper knowledge. The Advaitavādīs have ignorance because

of their knowledge, which is contrary to evidence.

Pada (Entity) literally means ‘real identity’, by the derivation: *padyate iti padam svarūpam*, “It is attained, hence *pada* means the essential nature.” The purport is: “I am only fixed in duality (*dvaita*) by relying on the fact that there is a difference of *namya-netr-bhāva* (i.e. there is a difference between the soul and the Soul).”

Vira-Rāghava—“The universe is not within the scope of a conjecture according to the real meaning (*yathāvat* = *yātharthyena*)—either truthfully or quickly (*añjasā* = *tattvataḥ āśu vā*)—by means of the intelligence (*cetaḥ* = *buddhi*), mental functions (*manah-karma* = *mano-vyāpāra*) or words. I bow to the nature of Paramātmā (*padam* = *paramātma-svarūpam*), from which the universe originates (*pratīyate* = *vyajyate* = *utpadyate*).” *Padam* is derived as “It is attained”: *padyate gamyate prāpyate iti padam*.

Vallabhācārya—*Atho* signifies *darśanānantaram* (after the vision). *Yataḥ* means *yasmād bhāgavataḥ* (from Him, the Lord).

Anvitārtha-prakāśikā—*Atho* signifies *ataḥ kāraṇāt* (because of this reason). The universe is not easily (*añjasā* = *anāyāsenā*)—it amounts to saying: without His mercy—within the range of a conjecture according to the real meaning.”

Bhāvārtha-dīpikā-prakāśa—*Padam* is derived as: *padyate jñāyate 'neneti padam svarūpam. tasya jagad-adhiṣṭhātuḥ padam tat-padam*, “Knowing (*padyate* = *jñāyate*) is done by means of this’, and so *padam* means *svarūpam*. *Tat-padam* means the nature of God, the ruler of the world.”²⁶⁴

The universe is easily, or happily, determined (*sukhena vibhāvyam*) by the worshipers of *saguna* and painfully ascertained (*duhkhenā vibhāvyam*) by the worshipers of *nirguna*, in view of the statement in the *Gītā*:

²⁶⁴ The verbal root is either *pad gatau* (4A) (to go). The meaning of *gati* (to go) is also *prāpti* (attainment) and, secondarily, *jñāna* (knowledge). A foot is called *pāda* because it goes (*padyate*). The rule is: *pada-ruja-viśah* (HNV 885).

*kleśo 'dhikataras teṣām avyaktāsakta-cetasām |
avyaktā hi gatir duḥkham dehavadbhīr avāpyate ||*

“The hardship of those whose minds are attached to the Unmanifest is greater. The unmanifest destination is achieved only with difficulty by those who have a body.” (*Bhagavad-gītā* 12.5)

The sense of *avyaktāsakta-cetasām* is “of the worshipers of *nirguna*.” Therefore the purport is: It is only happily ascertained (*sukhena eva vibhāvyam*) by the worshipers of *saguṇa*. Because of *prāṇatāsmi*, the sense is: “I bow after having bowed.” Thus only a worship of *saguṇa* is implied.

10.8.42

*aham mamāsau patīr eṣa me suto
vrajeśvarasyākhila-vitta-pā satī |
gopyāś ca gopāḥ saha-go-dhanāś ca me
yan-māyayetthām kumatiḥ sa me gatiḥ ||
upajāti (12)*

aham—I; *mama*—my; *asau*—he; *patih*—husband; *eṣah*—He (or this); *me*—my; *sutah*—son; *vraja-īśvarasya*—of the lord of Vraja (Nanda); *akhila*—entire; *vitta*—of the wealth; *pā*—the protectress; *satī*—a chaste [wife]; *gopyah*—the cowherd ladies; *ca*—and; *gopāḥ*—the cowherds; *saha-go-dhanāḥ* *ca*—and; *me*—mine (or my); *yad-māyayā*—by whose illusory power; *ittham*—in this way; *ku-matiḥ*—the contemptible notion; *sah*—He; *me*—my; *gatiḥ*—refuge.

aham vrajeśvarasya akhila-vitta-pā (asmi iti), asau mama patih (bhavati iti, aham) satī (asmi iti), eṣah (krṣṇah) me sutah (bhavati iti), gopyah gopāḥ ca saha-go-dhanāḥ me (bhavanti iti ca) itthām yad-māyayā (mama) kumatiḥ (abhavat), saḥ me gatiḥ (bhavati iti).

Śrīdhara Svāmī—

(*yaśodā-nāmā*) *aham, asau mama patih, (amuṣya) vrajeśvarasya akhila-vitta-pā (aham) satī, eṣah (krṣṇah) me sutah, saha-godhanāḥ gopyah gopāḥ ca me (iti) itthām kumatiḥ yan-māyayā saḥ (eṣah) me gatiḥ.*

Baladeva Vidyābhūṣaṇa—

vrajeśvarasya akhila-vitta-pā satī ca aham (yaśodābhidhānā bhavāmi), asau (vrajeśvaraḥ) mama patīḥ, eṣāḥ (krṣṇāḥ) me sutāḥ, gopyah gopāḥ saha-godhanāḥ ca me itthāṁ (kim svapana ity-ādy-uktāśāṅkā-rūpā) kumatīḥ yan-māyayā (abhūt), sah me gatīḥ (astu).

Gangā Sahāya (*Anvitārtha-prakāśikā*)—

ahāṁ (yaśodā, amuṣya) vrajeśvarasya akhila-vitta-pā, satī, asau (nandah) mama patīḥ, eṣāḥ (krṣṇāḥ) me sutāḥ, saha-godhanāḥ gopyah gopāḥ ca me itthāṁ yan-māyayā (me abhimāna-rūpā) kumatīḥ (asti), sah (eva bhagavān) me gatīḥ (astu).

“He by whose illusory power I had distorted notions such as: “I am the one who safeguards the wealth of the chief of Vraja; he is my husband; I am a wife; this is my son; the cowherds and the cattle belong to me,” is my refuge.”

Alternatively: **“I am the one who safeguards the wealth of the chief of Vraja; he is my husband; I am his wife; this is my son; the cowherds and the cattle belong to me. He by whose Māyā the distorted notion occurred that way is my refuge.**

Śrīdhara Svāmī—She had already pinpointed the Entity (*tattvam*) by inferring It by means of the manifestation of the universe, and now she again talks about It, this time by describing It as the substratum of Māyā, the energy which is the cause of the souls’ transmigration.

“I am named Yaśodā; he, the chief of the village, is my husband; I am in charge of his wealth; I am his wife; Kṛṣṇa is my son; the *gopīs* and others are mine: These are wrong notions. That same one (*sah = sah eṣāḥ*), Kṛṣṇa, by whose Māyā these wrong notions occur, is my refuge (*gatīḥ = śaraṇam*).”

Sanātana Gosvāmī—Having stated that knowledge comes from Him, here she says bewilderment occurs by His Māyā. While thus adding weight to the fact that He has *aiśvaryā*, she takes shelter of Him so that the bewilderment comes to an end.

In point of *kumatīḥ* (false notions): She considers upon the

tattva (Entity, or the truth of the matter) and says those ideas are false notions by considering them to be illusory, also in the sense that those relationships are extremely transient. Or the drift is this: She repudiates the three possibilities, beginning from *svapna* (this is a dream) (this is God's Māyā) (this is my bewilderment) (10.8.40), concludes that the fourth is occurring (this is His *aiśvarya*), and then takes shelter of the Lord of the universe to make that one too go away.

The gist is as follows: "The three conjectures are repudiated by one's awakening of the soul. Still, the perverted notion (*kumati*) of mine toward my son: "He is a particular form of God in terms of being the basis of the Universal Form," took place because of the Māyā of God. May God, the Lord of the world, who is my refuge (*me gatih*), only strengthen, after dispelling these perverted notions, my concept of having a son."

Jīva Gosvāmī—In the first three lines she speaks from an external perspective, while strengthening her own natural condition, whereas in the last line she looks within, becomes afraid and takes shelter. The reason she considers her toddler so lowly and so highly is: *kumatiḥ*. "He by whose unfathomable Māyā the distorted notion²⁶⁵ occurred that way is my refuge (*gatih* = *śaranam*), for I am averse to *bhakti* to Him."

Or, the words *yadi* (if), at the beginning, and *tathāpi* (nonetheless) are obtained according to the context. ("Although I am Yaśodā, Nanda is my husband and Kṛṣṇa is my son, still, I take shelter of Him.") Thus, everything only nourishes her love by means of her astonishment and so on, by the logical reasoning that anything thrown in the ocean becomes salty.

Viśvanātha Cakravartī—"Alas, alas, God is the one who bestowed this son. He could also be a protector. What is the use of the sense of 'I' and 'mine' to me, since I was ignorant of this?" Thus, desiring to relinquish those two, her ego and her possessiveness, she speaks while surrendering to Śrī Viṣṇu.

265 Jīva Gosvāmī: "The *kumati* (distorted notion) is this: seeing the Universal Form in her son." (*Krama-sandarbha*)

Akhila-vitta-pā means: *nikhila-dhana-rakṣaṇābhimāna-vatī* (she has the conceit of being the guardian of all the wealth). Concerning *gopyah ca* and so on, the conceit is this: “Only I am the queen of the *gopis*, of the *gopas*, and of all the wealth of cattle.”

Just like any contemptible notion (*kumati*) takes place, her contemptible notion, a conceit, occurred in the same way: “Only I am the mother, the protectress, of this otherworldly boy, who is the life of all the people of Vraja. Only I continuously make myself the lady who safeguards Him from all undesirable things, by revering Brāhmaṇas, gods and others through gifts, meditation and so forth, and by constant worship of Viṣṇu. Therefore may His well-being take place.

“Just as my conceit is inappropriate in that regard, so my conceit of being a mother, a protectress and so on—after all, I am lowly and utterly unsuitable, and my caste, the Gopas, is worldly—of this son, who completely exceeds this world, who is being protected at every moment from Pūtanā and other misfortunes and was bestowed by Viṣṇu out of mercy, is a contemptible notion in the sense that it is inappropriate, because this much godly might in Gokula was bestowed by Viṣṇu alone.”

Śrī Yaśodā’s desire to achieve discernment in that way was just momentary. It was not a discernment (*viveka*, long-lasting discernment between matter and spirit), much like the desire of materialistic men, who are also blinded by great bewilderment, to relinquish their attachment to women, sons, and so on occurs on a fortuitous occasion related to the highest Truth.

Baladeva Vidyābhūṣana—In the first three lines, she rejects the idea: This amazing vision is the cause of a dream, and so on. “I am called Yaśodā, Nanda is my husband, and Kṛṣṇa is my son,” and so forth. The drift is: “That is a fact, and so I am not dreaming.”

The term *kumatiḥ* means *asobhanā matiḥ* (nonresplendent notion) and refers to her doubts: *kiṁ svapnah* (Is it a dream?) and so on (10.8.40). The word *ku* means ‘nonresplendent’, by Hemacandra’s definition: *kuḥ prthivyām asobhane*, “Ku means ‘Earth’ and ‘nonresplendence’.”

“The idea that the vision was a dream, etc., should not occur once more.” With that in mind she resorts to Nārāyaṇa: “May He

by whose desire (*yan-māyayā = yad-icchayā*) my nonresplendent notions occurred be my support (*gatiḥ = samāśrayah astu*)," in the sense that Nārāyaṇa should dispel those doubts. Here *māyā* means *icchā*. Śabda-mahodadhi states: *ātma-māyā tad-icchā syāt*, "Ātma-māyā is His desire."²⁶⁶

"The Lord Himself, Kṛṣṇa, is my little boy and should be caressed and taught, but Nārāyaṇa is virtuous in His amusements. This is the course of my devotion, which was instructed by Garga to the cowherds too."

Bhaktisiddhānta Sarasvatī—*Kumatih* means *durbuddhiḥ* (wrong concept).

Vallabhācārya—*Kumatih* (contemptible notion) means: *kutsitā cāsau matiś ca*, "It is contemptible and it is a notion."

Vijayadhvaja Tīrtha—“May Hari (*sah = hariḥ*), by whose desire (*yan-māyayā = yasya māyayā = hareḥ icchayā*) I had the concept of being independent (*kumatiḥ = ātmānaḥ svātantrya-buddhiḥ aham abhūt*), dispel my concept of being independent and become my shelter (*gatiḥ = āśrayah*) as one who subtly informs about His own independence.”

Vira-Rāghava—“He, Bhagavān, is my way (*gatiḥ*), that is, my means for the cessation of my ego and my possessiveness.”

10.8.43

*ittham vidita-tattvāyām gopikāyām sa iśvarah |
vaiṣṇavīm vyatanon māyām putra-sneha-mayīm²⁶⁷ vibhuḥ ||*

ittham—in that way; *vidita-tattvāyām*—by whom the truth was known; *gopikāyām*—in the cowherd lady; *sah*—He; *iśvarah*—the Lord; *vaiṣṇavīm*—which belongs to Viṣṇu; *vyatanot*—expanded; *māyām*—magic; *putra-sneha*—affection for a son; *mayīm*—consisting of; *vibhuḥ*—the pervader.

266 In his commentary on *Laghu-bhāgavatāmrta* (1.5.414), Baladeva Vidyābhūṣaṇa specifies that the quotation is from *Mahā-samhitā*.

267 *prajā-sneha-mayīm* (Vallabhācārya's edition).

gopikāyām (yaśodāyām) itthāṁ vidita-tattvāyām saḥ iśvarah vibhuḥ putra-sneha-mayīm vaisṇavīm māyāṁ vyatanot.

The all-pervading Lord expanded His magic, which has the nature of Viṣṇu and consists of affection for a son, in the cowherd lady, by whom the truth was understood that way.

Śridhara Svāmī—*Vaisṇavīm* (of the nature of Viṣṇu) means *svīyām* (His own).

Sanātana Gosvāmī—*Gopikāyām* means “in the cowherd lady.” Alternatively: *gāṁ pr̥thvīṁ pāti iti gopikā rājñī tasyām*, “She protects the Earth, and so she is a *gopikā*, a queen.” This is said out of high regard. Or she is *gopikā* in the sense that she protects (= *rakṣikā*)... His pleasure in His manifold games, by caressing Him and so on. Therefore Kṛṣṇa expanded His magic in her in a special way (*vyatanot = viśeṣena atanot = viśeṣena vistārayāmāsa*).

How is Māyā? *vaisṇavīm*. The sense is she belongs to Him hence she follows His desire. Because of the word base *viṣṇu*, her ability to enter everything and anyone at once is suggested. Alternatively, *vaisṇavīm* means: *viṣṇu-sambandha-kāriṇīm*, “she effects a connection with Viṣṇu.” Śuka says this with *putra-sneha-mayīm*. That is, His magic consists of affection for Him, who exists with thought that He is a son. The suffix *maya[t]* has the sense of either *prācūryam* (abundance) or *svarūpam* (nature).

[Someone might say:] “When there is knowledge of the truth, isn’t it that such a *bhakti* is difficult to come by?” To that he says: *iśvarah*, “He is able to do anything.”

Bhakti is not transient like the knowledge of the truth that was stated. With this in mind he says *vibhuḥ*, which means *vyāpakah* (He pervades). The sense is: Since His potency also pervades like He does, such an affection pervades, meaning it lasts. Consequently she never had a vision of the Universal Form again, a vision which gives rise to the knowledge of the Truth and impairs that affection.

Or the sense is Kṛṣṇa expanded His compassion (*māyā = dayā*), which is unconditional and eternally real (*vaisṇavīm = nijām aparicchinna-nitya-satyām*).

Jīva Gosvāmī—Thereupon, observing her exclusive dedication, He too was completely satisfied. Eager by seeing her eagerness, He expanded in her the foundational mood she already had: “He, God—requested by her—, expanded His compassion (*māyām* = *dayām*) unto the cowherd lady,” that is, unto her who always protects Śrī Kṛṣṇa by her maternal mood. Yaśodā knew the truth (*vidita-tattvāyām*): In the first three lines of the previous verse she had properly determined the truth about Śrī Kṛṣṇa’s pastimes. He expanded His compassion, even more than before, so that a vision like this, and so on, which is for the most part contrary to that, would not occur again.

With *putra-sneha-mayīm*, Śuka gives details about the compassion. The suffix *maya[!]* is used in the sense of *prācūryam* (abundance): This abundance repudiates the idea that the compassion has a connection with *prakṛti*, in terms of having affection for others. *Vaiṣṇavīm* means: *viṣṇoh svarūpa-śaktim*, “the energy of Viṣṇu’s nature.”

Viśvanātha Cakravartī—“When Yaśodā (*gopikāyām* = *yaśodāyām satyām*) knew the truth in this manner (*ittham = anena prakāreṇa*)...” meaning she wanted to give up possessiveness (*vidita-tattvāyām* = *viditām tattvām mamaṭva-jihāsā yayā tasyām*).

“Then which lady will caress Me and which lady will protect Me at every moment?” Therefore: *putra-sneha-mayīm* (composed of affection for a son); the suffix *maya[!]* is used in the sense of *svarūpam*. The significance is: *putra-sneha-rūparīm prema-višeṣām vyatanot*, “He expanded a particular love which is the form of affection for a son.”

The term *māyā* is used because of a sameness of attribute (between *Yogamāyā* and *Mahāmāyā*) in terms of bewildering. Also because of that, the meaning is: “He made her blind with *prema*.”

Baladeva Vidyābhūṣāṇa—In this verse he says: Having eaten earth because He wanted to be scolded, the possibility of being scolded became nil as a result of that wonderful vision. Subsequently, after coming to this conclusion: “My mother, who is immersed in *adbhutaraṣa*, should relax so that she can caress Me as before,” He made her forget that wondrous vision, by means of a pure *putra-bhāva*, a form of *prema*.

“When the queen (*gopikāyām* = *rājñyām satyām*), His mother, had thus known the truth, meaning she had realized the true nature of her son, He, God, her son, spread His mercy (*māyām* = *kṛpām*) imbued with affection for a son (*putra-sneha-mayīm*).” *Vaiṣṇavīm* means *svakiyām* (own), not *Triguṇā Māyā*. This ought to be clarified because Yaśoda is not in the range of *Triguṇā Māyā*.

Bhaktisiddhānta Sarasvatī—*Vaiṣṇavīm māyām* means *svīyām śaktim* (His own potency).

Vallabhācārya—Yaśoda knew the truth, therefore she no longer thought of herself as a mother, hence here she is only called a *gopikā* (*gopi*). When transcendental knowledge occurs thus, one does not achieve the happiness of *bhakti*. Since the bliss of *bhakti* is greater than the bliss of Brahman, Kṛṣṇa bewildered her by the divine Māyā, for the sake of *bhakti*.

Vijayadhvaja Tīrtha—Kṛṣṇa spread His magic which is the form of affection for a son (*putra-sneha-mayīm* = *putra-sneha-rūpām*).

Vīra-Rāghava—“When Yaśodā had thus understood the real nature of the boy, He, Īśvara in the form of Kṛṣṇa, spread His magic which conveys an abundance of affection for a son (*putra-sneha-mayīm* = *putra-sneha-prācūryāvahām*). *Vaiṣṇavīm* means *viśnoḥ svasya sambandhinīm* (this power of magic belongs to Viśṇu, Him).

10.8.44

*sadyo naṣṭa-smṛtir gopī sāropyāroham ātmajam |
pravṛddha-sneha-kalila-hṛdayāśid yathā purā ||*

sadyah—at once; *naṣṭa-smṛtiḥ*—whose memory was wiped out; *gopī*—the cowherd lady; *sā*—she; *āropyā*—after causing to climb; *āroham*—unto the lap; *ātmajam*—the son; *pravṛddha*—greatly increased; *sneha*—with affection; *kalila*—is mixed (filled); *hṛdayā*—she whose heart; *āśit*—became; *yathā*—like; *purā*—previously.

*sā gopī sadyah (eva) naṣṭa-smṛtiḥ (āśit. sā gopī tasyāḥ) ātmajam
āroham āropyā pravṛddha-sneha-kalila-hṛdayā purā yathā āśit.*

The cowherd lady forgot everything at once. She made her son climb unto her lap. Her heart became filled with much affection, as before.

Śrīdhara Svāmī—Her heart became suffused by a great increase of affection (*pravrddha-sneha-kalila-hṛdayā = pravrddhenā snehenā kalilam vyāptam hṛdayam yasyāḥ sā*) like before (*yathā purā = purā iva*).

Sanātana Gosvāmī—The term *naṣṭa-smṛti* means she forgot all the knowledge, or she forgot that she was pondering. *Ātmajam* (son) signifies: *nijodarād utpannam* (arisen from her womb): It is a sign of being *naṣṭa-smṛti* and the cause of an increase of affection. As regards *yathā purā* (like before), her very high stage of affection for Him is thus implied. Alternatively, *yathā purā* is connected with *āropya* (after making Him go on her lap).

Moreover, a high stage signifies a constant great increase due to the rise, at every moment, of a special, ever new relishable *rasa* on account of the nature of the *bhakti-rasa* of her affection, even though the affection was re-obtained. This quality of being ever fresh should be understood, in accordance with the philosophical conclusions of Vaishnavism, and has already been expounded in the *uttara-khaṇḍa* of *Śrī Bhāgavatāmrta*.

Thus the vision of the universe occurred, although merely because of the widening of His beautiful mouth, only by the desire of Śrī Bhagavān. Although it was originating because of a vision of that, the knowledge of godhood, which impairs the particularity of *bhakti*, might disappear by His favor.

Specifically, *bhakti* only increases because of the emergence of much pain, thus enlightening about this and that, through mother as well, takes place because of the manifestation of that by her, who ought to be revered by the *sādhus*.

Furthermore, *smṛti* denotes *iśvara-jñānam* (knowledge about God); only that perished. Surely, the remembrance of the vision of the Universal Form continued as before. In a similar way, some Vaiṣṇavas think: The Lord's *bālyā-līlā* is only in reference to *kriyā-sakti*, not in reference to *jñāna-śakti*.

Jīva Gosvāmī—And after that, she lost all awareness that she was pondering (*smṛti* = *tad-anusandhāna*). Āroham means *aṅkam* (the lap). Ātmajam (son) signifies: *nijodarād utpannam* (arisen from her womb): It is a reiteration of her *bhāva*. With *yathā purā*, Śukadeva says she was like before in terms of being *naṣṭa-smṛti*.

Viśvanātha Cakravartī—Concerning *naṣṭa-smṛtiḥ* (she whose memory perished): She forgot about the vision of the universe in the same way whatever object seen in a dream is forgotten upon waking; at once (*sadyah* = *sadyah eva*). The compound *pravrddha-sneha-kalila-hṛdayā* means: “her heart was filled by increased affection.” The affection did not diminish despite the knowledge of His godhood, even though it is a cause of diminution, rather the affection became very strong.”

Baladeva Vidyābhūṣaṇa—In this verse he talks about the result of the expansion of that kind of mercy. *Naṣṭa-smṛtiḥ* means: *naṣṭa-smṛtiḥ śāṅkā-nimitta-svapnādi-kalpanānusandhiḥ yasyāḥ sā*, “she whose deliberation upon the hypotheses of a dream, and so on, which were reasons for doubting, perished.”²⁶⁸

Bhaktisiddhānta Sarasvatī—*Naṣṭa-smṛtiḥ* portends: *vaiṣṇavī-māyayā naṣṭā vinaṣṭā smṛtiḥ viśva-rūpa-darśanādi-buddhiḥ yasyāḥ sā*, “she whose ideas regarding the vision of the Universal Form and so on were terminated by His Māya.”

Vira-Rāghava—She forgot that her son is Paramātman, the inner Soul.

10.8.45

*travyā copaniṣadbhiḥ ca sāṅkhya-yogaiḥ ca sātvataiḥ |
upagiyamāna-māhātmyam harīm sāmanyatātmajam ||*

travyā—by the group of three *Vedas*; *ca*—and; *upaniṣadbhiḥ*—by

²⁶⁸ In other words, Baladeva Vidyābhūṣaṇa is not of the opinion that Yaśodā completely forgot about the vision of the Universal Form. The knowledge of His identity was intact in her mind. Baladeva Vidyābhūṣaṇa reiterates this idea in his commentary on *Bhāgavatam* 10.9.12.

the *Upaniṣads*; *ca*—and; *sāṅkhya-yogaiḥ*—by the Sāṅkhyas and by the Yogas; *ca*—and; *sātvataiḥ*—by the Sātvatas; *upagīyamāna-māhātmyam*—whose glories are sung; *harim*—Hari; *sā*—she; *amanyata*—considered; *ātmajam*—as a son.

sā (yaśodā) trayyā ca upaniṣadbhiḥ ca sāṅkhya-yogaiḥ sātvataiḥ ca upagīyamāna-māhātmyarī harim (tasyāḥ) ātmajam amanyata.

She considered Hari, whose glory is sung by the three Vedas, by the Upaniṣads, and by the Sāṅkhya, Yoga, and Sātvata scriptures, as her son.

Śrīdhara Svāmī—Śuka talks about the predominance of the power of Hari’s Māyā. In this context, the term ‘three Vedas’ denotes the *Karma-kāṇḍa* (section on rituals), where Indra and others are said to be forms of Hari. That is His glory sung there. The *Upaniṣads* say Hari is Brahman, the Sāṅkhya scriptures say He is the Puruṣa, the Yoga scriptures say He is Paramātmā, and the Sātvata scriptures declare He is Bhagavān.

Sanātana Gosvāmī—In this verse he says: “*Aho, Śrī Yaśodā* is supremely fortunate.” The three Vedas (*Rg, Sāma, Yajus*) are the Mīmāṃsā scriptures, and the *Upaniṣads* are the Vedānta scriptures. *Sātvataiḥ* means: *pāñcarātrādi-vaiṣṇava-sāstrenā*, “by the Vaiṣṇava scriptures such as *Pāñcarātra* (and the Āgamas).” Nyāya and Vaiśeṣika are mostly focused on *tarka* (logic) and are not mentioned because they do not proclaim Hari’s glory.

The name Hari means He attracts everyone’s heart: He manifests the sweetness of His own unlimited godhood. Although it is mentioned in a general way by the particles *ca* (and) that all of them are focused on *upagāna* (singing, glorifying), the particularity of the Sātvatas (*Pañcarātra* etc.) should be perceived. The enumeration in the verse is in increasing order of importance. The rest was explained by Śrīdhara Svāmī. Or the sense of *upagīyamāna* is that His glory is sung (*giyamāna*) by those scriptures as something superior to (*upa = ādhikyena*)—or as something above (*upa = upariṣṭād vā*)—Indra and others (*indrādibhyo 'pi* is added),” because: *harim*.

Jīva Gosvāmī—In that way he says: “*Aho, Śrī Yaśodā* is supremely fortunate.” She thought Hari is a son, the same Hari whose glory is sung (*gīyamāna*) to some extent—*upa* has the sense of *hina* (deficient) and signifies *yat-kiñcit* (a little), and not ‘completely’, given that His glory is unlimited—by the three *Vedas*, which are filled with *karmopāsanā* (adoration through the ritualistic sacrifice) and whose ultimate conclusion is the inner controller of everyone; by the *Upaniṣads*, which culminate in Him as Brahman, the biggest of all by the *svarūpa* and by the qualities; by Sāṅkhyā-Yogas, that is, by the venerable Īśvara (Īśvara-Kṛṣṇa, the author of *Sāṅkhyakārikā*)—the word *ca* refers to the *Purāṇas* which are in accordance with the philosophy of *Bhāgavatam*—and by the Sātvatas, i.e. the *Pañcarātras* and *Āgamas*, which are filled with the mood of adoration of Him.

This should be kept in mind: Her eminence is not based on the fact that she saw the universe, because this is looked down upon in the second canto even though it is a first cause:

*yāvan na jāyeta parāvare 'smin
viśveśvare draṣṭari bhakti-yogaḥ |
tāvat sthaviyah puruṣasya rūparāṁ
kriyāvasāne prayataḥ smareta ||*

“So long as *bhakti-yoga* toward Him, the witness, the Lord of the world, because of whom cause and effect take place, is not engendered, a self-controlled person should remember the coarse form of the Puruṣa, after the completion of his activities.” (2.2.14)

*tam satyam ānanda-nidhim bhajeta
nānyatra sajjed yata ātma-pātaḥ ||*

“One should worship only Him, the Truth, an ocean of bliss, otherwise one’s apostasy might occur.” (2.1.39)

Moreover, the knowledge that Kṛṣṇa is God did not occur by seeing the universe, since the fourth possibility was: *amusya mamārbhakasya* (of this little boy of mine) (10.8.40), otherwise she, like Devakī, would have praised Him only as Īśvara.

The meaning of this section is not: “Knowledge of His godhood (*iśvara-jñāna*) is topmost, and perceiving Kṛṣṇa as a son is inferior,” because there is no entrance for this meaning, on account of the explanation that was shown, otherwise, in the next section, Parīkṣit’s questions and Śuka’s answers would not match this, (1) because Parīkṣit will praise Yaśodā for giving up *iśvara-jñāna* and making baby Kṛṣṇa suck her breast (10.8.46), (2) because Vasudeva and Devakī, even though they have knowledge of everything, will be grieving due to not experiencing His great childhood pastimes (10.8.47), (3) because the *kavis* (poet, sage), such as Vyāsa, who have the highest knowledge, will be described as fortunate merely due to that knowledge (10.8.47), (4) because, lo and behold, Viriñci and Bhava, who have knowledge of everything and whose *bhakti* is the greatest, and Lakṣmī, who is like that too, are being established in a position below hers by Śrī Śuka (10.9.20), starting from the topic of her previous life (10.8.48), according to the ascending order of the glories, and (5) because the others who remain, including the *jñānis*, will be described as even lower than ordinary devotees who revere Śrī Kṛṣṇa as the son of a *gopikā* (10.9.21).

The eminence of that type of *bhāva* over the *bhāva* of those ones is heard of elsewhere too, as in these two verses:

*rājan patir gurur alam bhavatāṁ yadūnāṁ
daivāṁ priyah kula-patiḥ kva ca kiñkaro vah |
astv evam aṅga bhagavān bhajatāṁ mukundo
muktīm dadāti karhicit sma na bhakti-yogam ||*

“[Śukadeva said:] O king, He was the protector, instructor, Deity, favorite, and ruler of your dynasty, the Yadus, and also sometimes your servant. Let it be so. In this way, Lord Mukunda grants liberation to those who continuously revere Him, but He never bestowed *prema-bhakti-yoga* previously.” (5.6.18)²⁶⁹

ittharī satāṁ brahma-sukhānubhūtyā

269 The word *sma* is connected with the verb *dadāti* (he gives) to signify the past tense (he gave). Moreover, Śridhara Svāmī glosses *bhakti-yogam* as *sa-prema-bhakti-yogam*, “liberation, along with *prema-bhakti-yoga*.”

*dāsyam gatānām para-daivatena |
 māyāśritānām nara-dārakena
 sākān vijahruḥ krta-puṇya-puñjāḥ ||*

“In this way the cowherd boys, who had accumulated heaps of *puṇya*, frolicked with Him who is the topmost Deity for those who have attained a mood of servitude to Him, and who is a human boy for those who are under the control of Māyā, and because of whom the transcendentalists realize the bliss of Brahman.” (10.12.11)

Here the idea is: If such devotees are thus exalted, what need be said of those who are closest to Him? Hence the meaning that makes more sense has been illustrated.

Viśvanātha Cakravartī—After communicating that her *vātsalya-prema* did not dwindle even by the vision of *aiśvarya*, now, to suggest her eminence over Devakī too, he says it did not dwindle even by hearing about *aiśvarya*.

“She considered Hari a son, the same Hari whose godhood (*māhātmyam* = *aiśvaryam*) is being sung in a superior manner (*upa* = *ādhikyena*)²⁷⁰—either in her presence or not, owing to restrictions of place and time—by the Trayī, as the Yajña-Puruṣa, by the *Upaniṣads*, as Brahman, by the Sāṅkhyas, as the Puruṣa, by the Yogas, as Paramātmā, and by the *Pañcarātras* (*sāttvataih* = *pañcarātraih*), as Bhagavān—and by the *karmīs* and others, in a similar way.”

In her mind, she reconciled things as follows: “This otherworldly son was bestowed out of mercy by Śrī Nārāyaṇa, the cherished deity of both of us, who was completely satisfied with our vows, self-control, and constant worships, and with the numerous unreproachable austerities done by my father-in-law, named Parjanya.

“He is praised by the *karmīs* and others, as one who is to be explained through the three *Vedas* and so on. Their belief: “He is Nārāyaṇa,” due to the fame of a similarity with Nārāyaṇa, a fame

²⁷⁰ This is sourced in *Medini-kośa*: *upa syād adhikārthe ca hinārthāsannayor api*, “*Upa* is used in the meanings of *adhikam* (abundance, superiority), *hina* (deficient, inferior), and *āsannam* (nearness).”

which is the fact of being sung everywhere by Garga: *nārāyaṇa-samo gunaiḥ*, “He is similar to Nārāyaṇa in terms of qualities” (10.8.19), and due to the fame of being the killer of Pūtanā and of other perpetrators of evil, is the cause of that.

“In truth, however, He is just my son: Not seeing me, His mother, even for a moment, He becomes impaired, and I, knowing Him to be screened from view by my own blinking, become perturbed. Our experience, one between a mother and a son, in this way, is the proof in this matter.”

Moreover, she considers Hari as a son out of *vātsalya-prema*, much like *karmīs* and others consider Hari as the Yajña-Puruṣa and so on, through the Trayī and so forth. However, while giving them a result in conformity with those various opinions, He shows them favor. He is capable, being one who dominates. On the other hand, He is unable to give her a result in conformity with her *vātsalya-prema*. Being indebted, He is controlled as one who is to be shown favor by her. Although He is blissfully content, abiding as one who should be commanded He cries for the nectar of her breast milk. Particularities such as this will become clear in the next chapter.

It should be known that this verse is the form of a *paribhāṣā-sūtra* (foundational aphorism) as regards Kṛṣṇa-līlā. Only a *paribhāṣā* (chief statement), situated in one place, illuminates the entire scripture, just like a lamp in a house. Concerning: *iko guna-vrddhi*, “*Guṇa* and *vrddhi* pertain to *ik*” (*Aṣṭādhyāyī* 1.1.3), wherever *guṇa* and *vrddhi* are heard, the *ik paribhāṣā* stands.²⁷¹ In the same way, whenever the context, as regards the pastimes that relate to *kaumāra*, *kaiśora*, Mathurā, Kurukṣetra, and so on, is *aiśvarya*, this verse, a *paribhāṣā*, stands.

Vira-Rāghava—He speaks to make Māyā’s might evident. *Trayyā* signifies “by the first part of the *Vedas*.” *Upaniṣadbhīḥ* denotes “by the last part of the *Vedas*.”

“Even by knowing Hari—who takes away the pain of those

²⁷¹ This is the first *paribhāṣā* in *Aṣṭādhyāyī* (ref. *Siddhānta-kaumudi* 34). In a *sūtra* of *Aṣṭādhyāyī*, when either the word *guna* or the word *vrddhi* is used and there is no other specification, the application ordained by that word pertains to the *ik* vowels: *i, ī, u, ī, r, ī, l*, and long *l*. In other words, in those *sūtras* the word *ikah* (of the *ik* vowels) is understood.

whom He shelters—as one whose glories are sung by those scriptures, at that specific time she just considered Him a son.”

10.8.46

rājovāca

*nandaḥ kim akarod brahmaṇa śreya evam-mahodayam |
yaśodā ca mahā-bhāgā papau yasyāḥ stanam hariḥ ||*

rājā uvāca—the king said; *nandaḥ*—Nanda; *kim*—what (or whether); *akarot*—did; *brahmaṇa*—O Brāhmaṇa; *śreyah*—better [action] (as compared to Devakī and Vasudeva’s); *evam*—of such a kind; *mahā-udayam*—whose rise was great; *yaśodā*—Yaśodā; *ca*—and; *mahā-bhāgā*—very fortunate; *papau*—drank (i.e. sucked); *yasyāḥ*—whose; *stanam*—breasts; *hariḥ*—Hari.

rājā uvāca—brahmaṇa! nandaḥ yaśodā ca mahā-bhāgā yasyāḥ stanam hariḥ papau śreyah evam-mahodayam kim akarot?

The king said: “O Brāhmaṇa, what spiritual practice, whose result was so great, did Yaśodā and Nanda do? She is the very fortunate lady whose breasts Hari sucked.

Sanātana Gosvāmī—After hearing about the Lord’s affection of that sort for her and her *vātsalya* for Him, being very amazed by her good fortune, on the occasion he inquires about Śrī Nanda’s good fortune and hers too.

“O Brāhmaṇa,” that is, “O you whose form is all the *Vedas*,” or “O you whose form is directly Para-Brahman.” The idea is: “You fully understand those topics.” “Which *śreyas* (spiritual practice) out of many (*kim = katarat*) did she do? It was the cause of a great eminence, the eminence of a love greater than anything (*mahodayam = mahān udayah sarvataḥ snehotkarṣaḥ yasmāt tat*).” Parīkṣit calls her *mahā-bhāgā* (very fortunate) to imply that her *śreyas* was even superior to Nanda’s.

“The eminence of that sort” (*evam*), in reference to the manner of the upsurge of her love in such a way that *iśvara-jñāna* (the knowledge that He is God) was covered over. Or *evam* refers to

what happened in this chapter and in previous ones. As regards *harih*, the drift is He steals hearts by His *bālyā-lilā*.

Jīva Gosvāmī—(The first two paragraphs above were copied here. In addition:) That is exactly what he means to express with ‘He suckled her breast’. Thus, although Kṛṣṇa suckled Devakī’s breast, as evidenced in: *pītvāmr̥tarī payas tasyāḥ pīta-śesāṁ gadā-bhṛtah*, “by drinking Devakī’s nectarean milk, the remnants of what Kṛṣṇa had previously quaffed” (10.85.55), and although He had suckled the breasts of other *gopīs* too, when He had the forms of their sons, the calf herders, the mention here of Kṛṣṇa’s suckling Yaśodā’s breast is significant, 1) because, as regards Devakī, her love was mixed with *aiśvarya-jñāna* and because that occurred only once, somehow or other, at an inopportune time, 2) because, as regards the other *gopīs*, He was in another form, and 3) because, as regards both types of occurrence, the mutual affection was not quite like the affection between Yaśodā and Kṛṣṇa.

Krama-sandarbha—Not making *iśvara-bhāva* (the mood of perceiving Him as God) and the vision of the Universal Form seem to be delightful, the king only delights in perceiving the *bālyā-lilā* of giving the breast to suck, imbued with *putra-bhāva*. This section spans two chapters. It starts from this verse and ends with the verse that begins *nāyam sukhāpah* (10.9.21).

Viśvanātha Cakravartī—Hearing about the strengthening of Yaśodā’s *prema* even though she had heard about and saw the *aiśvarya*, the king inquires out of great amazement. *Mahodayam* means: *mahān udayah phalam yasya tat*, “[a spiritual practice,] whose result was great.”

Bhaktisiddhānta Sarasvatī—*Śreyah* signifies *tapasyādikam* (austerities and so on).

Vijayadhvaja Tīrtha—*Śreyah* means *puṇyam* (meritorious deed); *pūrva-janmani* (in a previous lifetime) needs to be added.

Anvitārtha-prakāśikā—“Nanda and Yaśodā did which spiritual

practice (*śreyah* = *sādhanam*),²⁷² whose result was so great (*evam-mahodayam* = *mahā-phalam evam-vidham*)?"

10.8.47

*pitarau nānvavindetāṁ krṣṇodārārbhakehitam |
gāyanty adyāpi kavayo yat loka-śamalāpaham ||*

pitarau—the father and the mother (lit. the two fathers); *na anvavindetām*—did not continuously attain; *krṣṇa-udāra*—Krṣṇa's grand; *arbhaka-ihitam*—deeds as a child (or *ārbhaka-ihitam*—deeds pertaining to infancy); *gāyanti*—sing; *adya api*—even today; *kavayah*—the poets (or exalted sages); *yat*—which [childhood deeds]; *loka-śamala-apaham*—which dispel the impurities of the world.

(*tasyaprasiddhau*) *pitarau* (*devakī-vasudevau*) *krṣṇodārārbhakehitam na anvavindetām. adya api kavayah yad (ārbhakehitam) loka-śamalāpaham gāyanti (iti).*

Śrīdhara Svāmī—

(*yayoh prasannah avatīrṇah tau*) *pitarau (api yāṁ) na anvavindetām, yat (ca) krṣṇodārārbhakehitam loka-śamalāpaham kavayah gāyanti. (tat yāḥ avindat saḥ kim śreyah akarod iti.)*

Gangā Sahāya (*Anvitārtha-prakāśikā*)—

(*yayoh prasannah san avatīrṇah tau*) *pitarau (devakī-vasudevau api yat) krṣṇodārārbhakehitam na anvavindetām, yat loka-śamalāpaham yat kavayah adya api gāyanti, (tat caritām yaḥ anubhūtavān yā ca anubhūta-vatī saḥ nandah yaśodā ca kiṁ śreyah akarot).*

"Vasudeva and Devakī did not get to see Kṛṣṇa's exalted childhood deeds, which dispel the impurities of the world. Even nowadays the poets render those deeds in song."

272 Viśvanātha Cakravartī too has glossed *śreyas* as *sādhana* (spiritual practice) (*Sārārtha-darśinī* 11.14.1).

Śrīdhara Svāmī—“The two parents in whom Kṛṣṇa was delighted to make His descent did not even attain His great baby pastimes (*kṛṣṇodārārbhakehitam* = *kṛṣṇasya udāram mahad arbhakehitam bāla-lilām*). What was the spiritual practice of a person who attained those baby pastimes which the poets render in song?”

Sanātana Gosvāmī—The two parents are Vasudeva and Devakī. Throughout four yugas they performed very difficult austerities, which involved a great *bhakti*. Here Parīkṣit says Nanda’s and Yaśodā’s good luck was greater than theirs. Thereby he implicitly refers to the term *mahodayam* ('highly fruitful' spiritual practice) in the previous verse.

What more need be said? The glory of directly experiencing Him, as well as that of glorifying Him, is the great result: With this intention he says: “Nowadays too, meaning in the Age of Kali also, the *kavis*, either Śrī Brahmā and others or Śrī Vyāsa and so on,²⁷³ sing about His baby deeds.” Why? “His baby deeds root out everyone’s sin (*loka-śamalāpaham* = *lokānāṁ sarveśām api pāponmūlakam*),” otherwise the sins of the age of Kali could not be destroyed.

Alternatively, “They have sung from the beginning of His birth and sing even today.” Thus a constant singing is indicated. That is for which purpose? “The deeds soothe the souls’ troubles of material life.”

Or, “Even now the *kavis*, the *ātmārāmas*, sing,” meaning they also sang in the very remote past. Why? “The baby deeds hurt the sages’ peace (*sama* = *sānti*) and speech (*lāpa* = *vāk*)” (*loka-śama-*

273 The word *kavi* does not only mean ‘poet’. Brahmā is called a *kavi* (*Bhāgavatam* 2.9.19) and an *ādi-kavi* (*Bhāgavatam* 1.1.1). Śukadeva also is called a *kavi* (*Bhāgavatam* 2.3.13). In that context, Viśvanātha Cakravartī specifies: *kavim rṣiyapi madhye tad-varṇanātiśaya-caturam*, “*Kavi* signifies that, among the R̥ṣis too, he is very expert in narrating it” (*Sārārtha-darśinī* 2.3.13). Śrīdhara Svāmī says: *kavim śabda-brahma-niṣṇātam*, “*Kavi* means one who is well versed in transcendental sound” (*Bhāvartha-dipikā* 2.3.13). In addition, in his praise, Hiranyakaśipu calls the Puruṣa ‘*Kavi*’. Śrīdhara Svāmī explains: *kavīḥ sarva-jñāḥ*, “*Kavi* means He is omniscient” (*Bhāvartha-dipikā* 7.3.30). Moreover, in *Amara-koṣa*, *kavi* is listed as a synonym of *pandita* (learned person) (2.7.5-6). In the context of the qualities of a devotee, Viśvanātha Cakravartī explains *kavi* as: *bandha-mokṣa-jñā*, “one who understands bondage and liberation” (*Sārārtha-darśinī* 11.11.32).

lāpa-ham = *lokasya muni-janasya śamah śāntih lāpah vāk tau hanti*) in the sense that a baby deed of His takes away mental firmness and the impulse to speak, by giving rise to an upsurge of *prema* in the heart. Due to such an occurrence of being imbued with the topmost *rasa*, it follows that narrating, hearing about or reading about His feats as a baby is a goal of life in itself.

The syntactical connection (ref. Śrīdhara Svāmī's extra explanation) is with the previous one: *tad yo yā cāvindat, sa sā ca kim śreyo 'karot*, “He and she who attained His baby pastimes did which spiritual practice?” The question is asked out of astonishment, given that a *śreyas* of that sort cannot possibly exist in the world.

Jiva Gosvāmī—The term *pitarau* denotes those two who are renowned in the world as His two parents. They too achieved a boon. Because His *bālyā-līlā* had come to a close, long before He returned to Mathurā, “They did not attain (*na avindetām*) Śrī Kṛṣṇa’s baby deeds, even after (*anu = paścād api*) those pastimes occurred (they did not even hear about them).”

His baby deeds give what is most worthy of acceptance (*udāra = paramādeyasya dātr*)—in the light of texts such as: *astv evam aṅga bhagavān bhajatām mukundo muktīm dadāti karhicit sma na bhakti-yogam*, “O king, let it be. In this way, Lord Mukunda grants liberation to those who continuously revere Him, but He never bestowed *prema-bhakti-yoga* previously” (5.6.18).

What more need be said? The glory of a direct experience. His devotees, who are also gurus, consider themselves successful by also singing about His baby deeds and make them reach the latter *parārdha*. That is exactly what Parīkṣit means to say with *gāyanti* and so on: “The *kavis*, Brahmā and others, sing about His baby deeds too, even today, starting from the teachings to Śrī Nārada and others at the beginning of the previous *parārdha*.”

How amazing! Kṛṣṇa’s baby deeds bring about everyone’s good fortune. So he says with *loka-śamalāpaham*, “the deeds take away the dark thoughts in everyone,” nowadays too, even at the beginning of the Age of Kali, by making every participant successful by developing a series of relationships while singing together in one place. This is similar to: *mad-bhakti-yukto bhuvanam punāti*, “A person who has devotion to Me purifies the world” (11.14.24).

It is like: *anuvrajāmy aham nityam pūyeyety aṅghri-reṇubhiḥ*, “The Lord said: I always follow sages who are *nirapekṣa* (not interested in the worldly *rasa*). May I become purified by the dust of their feet” (11.14.16). Therefore Śrī Sūta said: *kṛṣṇa-caritarāṁ kali-kalmaṣā-ghanam*, “Kṛṣṇa’s deeds, the purifiers of the Age of Kali” (10.1.14).

There is another explanation: “Although His baby deeds have been sung from time immemorial by the Śrutis and the Purāṇas, the *kavis*, that is, the best *ātmārāmas*, the topmost devotees of the Lord, such as you, sing about them, even nowadays.” Because the deeds evoke an abundance of the highest bliss, the *kavis* pause for some time whenever they are fulfilling a request to sing about them. It’s as though they are drunk on the nectar; they don’t just narrate.

“His baby deeds too destroy the impurities—that is, the karma, which might even come between the glorifications—of people, even of very lowly people like me.” The drift is: “Merely by listening to a narration of those deeds, even someone like me considers himself fully successful in life.”

The syntactical connection takes place with the previous verse: *tad yo yā cāvindat, sa sā ca kiṁ śreyo 'karot* (he and she who attained His baby pastimes did which spiritual practice?). In this way a great amazement is implied.

Viśvanātha Cakravarti—Someone might think that because He also suckled Devakī’s breasts, in reference to: *pīta-śesam gadā-bhṛtah*, “the remnant that Kṛṣṇa drank” (10.85.55), Devakī too is glorious. In reply to that, Parīkṣit says *pitarau*. He means to say, “In our dynasty, Devakī and Vasudeva our celebrated as the father and the mother.”

“They did not achieve Kṛṣṇa’s deeds as a boy, which are exalted,” meaning the deeds bestow great happiness and are very grand. The sense is Devakī and Vasudeva did not get to relish His baby pastimes with the eyes and so on.

Because of the word *udāra* (exalted), used as a modifier of His baby deeds (*kṛṣṇodārārbhakehitam*), Rohinī, who has the conceit of being Rāma’s mother, and the *gopīs* whose maternal mood toward Him was achieved during the pastime of the stealing of calves, are excluded from consideration.

Vijayadhvaja Tīrtha—“The two parents did not know about the baby deeds of the two boys named Kṛṣṇa and Rāma.”²⁷⁴ Although the verbal root *vid[!]* has the meaning of *lābha* (attainment), here the sense is *jñānam* (to know). The second class verbal root *vid* has the meaning of *jñānam*.

Vīra-Rāghava—*Udāra* means *vipula* (extensive; numerous). “Even nowadays, the *kavis*, Nārada and others, sing about Kṛṣṇa’s numerous childhood deeds, which dispel the sinful tendencies of the listeners and of the hearers.”

10.8.48

śrī-śuka uvāca

*droṇo vasūnāṁ pravaro dharayā bhāryayā saha |
karisyamāṇa ādeśān brahmaṇas tam uvāca ha ||*

śrī-śukah uvāca—Śrī Śuka said; *droṇah*—Droṇa; *vasūnām*—of the Vasus; *pravarah*—the best; *dharayā*—with Dharā; *bhāryayā saha*—with the wife; *karisyamāṇah*—who will be doing; *ādeśān*—the orders; *brahmaṇah*—of Brahmā; *tam*—to him; *uvāca*—spoke; *ha*—(a word used to fill the meter) (or a vocative word).

śrī-śukah uvāca—*droṇah (nāma)* *vasūnām (madhye)* *pravarah* *dharayā bhāryayā saha* *brahmaṇah* *ādeśān* *karisyamāṇah tam (brahmānam)* *uvāca*.

Śrī Śuka said: Droṇa was the best Vasu. As he and Dharā, his wife, were about to carry out Brahmā’s orders, he spoke to him.

Śrīdhara Svāmī—Brahmā’s orders were to herd cows, and so on.

Sanātana Gosvāmī—“Simply by requesting the topmost *bhakti*, Nanda and Yaśodā achieved the nectar of Kṛṣṇa’s activities,

²⁷⁴ Vijayadhvaja Tīrtha had the reading *kṛṣṇa-rāmārbhakehitam* instead of *kṛṣṇodārārbhakehitam*. His reading is also seen in Sudarśana Sūri’s commentary, called *Śuka-pakṣiyam*.

obtainable by the foremost deep affection.” This is Śuka’s answer to Parīkṣit’s question. To make it clear, at first in three verses Śuka talks about what happened to Nanda and Yaśodā in their past life.

“Droṇa was the very best (*pravaraḥ* = *parama-śreṣṭhaḥ*),” due to being Śrī Nanda’s avatāra. The plural in ‘orders’ is due to a high regard for Brahmā’s greatness. His only order was to herd cows in the region of Śrī Mathurā. *Ha* has the sense of *harsa* (joy). Or it means *sphuṭam* (clearly): “This is well-known everywhere.”

Jīva Gosvāmī—The main philosophical conclusion regarding this will be spoken in the next chapter. First, there is only one question to answer: *kim akarot śreyah* (what spiritual practice did they do?). In the beginning, throughout three verses he talks about what happened to both of them previously, in terms of a nondifference from them, in order to state the seeming philosophical conclusion regarding the reason for Yaśodā’s good fortune, in conformity with his question, which pertains to a *sādhana* (spiritual practice), until the end of this chapter.

“Droṇa was the very best” (*pravaraḥ* = *parama-śreṣṭhaḥ*), on account of being Śrī Nanda’s avatāra. Brahmā’s orders are: friendship with Vasudeva, cow protection, residing for the most part in the region of Śrī Mathurā, and so on.

Viśvanātha Cakravartī—Śukadeva speaks, having this in mind: “Given that the Kṛṣṇa Avatāra and His *bālīya-līlā* are eternal, Nanda and Yaśodā are clearly *nitya-siddhas* (perfect since time immemorial). A *prema* of this sort cannot possibly be achieved by a *sādhana-siddha* (perfected by spiritual practice). Although the king knows this, he asked the question as though he is an unseasoned devotee, hence I too should pretend to be that way to answer it.” Thus, Śukadeva acts as though he is somewhat indifferent to the king.

Vira-Rāghava—Droṇa is the best (*pravaraḥ* = *śreṣṭhaḥ*) of the Vasus. Brahmā had said to him: “The Lord will descend to diminish the Earth’s burden, and sages will take birth, as their own *amṛtas* in the form of cows to revere the Lord by supplying milk, but you will take birth among the cowherds along with your wife for the sake of cow protection.”

Vallabhācārya—In five verses Śukadeva narrates a related episode in order to say: “The Mahā-Puruṣa’s mercy was the reason.”

prārthanā-praśna-dāne ca bhaktir āgamanam hareḥ |

“Devotion to Hari comes when a request and a question are submitted.”

ANNOTATION

For more details about Droṇa, consult Annotation 10.1.23. He is not the Droṇa who was the father of Aśvatthāman. Moreover, Brahmā had cursed Kaśyapa to be born as a cowherd on Earth, as an *anīśa*, since he had stolen Varuṇa’s cows for the sake of a fire sacrifice. Kaśyapa became Vasudeva (*Hari-varīśa* 1.55.21-38). Vasudeva’s previous lives were told in the third chapter (*Bhāgavatam* 10.3.32-42).

10.8.49

*jātayor nau mahādeve bhuvi viśveśvare harau |
bhaktih syāt paramā loke²⁷⁵ yayāñjo durgatim taret ||*

jātayoh—who are born (i.e. who will be born); *nau*—for both of us; *mahādeve*—the great God; *bhuvi*—on Earth; *viśva-iśvare*—the Lord of the universe; *harau*—to Hari; *bhaktih*—devotion; *syāt*—may there be; *paramā*—topmost; *loke*—in the world; *yayā*—by which [devotion]; *añjaḥ*—quickly (i.e. easily); *durgatim*—misfortune (or ultimately: a wrong understanding); *taret*—cross (i.e. overcome).

bhuvi jātayoh (satoḥ) nau²⁷⁶ mahādeve viśveśvare harau bhaktih paramā syāt. loke (vidyamāne janaḥ) yayā (bhaktyā) añjaḥ durgatim taret (iti).

“When my wife and I are born on Earth, may we have topmost devotion to Hari, the great God, the master of the universe.

275 *lokah* (Sanātana Gosvāmī, Viśvanātha Cakravartī).

276 The pronoun *nau* (both of us) is used twice in the prose order, backward and forward.

Through *bhakti*, a person abiding in the world can easily overcome misfortune.”

Sanātana Gosvāmī—“When we are born on Earth (*jātayoh* = *satoḥ jātayoh*), may we have (*nau* = *āvayoh*) the topmost *bhakti*, *prema-bhakti*.” Thus, they already had *bhakti* in that past life.

Viśveśvare means either “the controller of the world” or “the Lord of all, including Brahmā.” *Mahā-deve* (to the great God) signifies: *parama-kriḍā-pare*, “to Him, whose favorite thing in life is the best fun.” The verbal root is *div/u* (4P) in its sense of *kriḍā* (to play). Or the meaning is: “He has a great effulgence” (= *mahān devaḥ dyutih yasya*) by manifesting His own unlimited *aiśvarya*. And therefore: *harau*, He is Hari: He captivates the world.

“May we have *bhakti* to Him. Because of devotion (*yayā* = *yayā bhaktyā*), everyone (*lokaḥ* = *sarvah api*) can easily, effortlessly (*añjah* = *anāyāsenā*), overcome the hard-to-cross ocean of material existence (*durgatim* = *dustara-saṁsāra-sāgaram*).” This concomitant result is meant, obviously, and is already implied by the word *añjah* (effortlessly), just like a blazing fire used for cooking dispels coldness.

There is another interpretation: “Because of devotion, a person can overcome liberation, even though it is hard for others to achieve (*dur* = *durgamām* = *anyaih durāpām api*) (*gatim* = *gatim mokṣa-lakṣanām*).” The idea of ‘hard-to-cross ocean’ is implied because on the topic of liberation the *mumukṣus* always talk about it that way. Thus, the glory of *bhakti* is stated as something that rejects the concept of liberation. Alternatively: “Anyone can surmount misfortunes because of our devotion,” that is, by hearing about our devotion.

Jīva Gosvāmī—Although Drona, as Nanda’s *amīśa*, was qualified to get a glimpse of the pure sweetness of the Lord, he developed a preference for *aiśvarya-jñāna* by associating with sages. With this preference in mind, as a double meaning Drona reveals what he wants.

“When we are born on Earth, may we have the topmost *bhakti*, *prema-bhakti*, unto Hari,” the Lord, the most important aspect of whom is that He is captivating (*harau* = *manoharatā-pradhāne*

bhagavati). Therefore, “although He is the master of everything (*viśveśvare* = *viśveśām iśvare 'pi*), His main objective is to have the greatest pastimes (*mahā-deve* = *parama-krīdā-pare*).” In the verb *syāt*, the potential tense (*lin*) has the sense of *prārthanā* (request, prayer).

With *paramā* (topmost), Drona shed light on its particularity, which is highly regarded in his mind, and that particularity is known as *vātsalya*, which is suitable as a father. It is inferred by the result, since it is heard: *ye yathā mām prapadyante*, “I serve them in the same way they devote themselves to Me” (*Bhagavad-gītā* 4.11).

Because of a request which signifies the complete renunciation of unlimited other goals, which could be obtained by a mere statement in this way, it’s understood that both of them had a *bhakti* of that sort previously (*bhakti* without the desire for liberation). Although that was the case, the request was only due to a longing for a *prema* of that kind (*vātsalya*).

Viśvanātha Cakravartī—Because of *jātayoh* (of she and I who took birth), the sense of “*bhāvini janmani*” (in a future lifetime) is obtained.

◊ *Mahā-deve* means: *mahān devaḥ krīdā yasya tasmin*, “to Him, whose games are great,”

◊ *Viśvevare* signifies: *bhuvi sthitāḥ yah viśveśvaraḥ tasmin viśve 'pi iśvaraḥ yatra tasmin*, “Him, the master of the universe who abides on Earth, that is, in whom the Gods exist in the universe too,” because of Uddhava’s utterance: *parāvareśo mahad-amśa-yuktaḥ*, “[the Lord,] who controls the high and the low, endowed with the *mahats* and the *amśaspūrṇe* (who is complete),

◊ *Harau* means: *āvayoḥ manah caure*, “to Him, who steals our minds.”

“Because of which future devotion of ours (*yayā* = *asmad-bhaktyā bhavisyantyā*)—in other words: by glorifying and hearing about it—even another person, nay, everyone, can surmount misfortunes.”

By the prayer for pure loving devotion (*śuddha-prema-bhakti*) in that lifetime, it’s understood that although they had a *sādhana-bhakti* in conformity with that, it was pure, unlike Prśni’s and

Sutapā's *bhakti*, which also involved *tapas* and *yoga*. The result of that was explained previously, on that occasion (*Sārārtha-darśinī* 10.3.37-38).

Baladeva Vidyābhūṣana—*Paramā* (topmost) connotes *putra-bhāvamayī* (*bhakti* consisting of parental affection).

Bhaktisiddhānta Sarasvatī—*Nau* stands for: *āvayoh* *dam-patyoḥ* (both of us, husband and wife). *Mahādeve* signifies *deva-deve* (to the god of gods). *Harau* means *viṣṇau* (to Viṣṇu).

“Because of which *bhakti* a soul in the world (*loke*) can overcome (*taret* = *uttirṇāḥ bhavet*) all kinds of troubles (*durgatim* = *sarva-vidha-duhkham*).”

10.8.50

astv ity uktah sa bhagavān²⁷⁷ vraje droṇo mahā-yaśāḥ |
jajñe nanda iti khyātō yaśodā sā dharābhavat ||

astu—Let it be; *iti*—thus; *uktah*—told; *sah*—he (Droṇa); *bhagavān*—venerable (or fortunate); *vraje*—in Vraja; *dronah*—Droṇa; *mahā-yaśāḥ*—whose has great fame; *jajñe*—took birth; *nandah*—Nanda; *iti*—thus; *khyātah*—well-known; *yaśodā*—Yaśodā; *sā*—she; *dharā*—Dharā; *abhavat*—became.

Baladeva Vidyābhūṣana—

(*brahmaṇā evam*) *astu iti uktah saḥ eva dronah vraje nandah iti khyātah jajñe. sā dharā yaśodā abhavat.*

Gaṅgā Sahāya (*Anvitārtha-prakāśikā*)—

(*evam*) *astu iti (brahmaṇā) uktah (san) saḥ dronah vraje jajñe. (saḥ eva) bhagavān mahā-yaśāḥ nandah iti khyātah (abhavat). sā (ca) dharā yaśodā abhavat.*

Droṇa, to whom Brahmā told: “So be it,” took birth in Vraja as the venerable and illustrious Nanda. She, Dharā, became Yaśodā.

²⁷⁷ *astv ity uktah sa eveha* (Jīva Gosvāmī et al.). In his commentary, Śrīdhara Svāmī prefers this reading.

Śrīdhara Svāmī—The syntactical connection is: *sa eveha droṇo jajñe. sa ca nanda iti khyātah. sā ca dharā yaśodābhavat*, “That same man took birth here as Drona. And he is the well-known Nanda. Dharā became Yaśodā.”

Sanātana Gosvāmī—“That same one (*sah eva*),” but not as an *arṁśa*, because he descended like the Lord, as the fullness. *Iha* (here) means *śrī-māthure deśe* (in the region of Śrī Mathurā). Drona is called *mahā-yaśāḥ* (whose has great fame) with regard to his request of that kind. Alternatively, the sense is: *mahā-yaśāḥ san* (being one who is already very famous), in reference to a previous particularity of his; this is in conformity with the meaning which is already hinted at by the designation ‘Nanda’. Or *mahā-yaśāḥ* modifies both Nanda and Yaśodā.

Jīva Gosvāmī—‘*Sa eva*’ is said with the desire to express a nondifference. *Iha* (here) means *śrī-mathurā-pradeśa* (in the land of Śrī Mathurā). In the reading *bhagavān*, the topmost respect is shown. *Mahā-yaśāḥ* stands for: *pūrvato ’pi mahā-yaśāḥ san*, “being one who is very famous, and was so previously too.”

Viśvanātha Cakravartī—“That same one, Drona, is the well-known Nanda here in Vraja. She, the same Dharā, is Yaśodā here.” Therefore the meaning is: Dharā and Drona, who are *sādhana-siddhas*, entered in Yaśodā and Nanda, who are *nitya-siddhas*.

10.8.51

*tato bhaktir bhagavati putri-bhūte janārdane |
dampatyor nitarām āśid gopa-gopīṣu bhārata ||*

tataḥ—because of that (boon); *bhaktih*—devotion; *bhagavati*—who is the Lord; *putri-bhūte*—who had become a son; *janārdane*—to Janardana; *dam-patyoh*—of husband and wife; *nitarām*—continuously; *āśit*—there was (with the genitive, it signifies the verb “to have”); *gopa-gopīṣu*—among the *gopas* and the *gopīs*; *bhārata*—O Parīkṣit (“O descendant of Bharata”).

bhārata! tataḥ (brahmaṇah varāt) gopa-gopīṣu (madhye tayoh)

dampatyoḥ (yaśodā-nandayoḥ tasmin) bhagavati janārdane putrī-bhūte bhaktih nitarām āsit.

Descendant of Bharata! Because of that, while Nanda and Yaśoda lived amidst *gopas* and *gopīs* the married couple's devotion to Lord Janārdana, who had become a son, was continuous.

Śrīdhara Svāmī—The *gopas* and the *gopīs* too already had *bhakti* because of their real nature, and it was continuous.

Sanātana Gosvāmī—*Tataḥ* signifies: “after Brahmā’s speech.” The term *putrī-bhūte* means “Kṛṣṇa became a son,” in the sense that He was born from Vasudeva and Devakī, and then He became Nanda’s and Yaśodā’s foster son. Alternatively, some say *putrī* means *devī*, that is, Mahā-māyā, and so the meaning of *putrī-bhūte* is: *putryā sahitāḥ bhūtaḥ jātaḥ*, “He was born along with a daughter.” In the reading *putra-bhūte*, the sense is *putra-svarūpe* (He has the nature of a son): in this way the eternal suitability of such a devotion is indicated.

The name ‘Janārdana’ means either: A) *smaraṇādinā janma-lakṣaṇa-saṁsāra-janma-nāśaka*, “By remembering Him, etc., He terminates material existence, whose characteristic is rebirth,” or B) *janaiḥ śri-brahmādibhiḥ bhaktaiḥ sarva-lokaiḥ vā darśanādy-ar�am ardanām yācana-mātrām yasya*, “He unto whom a request, done by devotees such as Śrī Brahmā or by everyone, is just for the purpose of seeing Him.” The sense is He is extremely hard to meet. In that way, with *janārdane* it is said that He is God. Still, with *bhagavati*—Nanda’s and Yaśodā’s great good fortune is indicated thus—Śuka talks about the manifestation of the topmost sweetness, form, qualities, pastimes, and so on.

The import of the vocative *bhārata* is this: “Just as you are foremost among Bharata’s descendants on account of a particular *bhakti* for Śrī Kṛṣṇa, so is Nanda, along with his wife, among them.”

Or, since Drona and Dharā are the *ariśas* of Śrī Nanda and Śrī Yaśodā, who are eternally dear, naturally they already had *bhakti*, and at that time, because of entering their *ariśis* while Śrī Nanda and Śrī Yaśodā were present in person, the *gopas* and the *gopīs* also, due to a connection with them, had continuous devotion.

Jīva Gosvāmī—*Tataḥ* signifies: *tādrśa-bhakteḥ hetoḥ* (because of that kind of *bhakti*). *Putrī-bhūte* means: “to Him, who was the son of no one and who became a son,” only because of their pure, prominent *bhāva* of that sort; therefore sometimes the reading is *putra-bhūte*.

He is ‘Janārdana’ in the sense that He is merely begged, but not attained, by Brahmā and other devotees (= *janaiḥ brahmādibhiḥ bhaktaiḥ ardyate yācyate mātrāṁ, na tu labhyate yaḥ tasmin*), because: *bhagavati*, “He is the Lord in person, Śrī Kṛṣṇa.”

Devotion to Him was continuous (*nitarām*), meaning it was even better than before, and so *bhakti* was continuous also in the *gopas* and *gopīs*, who had the highest, innate *vātsalya*, in terms of being the most famous residents of Vraja. And that is simply because He became a son.

Viśvanātha Cakravartī—‘Janārdana’ means either:

- (1) *gopī-janān premnā piḍayati*, “He pains the *gopīs* out of love,”
- (2) *navanīta-cauryādī-upadravaiḥ udvejayati*, “He agitates the *gopīs* by way of mischief such as stealing fresh butter,” or
- (3) *stanya-rasam yācamānah*, “He begs the *gopīs*’ breast milk.”²⁷⁸

“Amidst the *gopas* and the *gopīs* (*gopa-gopīsu* = *gopa-gopīsu madhye*), the married couple’s devotion, meaning Yaśodā’s and Nanda’s *bhakti*, was continuous.”

It’s understood that in previous lives the *gopas* and the *gopīs* were followers of Droṇa and Dharā and had a *sādhana* like theirs.

Baladeva Vidyābhūṣana—‘Janārdana’ means “He is begged, i.e. desired, by people.”

10.8.52

*kṛṣṇo brahmaṇa ādeśāṁ satyāṁ kartum vraje vibhuḥ |
saha-rāmo vasamī cakre teṣāṁ prītiṁ sva-lilayā ||*

278 The name Janārdana is made from one of two verbal roots *ard*: (1) *ard gatau yācane* (1P) (to go; to beg), or (2) *ard hiṁsāyām* (10A) (to hurt, kill). The second interpretation above is taken from the meaning of *gati* (to go): “He makes people go swiftly,” that is, “He agitates people.” In each instance, Viśvanātha Cakravartī takes *jana* (people) to mean *gopī-jana*.

kṛṣṇah—Kṛṣṇa; *brahmaṇah*—Brahmā’s; *ādeśam*—order (i.e. statement, or boon); *satyam kartum*—to make true; *vraje*—in Vraja; *vibhuḥ*—who pervades everything; *saha-rāmaḥ*—along with Balarāma; *vasan*—while residing; *cakre*—He effected; *teṣāṁ*—their; *prītiṁ*—delight; *sva-līlāyā*—by His pastimes.

*kṛṣṇah vibhuḥ brahmaṇah ādeśāṁ satyāṁ kartum saha-rāmaḥ vraje
vasan sva-līlāyā teṣāṁ (nandādīnāṁ) prītiṁ cakre (iti).*

Jīva Gosvāmī’s alternative explanation—

*kṛṣṇah vibhuḥ sva-līlāyā teṣāṁ prītiṁ kartum saha-rāmaḥ vraje
vasan brahmaṇah ādeśāṁ satyāṁ cakre.*

While residing in Vraja with Balarāma to delight the cowherds by His pastimes, Kṛṣṇa, who is omnipresent, made Brahmā’s order come true.

Śrīdhara Svāmī—*Sva-līlāyā* means: *sva-līlāyā putra-bhāvānukāriṇyā*, “by His pastimes in conformity with the mood of being a son.”

Sanātana Gosvāmī—The order was: “May you have the topmost *bhakti*.” The necessity of accomplishing that is meant. Or *ādeśam* (order) means *samyag vacanam* (the just speech): *astu*, “Let it be” (10.8.50).

“While residing in Vraja—the place appropriate for Him—along with Balarāma, He effected the bliss (*prītiṁ cakre* = *ānandaṁ cakre*) of Śrī Yaśodā and others by His behavior of uncommon babyhood (*sva-līlāyā* = *asādhāraṇa-bālyā-ceṣṭayā*).”

The significance of *vibhuḥ* (all-pervader) is: “while pervading all of Vraja with His wonderful pastimes.” Or the sense is: “He was able to do that.” This, as well as being with Rāma, is in consideration of the special sweetness of His own pastimes. The purpose was to make Brahmā’s order come true.

Thus the particular grace the Lord showed to Nanda and Yaśodā is distinguished from the grace Vasudeva and Devakī received. And that is certainly proper because the latter two did austerities only for the sake of getting a son whereas the former two only requested

the highest *bhakti*. On top of that, the effectuation of the superiority of a boon bestowed by His devotee over a boon given by Him is the renown of His quality of being *bhakta-vatsala*.

Jīva Gosvāmī—He concludes only in terms of the seeming philosophical conclusion regarding the reason Yaśodā had such good fortune. “Krṣṇa, although completely independent given that He is God, delighted them to make the boon (*ādeśam = varam*) of the guru of all the devotees in the world come true.”

Therefore, by considering the matter from an ordinary viewpoint, Nanda’s and Yaśodā’s *bhakti*, which they wanted to be of the highest kind, became manifest in that way (by Brahmā’s boon).

Thus, to accomplish the unequivocal renown, in the world, by pointing out the above, Krṣṇa, while residing in the cowherd village (*vraje = vraja-viṣeṣe*), which became manifest at that time and which is connected to Nanda and Yaśodā, after becoming their son of His own accord, evoked love in the cowherds, especially in Nanda and in Yaśodā, by means of His own, innate pastimes. He lived in Vraja with Balarāma, who is the topmost assistant with respect to His endeavor to please His entourage.”

The following is the meaning of the true philosophical conclusion, which is going to be stated ahead in the text. [Someone might think:] “If those two already had that type of *bhakti* previously, what was the purpose of Brahmā’s order?” In response to that Śuka speaks the verse. “While residing in Vraja to generate their love by means of pastimes among His devotees (*sva-lilayā = sveṣu bhakteṣu lilayā*), that is, by pastimes subservient to their devotion, Krṣṇa made Brahmā’s boon come true.” The gist is: “Out of mercy, He showed that Brahmā is glorious,” in accordance with the maxim: “Brāhmaṇas who know the Vedas are proper Brāhmaṇas.” Hence only Brahmā was benefited by giving his boon, because it is mentioned that the other cowherds had that *bhāva* even without receiving his boon.

Viśvanātha Cakravarti—The order was the boon: “May there be the topmost *bhakti*.” *Prītim cakre* signifies: *premāṇam utpādayāmāsa* (He generated love).

Bhaktisiddhānta Sarasvatī—Brahmā’s so called order is the

statement (*ādeśam* = *vākyam*) he uttered to Nanda and Yaśodā, who had the forms of Drona and Dharā. *Pṛitim cakre* means: *ānandam janayāmāsa*, “He generated bliss.”²⁷⁹

Vira-Rāghava—“How is it that Hari was their son?” Śuka answers: “He resided in Vraja with Balarāma to delight Nanda and the other cowherds by His pastimes, that is, by His conduct as a baby who is their son, and to make Brahmā’s command, consisting of a boon, come true.”

²⁷⁹ *Pṛiti* is a synonym of *ānanda* (*Amara-koṣa* 1.4.24) and of *preman* (*Medini-koṣa*, *ta-dvīkam* 34). The word *preman* can be neuter (*prema* in the nominative) and masculine (*premā* in the nominative).

Appendix of Chapter Eight

Vāsudeva

In verse 10.8.14, Garga Muni said Kṛṣṇa is called Vāsudeva because He is the son of Vasudeva. In his commentary, Vīra-Rāghava shows a verse, of an unknown source, illustrating another derivation of the name Vāsudeva. Other explanations are as follows.

Vāsudeva is He who appears in one's pure consciousness: *sattvam viśuddham vasudeva-śabditam*, “Pure consciousness is worded as *vasudeva*” (4.3.23). Jīva Gosvāmī comments: *viśuddham svarūpa-śakti-vṛttivāj jādyāṁśenāpi rahitam iti višeṣeṇa śuddham sattvam yat tad eva vasudeva-śabdenoktam. [...] vasudeve bhavati pratīyata iti vāsudevah parameśvaraḥ prasiddhaḥ, sa ca viśuddha-sattve pratīyate*, “Consciousness that is pure in a particular way, meaning it has no *māyika* aspect, given that it is a function of the *svarūpa-śakti*, is worded with the term *vasudeva*. [...] *Vasudeva* appears when there is pure consciousness, and *Vāsudeva*, God, is ‘He who appears when there is *vasudeva*’” (*Bhagavat-sandarbha* 98.10).

In this interpretation, *sattvam* means *cittam* (consciousness).²⁸⁰ For example: *vihariṣyan surākriḍe mat-sthām sattvam vibhāvayet*, “The yogi who will be playing in the pleasure groves of gods should concentrate on the *sattva* in Me (as Paramātmā)” (11.15.25). Commenting on this, Viśvanātha Cakravartī says *sattvam* means

280 The definition is: *sattvam gune piśācādau bale dravya-svabhāvayoḥ, ātmavte vyavasāyāsu-cittesv astrī tu jantuṣu*, “Sattva is used in the senses of: *guna* (a mode of material nature; a good quality), *piśāca-ādi* (ghost, demon), *bala* (strength; power), *dravya* (thing), *svabhāva* (nature, condition), *ātmavam* (the state of being *ātmā*, i.e. transcendental), *vyavasāya* (firm determination), *asu* (life air), and *citta* (consciousness), but in the neuter and masculine genders *sattva* means *jantu* (living being).” (*Medini-koṣa*)

svīyāntahkaranam (inner consciousness). Vāsudeva is the presiding deity of *citta* (sub-conscious) (3.26.21).²⁸¹

Rūpa Gosvāmī defines *sattva* in the same way on the topic of *rasa*:

krṣṇa-sambandhibhiḥ sākṣat kiñcid vā vyavadhānataḥ |
bhāvaiś cittam ihākrāntam sattvam ity ucyate budhaiḥ ||

“A consciousness overwhelmed by emotions connected with Kṛṣṇa, directly or not on account of obstructions, is called *sattva* by the learned.” (*Bhakti-rasāmṛta-sindhu* 2.3.1)

A *sāttvika-bhāva* is so called because it originates from that *sattva*: *sattvād asmāt samutpannā ye ye bhāvās te tu sāttvikāḥ* (*Bhakti-rasāmṛta-sindhu* 2.3.2). The gist is the Lord also manifests when there is this *sattva*, which is pure, transcendental. In other words, the Lord is Rasa. The derivation of Vāsudeva from *vasudeva*, however, refers to the experience of *samādhi* (trance).

Moreover, Vāsudeva is He who shines and who abides in everyone. Jīva Gosvāmī explains: *tataś ca vāsayati devam iti vyutpattyā vā vasaty asminn iti vā vasuḥ, tathā dīvyati dyotata iti devaḥ, sa cāsau sa ceti vāsudevaḥ*, “Vāsudeva means He is Vāsu, from *vāsayati*, and He is Deva. Or by another derivation He is Vasu, that is, He resides in the body, and He shines (*deva*)” (*Bhagavat-sandarbha* 98.10).

The verb *vāsayati* means: “He causes one to reside,” from the verbal root *vas nivāse* (1P) (to reside). The word *vasu* is made by *Uṇādi-sūtra* 1.10, whereas the word *vāsu* is formed by adding the suffix *u[ñ]* (*Uṇādi-sūtra* 1.1), like the word *sādhu* is made, after that verbal root. Thus, here the name Vāsudeva is derived as a *karmadhāraya* compound. This explanatory verse is from *Mahābhārata*:

281 Elsewhere, in the context that Śiva, not Saṅkarṣaṇa, is the presiding deity of ego, *caitya* is said to be the presiding deity of *citta* (*Bhāgavatam* 3.26.61). Śrīdhara Svāmī glosses *caityaḥ* as *kṣetra-jñāḥ* (Paramātmā) (*Bhāvārtha-dīpikā* 3.26.61). Madhvācārya comments in a similar way by quoting this passage: *caityo 'pi bhagavān viṣṇur antaryāmī* (*Bhāgavata-tātparya* 3.26.61). Viśvanātha Cakravartī makes no distinction and says *caitya* is Vāsudeva (*Sārārtha-darśinī* 3.26.61).

*vasanāt sarva-bhūtānāṁ vasutvād deva-yonitah |
vāsudevas tato vedyo vṛṣatvād vṛṣṇir ucyate ||*

“Because of residing, since He is the wealth (*vasu*) of all beings, and because He is the origin of the gods, He is to be known as Vāsudeva. He is called Vṛṣṇi on account of being the best (*vṛṣa*).”
(*Mahābhārata, udyoga-parva* 68.3)

In *Viṣṇu Purāṇa*, the name Vāsudeva is derived in a similar way:

*sarvāṇi tatra bhūtāni vasanti paramātmāni |
bhūteṣu ca sa sarvātmā vāsudevas tataḥ smṛtaḥ ||*

“All beings reside in Him, Paramātmā, and He, abiding in living entities, is the Soul of all, therefore He is remembered as Vāsudeva.”
(*Viṣṇu Purāṇa* 6.5.80)

Śrīdhara Svāmī’s expounds: *vasanād vāsanāc ca vāsuḥ sādhanāt sādhur iti-vat, dyotanād devaḥ vāsuś cāsau devaś ceti vāsudevaḥ. tad uktamī mokṣa-dharme, vāsanād dyotanāc caiva, vāsudevaṁ tato viduh,* “He is Vāsu because He resides and because He makes one reside, like the word *sādhu* has the sense of being one who accomplishes. He is Deva since He shines. Thus He is Vāsu and He is Deva. That is said in *Mokṣa-dharma*: *vāsanād dyotanāc caiva, vāsudevaṁ tato viduh,* “Because of making one reside and because He shines, scholars known Him as Vāsudeva” (*Mahābhārata*).

Jīva Gosvāmī gives another derivation by taking the word *vasu* in the meaning of wealth: *dharma iṣṭam dhanam nṛṇām iti svayam bhagavad-ukte vasubhir bhagavad-dharma-lakṣaṇaiḥ puṇyaiḥ prakāṣata iti vāsudevaḥ. tasmād vasudeva-śabditam viśuddha-sattvam*, “In consideration of the Lord’s statement “Dharma (moral ethics) is the desirable wealth of men” (*Bhāgavatam* 11.19.39), Vāsudeva means “He who manifests because of much wealth, that is, because of meritorious acts involving devotional service to the Lord,” therefore what is denoted by *vasudeva* is pure consciousness” (*Bhagavat-sandarbha* 98.10). Vāsudeva is He who manifests by devotional service. In other words, *bhakti-rasa*, an offshoot of His *svarūpa-śakti*, manifests by devotional service. Here the suffix *a[n]*

is applied after *vasu* (wealth) in the sense of *tasyedam* (this pertains to that) (*Aṣṭādhyāyī* 4.3.120) (HNV 1164). Thus Vāsudeva is “the god that pertains to *dharma*.” Alternatively, *vāsudeva* is derived from *vasudeva* by the rule: *prajñādibhyaś ca*, “[The suffix *a/ṇ*] is applied] after words such as *prajñā* [without a change in meaning]” (*Aṣṭādhyāyī* 5.4.38) (HNV 1272).



Chapter Nine

Yaśodā Binds Kṛṣṇa; He Sees Two Arjuna Trees

10.9.1

*śrī-śuka uvāca
ekadā grha-dāsiṣu yaśodā nanda-gehinī |
karmāntara-niyuktāsu nirmamantha svayam dadhi ||*

śrī-śukah uvāca—Śrī Śuka said; *ekadā*—on one occasion; *grha-dāsiṣu*—when the female servants; *yaśodā*—Yaśodā; *nanda*—Nanda’s; *gehinī*—wife (“she owns the house”); *karma-antara-niyuktāsu*—engaged in other tasks; *nirmamantha*—churned; *svayam*—by herself; *dadhi*—yogurt.

śrī-śukah uvāca—*ekadā grha-dāsiṣu karmāntara-niyuktāsu (satīṣu) yaśodā nanda-gehinī svayam dadhi nirmamantha.*

Jīva Gosvāmī—
śrī-śukah uvāca—*ekadā grha-dāsiṣu karmāntara-niyuktāsu (satīṣu dadhiṣu ca akhileṣu eva mathyamāneṣu satsu) yaśodā nanda-gehinī svayam dadhi nirmamantha.*

Śrī Śuka continued: One day, Yaśodā, Nanda’s wife, churned yogurt by herself while the maidservants of the house were engaged in other tasks.

Śrīdhara Svāmī—

*navame paya-utsikte gatvā gopy atha tat-kṛtam |
viloṣya bhāṇḍa-bhaṅgādi kṛṣṇam dāmnā babandha tam ||*

“In the ninth chapter, cowherd lady rushed to the fireplace when the milk was overflowing. Then, seeing a broken container, she bound Krṣṇa with rope.”

*tanūdarāśritāṁ viśvarī dṛṣṭvā vismita-cetasah |
bandhana-dvy-aṅgulāpuryā-pūrṇatāṁ anvadarśayat ||*

“Her mind amazed by beholding the universe, whose basis is His abdomen, she noticed that the rope was short by two fingers.”

10.9.1

The prose order is: *svayam dadhi nirmamantha*, “She personally churned yogurt.”

Sanātana Gosvāmī—Not satisfied by being rebuked, because of His taste for *bhakta-vātsalya* He felt the need to be tied up. Thus, while narrating the Lord’s pastime of accepting to be tied with rope, Śukadeva reveals what Parīkṣit had implied earlier with the term *mahā-bhāgā* (very fortunate) (10.8.46): Yaśodā’s good luck is greater than Nanda’s.

She is called Yaśodā because she gives Krṣṇa the fame of being submissive to devotees by being Dāmodara, and so on. The phrase *nandasya gehinī* (Nanda’s wife) indicates that she had sufficient wealth to hire many maidservants. Still, “on a particular day (*ekadā = ekasmin dine*), while the maidservants were engaged in other tasks, that is, tasks other than churning yogurt and stirring milk for her son, she herself incessantly churned (*nirmanthanam = niḥśeṣam manthanam*)” for the sake of making the ultimate fresh butter for her son.

Jīva Gosvāmī—To assert the true philosophical conclusion in that regard, while illustrating a pastime that varies in character from the other previous ones and that is suitable as an explanation of it, Śukadeva narrates simply because he remembered that pastime,

which does not follow the method of stealing yogurt and milk.

Yaśodā is so called because she gives Kṛṣṇa the fame of being very submissive to devotees by being Dāmodara, and so on. The phrase *nandasya gehinī* (Nanda's wife) signifies that she is half of Nanda's body, and so it's understood that his glory too should be perceived.

"One day (*ekadā = ekasmin dine*), while the maidservants of the house were engaged in other tasks, that is, tasks which were not part of the routine, and when all the yogurt still had to be churned, she churned yogurt alone," for the sake of an offering of food to the deity—the reason for the offering was her son's welfare—and for the sake of her son's enjoyment. Yaśodā would only take the very best of everything for her son. Therefore she churned resolutely (*nirmamantha = niścitatayā manantha*).

It should be perceived that the other chores (*karmāntara*) in this regard are very specific because all the women had given up other tasks and were busy that way and because upcoming texts state that the cowherd men had gone here and there on that day. The reason is they were conducting a sacrifice to Indra, because only Nanda practices a reverence of that sort in Vraja and because *dāmodara-lilā*, which is to be honored in the month of Kārtika, occurred at the same time. In addition, that sacrifice pertains to Kārtika since the offering to Śrī Govardhana, which was undertaken only due to the beginning of it, must occur, according to the *Āgamas*, on the first day of the bright half of Kārtika. And similarly, in the description of autumn, it will be said in connection with what is related to Agrahāyaṇa (Mārgaśīrṣa): *indriyaiḥ ca mahotsavaiḥ*, "with great festivals, whose presiding deity is Indra" (10.20.48). In this citation, although the meaning of *indriyaiḥ* is *indriyārthaiḥ* (whose purpose is to gratify the senses), Indra is the presiding deity, by the axiom: *indram indriya-kāmas tu*, "but one who desires sensory power should worship Indra" (2.3.2).

Krama-sandarbhā—It's as if this could be the great festival of *dipamālikā* because of the designation of the worshipful recognition of *dāmodara-lilā* in Kārtika.²⁸²

282 *Divāli* occurs before the new moon in Kārtika.

Viśvanātha Cakravartī—

*niśiddhya manthanāṁ pītvā stanāṁ cātrptimān krudhā |
bhāṇḍāṁ bhittvā druto mātrā navame baddha iśvarah ||*

“In the ninth chapter, He prevented Yaśodā from churning further. Not satiated by sucking her breast (for a short time because the milk on the fireplace was about to overflow), out of anger He quickly broke an earthen pot. Then the Lord was tied up by His mother.”

*caurya-krodhādimaj-jīvān gunair baddhaiva rodayeh |
caurya-krodhādimān mātrā baddhas tvam kṛṣṇa rodishi ||*

“O Kṛṣṇa, You, who bound souls that have a passion for stealing and then make them cry, have a passion for stealing and are crying, bound by Your mother.”

10.9.1

Detecting that the king, who had asked the question but had not given ear to this seeming conclusion: “Nanda’s and Yaśodā’s means to accomplish their unprecedented and greatly astonishing *mahā-vātsalya-prema* for Kṛṣṇa was some extraordinary and unprecedented *śreyas* (spiritual practice)” and hence was not quite satisfied, Śukadeva begins to narrate Kṛṣṇa’s pastime of being bound with rope, a pastime which occurred on another day, in order to hint at the main philosophical conclusion in that regard.

It occurred on the day of the great festival of *dipa-mālikā* (‘garland of lamps’ or ‘multitude of ghee wicks’, otherwise known as *dīvālī* in Hindi): This is from *Śrī Vaiṣṇava-toṣṇī*. Śrī Yaśodā churned yogurt at this time while pondering as follows: “Out of a zillion cows, there are only seven or eight cows that graze only on very aromatic grass, smell like a lotus, and whose milk is very fragrant and exceedingly tasty. The milk, yogurt and so on of these cows alone will appeal to my son. Such a cow is as rare as a horse with a dark blue ear.”

Concerning *svayam* (personally): “The maidservants should not be aware of what I’m doing, because great force arising from *vātsalya-prema* is needed while churning milk, skimming cream from milk, and so on. From today, only I will ensure that all the

milk, fresh butter and so on to be consumed by my boy is first-class, so that Kṛṣṇa, who likes these delicacies, will not go to the house of other people to steal.” That’s the idea.

Yaśodā had prepared many batches of yogurt the day before. On this day she churned the yogurt which had turned out the best. The words “She churned yogurt” also indicate that she stirred milk to make curds, and so on.

Baladeva Vidyabhūṣaṇa—

*nivārya dadhno mathanam nipīta-
stanyāpy atrpteḥ kūpitah pareśah |
vibhinna-bhāṇḍo navame jananyā
druto 'parādhād udare nibaddhaḥ ||*

“In the ninth, after preventing her from churning, the Lord, not satisfied even by suckling her mother’s breast, became angry. He broke a pot. Because of this offense, she tied Him up.”

10.9.1

Having answered Parīkṣit in conformity with the question, now Śrī Śuka, who is extremely merciful, illustrates his own philosophical conclusion to Parīkṣit: This good fortune of Nanda and Yaśodā is not due to a *sādhana*, rather it is perfect from time immemorial.

Siddhānta-pradīpa—In the eighth chapter, Śrī Kṛṣṇa’s inward unlimitedness was mentioned. Now, in the ninth, Śuka narrates to describe His outward unlimitedness.

Anvitārtha-prakāśikā—*Ekadā* (one day) signifies: “in the third year.” “While the maidservants were engaged in other activities, those that had to be done for a fire sacrifice to Indra, Yaśodā personally churned yogurt.”

ANNOTATION

Yogurt is churned to extract butter. (If butter had formed on the yogurt overnight, it is skimmed before proceeding.) The yogurt is placed in a large earthen pot. A churning stick is inserted and is rotated by pulling the rope tied around it: After entwining the

wooden stick with the rope, each end of the rope is alternately pulled by one hand. The stick is made to stay vertical by making a loop with another rope around a nearby column or tree and by placing the stick at the open end of the loop. At the lower end of the stick is a cylindrical device which is a special piece of carved wood.

10.9.2

*yāni yāniha gītāni tad-bāla-caritāni ca |
dadhi-nirmanthane kāle smarantī tāny agāyata ||*

yāni yāni—whichever; *iha*—here; *gītāni*—are sung; *tat-bāla-caritāni*—deeds of her boy; *ca*—also; *dadhi-nirmanthane*—during which there was a churning of yogurt; *kāle*—at a time; *smarantī*—while remembering; *tāni*—them; *agāyata*—sang.

yāni yāni tad-bāla-caritāni iha (vraje) gītāni (bhavanti, sā) dadhi-nirmanthane kāle tāni smarantī (tāni tadā) ca agāyata.

Jīva Gosvāmī—

yāni yāni tad-bāla-caritāni iha (tava sabhāyāṁ mayā) gītāni (sarvāṇi tāni svayāṁ) smarantī dadhi-nirmanthane kāle (gīta-rūpena) agāyata ca.

At the time of churning yogurt, she sang by recollecting whichever deeds of her boy are sung here.

Śrīdhara Svāmī—“She sang at that time also (*tadā ca agāyata*).” This is the syntactic connection of the word *ca*.

Sanātana Gosvāmī—The distributive sense (*vipsā*) in *yāni yāni* (whichever) signifies that all the deeds of her son, beginning from the killing of Pūtanā, are included. “She sang all those that are sung, i.e. famous, in the world (*iha = loke*).” Or “all those that were rendered in song here in Vraja (*iha = vraje*).”

“At the time of churning the yogurt, she sang those while remembering them.” That is, while contemplating on them, because her mind was overcome only by them, due to her abundance of deep

affection, and because they were special, due to being amazing. Alternatively: She would always remember the deeds of her boy, and at that time she sang them because she felt like singing, due to the nature of the churning.

Thus, in order to churn yogurt by herself for the sake of singing the endless deeds of her boy on account of her deep motherly love, on that day all the maidservants were engaged in other tasks. The reason for that is the Lord's desire to be Dāmodara.

Jīva Gosvāmī—“While remembering—that is, while making those songs evoke her motherly feelings—all the deeds of that boy (*tad-bālā-caritāni = tasya bālasya caritāni*), which were sung by me (*gītāni = mayā*²⁸³ *gītāni*) in your assembly (*iha = tava sabhāyām*), she sang at the time of churning yogurt,” in other words, on an occasion for singing.

The word *ca* (and) has the sense of *ukta-samuuccaya* (adding something mentioned): The sense is: *nirmamantha agāyac ca*, “She churned and sang... all those rendered in song by various poets,” or “all those rendered in song by herself at the moment.” These two are optional explanations, where *gītāni* (sung) means *gīta-rūpena nibaddhāni* (rendered in song).

Viśvanātha Cakravarti—She sang while reflecting upon (*smarantī = anusandadhatī*) the deeds of the well-known (*tat = prasiddha*) boy, Kṛṣṇa, which were composed (*gītāni = nibaddhāni*), either by her or by poetesses, with a meter that is sung. The gist is: It was for the sake of soothing the agitation within that arose due to not seeing Kṛṣṇa, who was resting in the house.

Anvitārtha-prakāśikā—The *ātmanepada* in *agāyata* is poetic license.

10.9.3

*kṣaumāṁ vāsah pṛthu-kaṭi-tate bibhratī sūtra-naddham
putra-sneha-snuta-kuca-yugam jāta-kampam ca subhrūḥ |
rajjv-ākarṣa-śrama-bhuja-calat-kañkaṇau kundale ca*

283 mama (Purī Dāsa's edition).

*svinnam vaktram kabara-vigalan-mālatī nirmamantha ||
(mandākrāntā)*

kṣaumam—made of linen; *vāsaḥ*—garment; *prthu-kaṭi-taṭe*—on the edge of the large hips; *bibhratī*—wearing; *sūtra-naddham*—tied by a cord; *putra-sneha-snuta*—oozing out of deep affection for the son; *kuca-yugam*—a pair of breasts; *jāta-kampam*—in which shaking has occurred; *ca*—and; *su-bhrūḥ*—whose two eyebrows are resplendent; *raju-ākarṣa*—because of pulling [two] ropes; *śrama*—due to exertion; *bhuja*—on her arms; *calat-kañkaṇau*—two bangles that are moving; *kundale*—two earrings; *ca*—and; *svinnam*—perspiring; *vaktram*—face; *kabara-vigalat-mālatī*—whose jasmines are slipping out of the hair knot; *nirmamantha*—churned.

(yaśodā) *subhrūḥ kabara-vigalan-mālatī prthu-kaṭi-taṭe sūtra-naddham kṣaumam vāsaḥ bibhratī (svasya) putra-sneha-snuta-kuca-yugam jāta-kampam ca (bibhratī) raju-ākarṣa-śrama-bhuja-calat-kañkaṇau (ca bibhratī) kundale ca (bibhratī) svinnam vaktram (ca bibhratī dadhi) nirmamantha.*

Yaśodā, whose eyebrows are resplendent, who had two earrings, and from whose braids jasmines were tumbling, churned the yogurt while wearing a linen dress tightened by a girdle on the edge of her large hips, and two bangles shifting on her arms due to the exertion of pulling the rope. Her face was perspiring, and her breasts, oozing because of love for her son, were shaking.

Śrīdhara Svāmī—“Tied by a string” means: “fastened by a girdle” (*sūtra-naddham* = *kāñci-baddham*).

◊ *rajjv-ākarṣa-śrama-bhuja-calat-kañkaṇau ca* is construed as: *rajjoh ākarṣenā śramah yayoh tayoḥ bhujayoh calantau kañkaṇau ca*, “She wore two bracelets, which were moving, on both arms, in which there was exertion due to pulling the rope.”

◊ *kabara-vigalan-mālatī* means: *kabarād vigalantyah mālatyah yasyāḥ sā*, “she whose jasmines are slipping out of the braid.”

Sanātana Gosvāmī—Having thus eminently illustrated the cleverness

involved in her singing and so on in terms of being a suitable mother for the Lord, while also pointing out her beauty he describes her particular dress at that time: *Kṣaumam* means *kauśeyam* (silken). And that should be known to be yellow in consideration of her profuse resplendence as one whose color is dark blue, as mentioned in the *Tantras*. With respect to *sūtra-naddham* (bound with a string): Śuka makes one aware of her mass of resplendence in that regard. Or the sense is: *kāñcyā dṛḍha-baddham*, “firmly tightened with a girdle” specifically for churning yogurt.

“Her breasts ooze” means “Her breasts exude milk.” This was due to her love for her son (*putra-sneha-snuta-kuca-yugam* = *putra-snehenā snutām prasnuta-kṣīram kuca-yugam*).

Yaśodā is described as *subhrūḥ* (beautiful-browed) with the intent to express an intense resplendence by making her eyebrows move at that time. Her two earrings are mentioned: It’s understood that they were shaking by the force of the churning. *Kabara* (braid) means *keśa-bandha* (binding of hair). Regarding the compound *kabara-vigalan-mālatī*, the absence of the suffix *ka* is poetic license.²⁸⁴ All in all, the rise of a profound love is implied.

Jiva Gosvāmī—Here Śuka, feeling affectionate toward Yaśodā because she is Kṛṣṇa’s mother and because she only loves Him, describes only her to illustrate that because of her topmost beauty and her deep love she suitably is Kṛṣṇa’s mother. Her bodily beauty is evidenced by the words *subhrūḥ* (her eyebrows are resplendent) and *pr̥thu-kaṭi-tate* (on the edge of the large hips), which reveal more than what they express.

The beauty of her dress is stated with *kṣaumam* and so on. *Kṣaumam* means: *atasī-tantūttham vālkam* (linen garment, lit. ‘garment made of flax yarns’), in view of the quotation beginning from ‘*kṣauma*'.²⁸⁵ *Amara-koṣa* also states: *atasī syād umā kṣumā*,

284 The rule is: *r-rāma-gopī-sarpī-śarpir-ādibhyah kap*, “[When the compound is a *bahuvrīhi*], *ka[p]* is applied after words ending in *r*, after feminine words ending in *i* or *ū*, and after *sarpis* and so on” (HNV 1078) (*Aṣṭādhyāyī* 5.4.151 & 5.4.153).

285 *Kṣaumam dukūlam syāt*, “*Kṣaumam* means *dukūlam*” (*Amara-koṣa* 2.6.112). Monier-Williams defines *dukūlam* as “a very fine cloth made of the inner fiber of the *dukūla* plant.” Apte says *dukūlam* is “woven silk,” “a silk

“*Atasi*, *umā*, and *kṣumā* are synonymous [and mean ‘flax’]” (*Amara-koṣa* 2.9.20). Moreover it looks very thin. In addition, it has various colors. Its color was an amazing yellow, by considering that in *Kramadipikā* she is said to be dark blue, and so the contrast of colors would occasion a great splendor. In *Gautamiya Tantra*, however, her bodily luster is said to be yellow.

With respect to *sūtra-naddham* (bound with a cord): A great resplendence over and above that is illustrated. It was bound with a girdle (*sūtra* = *nīvī*). It was bound with that either in a special way or for the sake of churning.

In the second half of the verse, Śuka talks about the inherent beauty of her motions. She was also moving both earrings (*kundale ca* = *kuṇḍale ca calantī*). *Kabara* means *keśa-bandha*. The absence of the suffix *ka* in *mālatī* lets us know that the rules governing the end of a compound are inconsistent.

Jasmines (*mālatī*) are mentioned because only this type of flower is prominent in Kārttika. With *putra-sneha-snuta-kuca-yugam* (her breasts ooze due to love for her son) and *jāta-kampam* (her breasts shake), he talks about her deep affection aroused by singing her son’s deeds. By the implication that the eyebrows were moving, in the term *subhrūḥ*, this term amounts to a description of the play of her emotions related to joy (*harṣa-bhāva-vilāsa*).

Viśvanātha Cakravartī—To suggest that only Yaśodā conforms to Kṛṣṇa as a mother because of her *vātsalya-prema* and because of her form and qualities, he talks about a meditation pertaining to Śrī Kṛṣṇa’s mother that must absolutely be done by the worshiping followers of *vātsalya-rasa*.

Kṣaumam means the garment was made from the fibre of flax. It is bright yellow, and can be very thin. By this, her dark blue color, mentioned in *Kramadipikā*, is implied.

Sūtra-naddham means *nīvyā nibaddham* (fastened by a girdle). The beauty of all her limbs is also indicated by these two: *prthu-kati-tate* (on the edge of the large hips) and *subhrūḥ* (whose eyebrows

garment,” “a very fine garment in general.” In the literal meaning, the word *kṣauma* is made from the *kṣumā* (flax) by adding the suffix *a/n/* in the sense of *tasya vikārah* (a transformation of that) (HNV 1165).

are resplendent). The compound *rajjv-ākarṣa-śrama-bhuja-calatkaṇkānau* means: “she wears two bracelets which are moving on her two arms, in which arms there was exertion due to pulling the rope.”

Kabara-vigalan-mālatī means: *mehga-tulyāt kabarād vigalantī jala-bindu-śreṇī iva mālatī yasyāḥ sā*, “her jasmines are slipping out of her hair knot” like rain drops fall from a cloud. The absence of the suffix *ka/p/* is poetic license.

Baladeva Vidyābhūṣana—He depicts the resplendence of Hari’s mother, who is churning yogurt, for the sake of a meditation. The two earrings on her ears were studded with jewels. A necklace, bracelets on the upper arms, and ankle bells are implied.

Her arms were fatigued by pulling both ropes (*raju-ākarṣa = rajvoh ākarṣena*) (both ends of the rope attached to the churning stick). *Kabara-vigalan-mālatī* means: “she whose jasmines are slipping out of her hair knot, which resembles a cloud, like so many stars.” An amazing comparison is thus intimated.

In the *mantra-pīṭhāvaraṇa*, she is said to be golden (*gaurī*) like lightning. In some other texts she is described as dark like a blue lotus (*indīvara-śyāmā*).

10.9.4

*tāṁ stanya-kāma āśadya mathnantīm jananīm hariḥ |
grhītvā dadhi-manthānam nyasedhat prītim āvahan ||*

tāṁ—to her; *stanya-kāmaḥ*—He who desires breast milk; *āśadya*—after reaching; *mathnantīm*—she who was churning; *jananīm*—to mother; *hariḥ*—Hari; *grhītvā*—after holding; *dadhi-manthānam*—the stick for churning yogurt; *nyasedhat*—prevented; *prītim āvahan*—to convey affection.

hariḥ stanya-kāmaḥ (san) tāṁ jananīm mathnantīm āśadya dadhi-manthānam grhītvā prītim āvahan (manthanāt tāṁ) nyasedhat.

Desiring breast milk, Hari came close to His mother, who was churning, grabbed the churning stick and prevented her from continuing her work. He did this to convey affection.

Sanātana Gosvāmī—He desired breast milk either because this is in conformity with a sweet pastime or because He was hungry. The pronoun *tām* (her) at the beginning refers to her condition in the previous verse; the sense is “her who had such a deep affection for Him,” because: *janaṇīm*, she is His mother. In this way Śukadeva makes one aware that Kṛṣṇa thought He was her son.

Dadhi-manthānam gr̥hitvā signifies: *dadhnaḥ manthana-dandam pāṇibhyām dhṛtvā*, “after holding with both hands the stick for churning yogurt.” Therefore: *nyasēdhat*, “He prevented her from churning” or “He prevented the churning of yogurt.” Also because of that, with *pritim āvahan* (to convey affection) Śuka says He made her happy; *ā* means *samantāt* (completely), and *vahan* means either *prāpayaṇ* (to cause to obtain) or *kurvan* (effecting), because of His endeavor to suck her breast and because of the cleverness involved in forbidding her by taking the churning stick. Consequently, it is said: *hariḥ*, He is charming (*mano-harāṇa*).

Moreover, it's understood that He arrived there by Himself. He had left His companions far away by some trick, out of fear that they would be an obstacle. His purpose was to experience the bliss of being tied up by the hand of the divine mother herself.

Jīva Gosvāmī—(Additions are underlined.) He desired breast milk (*stanya-kāmaḥ*) because of hunger, which is in conformity with bālyā-līlā infused with her special deep affection. *Tām* (her) signifies “her who is imbued with such a deep affection,” because: *janaṇīm* (mother). In this way he only reiterates Śrī Kṛṣṇa's inner mood. Also because of that, with *pritim āvahan* (to convey affection) he says He made her happy; *ā* means *samantāt* (completely), and *vahan* means *prāpayaṇ* (while causing to obtain), because of His endeavor to suck her breast, because of cleverness, and because of the ability to forbid by taking the churning stick. Consequently, it is said: *hariḥ*, He is charming (*mano-harāṇa*). It's understood that He had just gotten out of bed, because the custom in Kārttika is to churn right at dawn and because He was not in the boys' company.

Viśvanātha Cakravarti—The sense of *āśādyā* in *tām āśādyā* (He reached her) is that He awoke inside the house at dawn and went outside, His face crying out of hunger.

By grabbing the churning stick (*manthānam* = *manthana-dandam*), Kṛṣṇa prevented her from churning. He was thus evoking His mother's affection (*prītim āvahan* = *mātuḥ prītim āvahan*), insofar as she knew His tricky ways.

10.9.5

*tam aṅkam ārūḍham apāyayat stanam
sneha-snutam sa-smitam iṅsatī mukham |
atṛptam utsrjya javena sā yayāv
utsicyamāne payasi tv adhiśrite ||
upajāti (12)*

tam—Him; *aṅkam*—unto the lap; *ārūḍham*—who had climbed; *apāyayat*—made [Him] suck; *stanam*—[her] breast; *sneha-snutam*—oozing out of affection; *sa-smitam*—endowed with a smile (or along with a smile); *iṅsatī*—while beholding; *mukham*—the face; *atṛptam*—who is unsatisfied; *utsrjya*—after putting [Him] aside; *javena*—with speed; *sā*—she; *yayau*—went; *utsicyamāne payasi*—[given the fact that] (or when) the milk was being overflowed; *tu*—only (or however); *adhiśrite*—which was put on the fire.

(*tadā*) *sā* (*yaśodā tasya*) *sa-smitam* *mukham* *iṅsatī* (*svasya*) *aṅkam* *ārūḍham* *tarā* (*svasya*) *stanam* *sneha-snutam* *apāyayat*. (*kim*)*tu*²⁸⁶ *payasi adhiśrite utsicyamāne* (*iti sthite sā tarā kṛṣṇam*) *atṛptam* (*api*) *utsrjya* (*tad-uttāraṇārtham*) *javena yayau*.

Beholding His smiling face, she made Him, who had climbed unto her lap, suck her breasts, oozing because of deep affection. However, when the milk on the fireplace was about to overflow, she put Him aside, even though He did not feel satiated, and rushed to the fireplace.

Śridhara Svāmī—The milk had been put on the fireplace (*adhiśrite*

286 Here, I added *kim* to make the word *kintu*, only because there is a rule that a sentence cannot begin with *tu*. For more details, consult *Amara-koṣa* (*tv-antāthādi na pūrva-bhāk*, *Amara-koṣa* 1.1.5).

= *cullim āropite*) and was being augmented by too much heat (*utsicyamāne* = *atitāpena udrikyamāne*).

Sanātana Gosvāmī—*Īkṣatī* (beholding) should read *īkṣamānā*. “She was beholding His smiling face” (*sa-smitam mukham* = *tasya sa-smitam mukham*).

She put Him aside although He had not been satisfied by suckling. “But why didn’t she go to the fireplace by keeping Him on her?” Śuka responds to that with *javena* (speedily): The drift is she would not have been able to reach the fireplace in time to catch the milk. The specific reason for that is: *utsicyamāne* (overflowing). It’s understood that the place for cooking milk was not far from sight.

The sense of the word *tu* (but; only)²⁸⁷ is this: In a way, the overflowing milk was like the yogurt that she had been churning, but it was overflowing and so she had to go. (Plus, she went ‘only’ when it was overflowing.) She was not at fault for going away from Him for a mere instant, because ultimately her objective was to make Him happy.

Jīva Gosvāmī—(Additions are underlined.) *Īkṣatī* should read *īkṣamānā*. “Beholding His face, which had a smile perceivable on the cheek—He was smiling because the milk was oozing by itself and because it was sweet—, she put Him aside, even though He was unsatisfied, and went.”

“But why didn’t she go to the fireplace by keeping Him on her? He was already suckling her breast.” Śuka responds to that with *javena* (speedily): The drift is she would not have been able to reach the fireplace in time to catch the milk. The specific reason for that is: *utsicyamāne*, which means *udriñcati* (overflowing). It’s understood that the place for cooking milk was not far from sight.

The significance of *tu* is understood as follows: At the outset, in a way the milk and the yogurt had the same status.

Or, in reference to: *yad-dhāmārtha-suhṛt-priyātmata-naya-prāṇāśayās tvat-kṛte*, “the cowherds, whose homes, wealth, friends,

²⁸⁷ Here *tu* is expressive of a difference. The definition is: *tu syād bheda vadhārane*, “*Tu* is used in the senses of *bheda* (difference) and *avadhārana* (limitation, ascertainment, emphasis)” (*Amara-koṣa* 3.3.241).

dear ones, children, life force, and aspirations are for Your sake” (10.14.35), the principle that everything belongs to Him is even stronger in Yaśodā. Moreover, parents always try to do things to enhance their child’s future prosperity such as health, wealth and education, even by tolerating the concomitant displeasure of the child. For instance, a parent might make the child drink bitter medicine, force the child to wash up, and so on. Parents do not behave this way toward others, hence the maturity of a mother’s and a father’s affection is hard to understand by someone who has some other mentality. Thus, Yaśodā thought as follows, “Kṛṣṇa wants all kinds of dairy goods, even those from any cowherd, but He is just a little boy who doesn’t have in mind to protect any wealth of that sort, even the wealth which belongs to Him, hence now I have to take care of things by myself.” In that way, the fact that she momentarily put Him aside for that sake involved affection for Him. For example, one feels a certain kind of affection for oneself by tolerating hardship for the sake of wealth. The matter should be discerned thus. Therefore the word *tu* is used.

Viśvanātha Cakravartī—Yaśodā thought, “Oh! This boy is intelligent” and desisted from churning. While breastfeeding Kṛṣṇa, who had climbed by Himself unto her lap, she put Him aside. The reason she put Him aside is *javena* (she went ‘quickly’). And the reason for that too is: *utsicyamāne payasi*, which means: *atitāpena udricyamāne sati payasi*, “when the milk was being augmented on account of too much heat.” She went quickly to lift it off the heat. The milk had been put on the fireplace (*adhiśrite* = *cullim āropite*).

“But isn’t it that the milk on the fireplace became the center of her attention, that is, of her possessiveness, and that this became even greater than her possessiveness of Kṛṣṇa, as a result of which Kṛṣṇa, left unsatisfied, was disregarded?” It’s true.

*tad-bhakṣya-peyādiṣu kāpy apekṣyatā
yayā punah so ’pi samety upekṣatām |²⁸⁸
premnā²⁸⁹ vicitrā paripāty udīritā
bodhyā tathā premavatibhir eva yā ||*

288 *upekṣyatām* (Kṛṣṇa-Śaṅkara Śāstri’s edition)

289 *premno* (Kṛṣṇa-Śaṅkara Śāstri’s edition)

“Some particular requirement regarding what He should eat and drink was the reason He was disregarded. This is an amazing arrangement by *prema* that can be understood in that way only by ladies who have *prema*. ”

Baladeva Vidyābhūṣana—When the milk was overflowing, meaning its volume was becoming larger than the pot, she went... to lift it off. These words need to be added. That her possessiveness for the milk was greater than for Kṛṣṇa is not faulty, rather it is a good thing.

Vallabhācārya—The word *tu* is expressive of another manner (*prakramāntaram*). She didn't lift off the milk in compliance with the Lord in the same way she let go of the churning stick and did what is agreeable to Him, because of a lack of correspondence with churning. Rather she did so only after relinquishing what is agreeable to the Lord.

Bhaktisiddhānta Sarasvatī—She made Him suck her breast. But (*tu* = *kintu*) when the milk rose because of too much heat, she had to stop doing this.

10.9.6

*sa jāta-kopah²⁹⁰ sphuritāruṇādharam
sandaśya dadbhīr dadhi-mantha-bhājanam |
bhittvā mrṣāśrur drṣad-aśmanā raho
jagħāsa haiyaṅgavam antaram gataḥ ||
upajāti (12)*

sah—He; *jāta-kopah*—whose anger has occurred; *sphurita*—quivering; *aruṇa*—rosy; *adharam*—lips (or lower lip); *sandaśya*—after biting²⁹¹; *dadbhīh*—with the teeth; *dadhi*—yogurt; *mantha*—[used for the sake of] churning; *bhājanam*—the container; *bhittvā*—after breaking; *mrṣā-aśruh*—He whose tears are false (or *amṛṣā-aśruh*—whose tears are not false); *drṣat*—which is a stone [used

290 *sañjāta-kopah* (BBT edition).

291 The verbal root in *sandaśya* is *danś* *damśane* (to bite); *n[um]* is deleted by the rule: *ani-rāmetām viṣṇujanāntānām uddhava-na-rāma-harāḥ kāṁsārau* (HNV 343) (*Aṣṭādhyāyi* 6.4.24).

for crushing]; *aśmanā*—with a stone; *raḥah*—in a solitary place; *jaghāsa*—devoured; *haiyaṅgavam*—fresh butter; *antaram*—within; *gataḥ*—[having] gone.

sah (kṛṣṇah) jāta-kopah (tasya) sphuritāruṇādharam dadbhīḥ sandaśya dadhi-mantha-bhājanāṁ dṛṣad-aśmanā bhittvā mṛṣāśruḥ antaram gataḥ (ca san) raḥah haiyaṅgavam jaghāsa.

Baladeva Vidyābhūṣaṇa—

sah (hariḥ) jāta-kopah (san) sphuritāruṇādharam dadbhīḥ sandaśya (kopād) mṛṣāśruḥ dṛṣad-aśmanā dadhi-mantha-bhājanāṁ bhittvā antaram gataḥ raḥah haiyaṅgavam jaghāsa.

Angry Kṛṣṇa bit His quivering rosy lips, broke with a grindstone the pot used for churning yogurt, went to an inner part of the house and, bearing a false tear, devoured fresh butter in a solitary place.

Śrīdhara Svāmī—He broke the pot with a grindstone (*dṛṣad-aśmanā* = *śilā-putrena*). He went in the middle of the house (*antaram* = *grha-madhyam*). He ate (*jaghāsa* = *abhakṣayat*) fresh butter (*haiyaṅgavam* = *navanītam*) in a solitary place (*raḥah* = *ekānte*).

Sanātana Gosvāmī—Only the sweetness of *bālyā-līlā* is to be understood by His anger. *Mṛṣāśruḥ* means: “He whose tear is false” for the sake of eminently cheating His mother even though there was no reason. Alternatively, sometimes He cries, even though it’s false, as a deceit and so on, but at this time He was *amṛṣāśruḥ* (He whose tears are not false) (by the phonetic combination with *bhittvā*) because He was not satisfied (*atrptam*, 10.9.5).

Concerning *dṛṣad-aśmanā* (with a grindstone): It was for the purpose of gradually making a small hole in a low place on the pot, silently. “He ate the fresh butter” that was on a high swing. At first He brought a large mortar, turned it upside down, and mounted the fore part of His foot. He wanted to eat because He was not satisfied. Or He ate out of anger.

Jīva Gosvāmī—With *jāta-kopah* (angry), the sweetness of absorption

in *bālyā-lilā* consisting of affection for His mom is described. Because those emotions arose only in His mind and because what He did took place in a solitary place, it is shown that His anger was real.

Mṛṣāśruḥ means: “He whose tear is false,” because of an arrogant look, even though useless, only by the nature of childhood. The usage is similar to this verse by Bhaṭṭī:

*nāsyam paśyati yas tasyāḥ niṁste danta-cchadam na vā |
saṁśrṇoti na coktāni mithyāsau vihitendriyah ||*

“He does not see her face, nor does he kiss her lips, nor does he pay attention to what she says. He is falsely in control of his senses.”
(*Bhaṭṭī-kāvya* 5.19)

Alternatively, sometimes He cries, even though it’s false, as a deceit and so on, but at this time He was *amṛṣāśruḥ* (He whose tears are not false) inasmuch as He was not satisfied.

Concerning *drṣad-āśmanā* (with a grindstone): It was for the purpose of gradually making a small hole at the bottom of that pot, silently. *Antaram gataḥ* signifies: *antar-grham gataḥ san*, “having gone within the house.” *Haiyaṅgavam* denotes *haiyaṅgavīnam*, ghee produced from cow’s milk from the day before (*Amara-koṣa* 2.9.52).

Viśvanātha Cakravartī—The compound *mṛṣāśruḥ* means: *mṛṣā vr̥thā api bālyā-svabhāvād eva aśru yasya saḥ*, “He whose tear is false, even though useless, only by the nature of childhood.”

Drṣad-āśmanā means *śilā-putreṇa* (with a grindstone). It’s understood that He broke the pot at its base for the sake of silently making a hole. *Antaram* means *grhābhyanṭaram* (the inner part of the house). *Haiyaṅgavam* means fresh butter made that day of cow’s milk from the day before.

Baladeva Vidyābhūṣāṇa—In this verse he says: “The malcontent son had anger because of rejection and disrespect.” “Hari, being angry, bit the quivering rosy lower lip with His teeth and, bearing real tears (*amṛṣāśruḥ*) out of anger, broke the container used for churning yogurt, with a fine-tipped stone (*drṣad-āśmanā* = *sūkṣmāgreṇa śilā-khanḍena*)—this means He silently made a slight hole, only due to

anger—, went within the house (*antaram = grha-madhyam*), and ate (*jaghāsa = bhakṣitavān*) liquid ghee made that day from cow's milk from the day before (*haiyāṅgavam = hyo-go-dohasya sadyo ghṛtam rasa-rūpam*)," which had been placed there by mother for His sake.

His own fickleness, revealed by the little boys, and sometimes a false tear, to avoid arousing mother's anger, might occur by the nature of infancy, but on that day He was *amṛṣāśru* (He whose tears are not false) because of anger. It is said in that way.

Someone might argue: "But, since the Śrutis say: *vijighatso 'pipāsah*, "The soul has no desire to eat, no desire to drink" (*Chāndogya Upaniṣad* 8.7.1) and since the Smṛti says: *nitya-trptasyātrptih*, "the noncontentment of Him who is always content," *aroṣāṇo hy asau devaḥ*, "The Lord is not inclined to being angry" (*Mahābhārata, sānti-parva* 323.18), the anger of Him who has no anger is contradictory." If this were said, the knowers of the truth reply: His anger, which arose due to noncontentment, was only an attribute of the *svarūpa*, and nourished His mother's *vātsalya-rasa*, as if He were foolish and as if He were afraid. It was not an attribute of the materialistic *rasa*, because He does not have any of the eighteen great faults.²⁹² His anger was not an imitation because He was alone.

Vijayadhvaja Tīrtha—He had a false tear in the sense that His tear did not arise from sorrow.

10.9.7

*uttārya gopī suśrtam payaḥ punah
praviṣya sarindrṣya ca dadhy-amatrakam |
bhagnam vilokya sva-sutasya karma taj
jahāsa tarṇ cāpi na tatra paśyatī ||
upajāti (12)*

uttārya—after lifting; *gopī*—the cowherd lady; *suśrtam*—well-cooked; *payaḥ*—the milk; *punah*—afterward; *praviṣya*—after entering; *sarindrṣya*—after seeing; *ca*—and; *dadhi-amatrakam*—the container of yogurt; *bhagnam*—broken; *vilokya*—after beholding;

292 These faults are listed in *Bhakti-rasāmrta-sindhu* (2.1.247-248).

sva-sutasya—of her son; *karma tat*—that work; *jahāsa*—laughed (or smiled); *tam*—Him; *ca api*—neither; *na*—not; *tatra*—there; *paśyati*—seeing.

gopī suṣṭarāṁ payah uttārya punah (dadhi-manthana-sthānam) praviṣya dadhy-amatrakam bhagnam saṁdr̥ṣya sva-sutasya tat karma ca vilokya tatra ca api tam na paśyati jahāsa.

The cowherd lady lifted the well-cooked milk, entered the place for churning yogurt, saw the broken pot of yogurt, realized that the mischief was the work of her son and, not seeing Him there either, laughed.

Śrīdhara Svāmī—The milk was scorched (*su-śritam* = *su-taptam*). “After entering... the place for churning yogurt (*praviṣya* = *dadhi-manthana-sthānam praviṣya*) and seeing (*sandṛ̥ṣya* = *drṣṭvā*) the broken (*bhagnam* = *bhinnam*) pot,...”

Sanātana Gosvāmī—She immediately lifted it off. Later, “she directly saw (*saṁdr̥ṣya* = *sākṣād drṣṭvā*) the broken pot. Then she realized: ‘That is the work of the son’ (*vilokya sva-sutasya karma tat* = *tat ca sutasya eva karma iti nirdhārya*),” since others don’t behave that way, not to mention their inability to do such an act. “Not seeing (*taṁ cāpi na tatra paśyati* = *tam api tatra apaśyantī*) Him there either, she smiled—due to His fickleness, or due to His type of cleverness, or due to His escape out of fear—and gradually intensified her search for Him.”

Jīva Gosvāmī—(Additions are underlined.) It was excessively cooked (*suśritam* = *sus̥tu śritam* = *sus̥tu pakvam*).²⁹³ “She realized: ‘That is the work of the son’ (*vilokya sva-sutasya karma tat* = *tat ca sutasya eva karma iti nirdhārya*),” because others don’t behave that

293 One definition is: *balavat sus̥tu kimuta sv atīva ca nirbhare*, “Balavat, *sus̥tu*, *kimuta*, *su*, and *atīva* are used in the sense of excessiveness” (Amara-koṣa 3.4.2). Another definition is: *sus̥tu praśāṁsane*, “*Sus̥tu* is used in the sense of praise” (Amara-koṣa 3.4.19). Thus *sus̥tu pakvam* can also mean ‘well cooked.’

way, because of perceiving a special cleverness involved in breaking the container and because of the possibility of anger.

“Not seeing (*tam cāpi na tatra paśyatī = tam api tatra apaśyanti*) Him there either, she smiled” because of His fickleness, because of His type of cleverness, because He fled out of fear, and because she heard both the sound of His small ankle bells inside the house and the sound of the pot that got displaced by His movement.

Viśvanātha Cakravartī—The milk was thoroughly cooked (*suśrtam = supakvam*). “After entering the place for churning yogurt (*dadhi-manthana-sthānam* is added) and seeing the broken container of yogurt (*dadhy-amatrakam = dadhi-pātram*)...” The suffix *ka[n]* in *dadhy-amatrakam* is used in the sense of *anukampā* (pity) since the yogurt was very firm on account of being very unctuous.

Anvitārtha-prakāśikā—The absence of *n/um* is *paśyatī* is poetic license.²⁹⁴

10.9.8

*ulūkhalāṅghrer upari vyavasthitāṁ
markāya kāmāṁ dadatāṁ śici sthitāṁ |
haiyaṅgavāṁ caurya-viśāṅkitekṣaṇāṁ
nirikṣya paścāt sutām āgamac chanaiḥ ||
upajāti (12)*

ulūkhala—of an [upside down] mortar [used for grinding]; *āṅghreh* *upari*—above the foot (i.e. above the base); *vyavasthitāṁ*—[being] steady; *markāya*—to a monkey; *kāmāṁ*—freely (i.e. at will); *dadataṁ*—who was giving; *śici*—on ropes (hanging from the ceiling); *sthitāṁ*—situated; *haiyaṅgavām*—fresh butter; *caurya-viśāṅkita-ikṣaṇām*—whose eyes are afraid due to the theft; *nirikṣya*—after seeing; *paścāt*—[from] behind; *sutām*—the son; *āgamac*—she approached; *śanaiḥ*—slowly.

(*yaśodā svasya*) *sutāṁ ulūkhalaṅghreh upari vyavasthitāṁ (santāṁ)* *markāya śici sthitāṁ haiyaṅgavām kāmāṁ dadatāṁ caurya-viśāṅkitekṣaṇāṁ nirikṣya śanaiḥ paścād āgamat.*

294 The rule is: *śap-śyābhyaṁ śatur num i-pratyaye* (HNV 742).

Baladeva Vidyābhūṣaṇa—

(*sā*) *sutam* (*paścād-dvārena nirgamyā*) *ulūkhalāṅghreḥ upari*
vyavasthitam *śici sthitam* *haiyaṅgavam* (*āniya*) *markāya kāmam*
dadatām *caurya-viśāṅkitekṣaṇam* (*jālikā-randhrād*) *nirikṣya paścād*
(tarī jighrksantī) *śanaiḥ āgamat.*

Observing her son, who was seated on an upside-down wooden mortar and was freely giving monkeys the fresh butter in a pot that was hanging in a suspended loop of rope while His eyes were apprehensive due to the theft, she slowly approached Him from behind.

Śrīdhara Svāmī—He was above an overturned mortar (*ulūkhalāṅghreḥ upari* = *parivartitasya ulūkhalasya upari*). The fresh butter had been in a pot in a suspended loop of rope (*śici* = *śikye*) (as in verse 10.8.30). The son's eyes were moving to and fro because of the theft (*caurya-viśāṅkitekṣaṇam* = *cauryenā viśāṅkitam cañcalam ikṣaṇam yasya tarī sutam*).

Sanātana Gosvāmī—*Markāya* is in the singular in reference to the category (*jāti*); the meaning is *markaṭebhyah* (to the monkeys). “She approached from behind,” that is, behind the son’s back, so as to cheat His sight (*paścāt* = *sutasya prṣṭataḥ tad-drṣṭi-vañcanārtham*).

Jīva Gosvāmī—He was seated (*vyavasthitam* = *upaviṣṭam*) cross-legged above a mortar which had been overturned to scare the crows. Prior to that, He had eaten some fresh butter after entering deeper in the house, had rapidly taken both the leftover butter and the pot that contained it, and had gone to a solitary place behind the house through a back door to trick His mother. All this is to be added.

That butter was in the same pot that had been placed in a suspended loop of rope (*śici sthitam* = *śikye sthāpitam yat, tad eva*). “She went behind her son’s back, so as to cheat His sight” (*paścāt* = *sutasya prṣṭataḥ tad-drṣṭi-vañcanārtham*).

Krama-sandarbhā—“She went out of the house—*tasmāt nirgamyā*

needs to be added—through a back door (*paścāt* = *paścād-dvārena*).”

Viśvanātha Cakravartī—Delaying a little and smiling by inferring that He is eating fresh butter inside the house—she inferred this from the marks of tiny feet moistened with yogurt, from the sound of small bells, and from the sound of the pot that was displaced by His gait—, she went exactly where she wanted to go. At that time, Kṛṣṇa, who had gone out through a side door, was sitting cross-legged above a mortar that was made to have its face turned down to scare the crows, in the courtyard. Here Śukadeva talks about what happened next.

“The fresh butter had been hanging on ropes (*sici* = *śikye*).” This means it had been stolen from there and brought outside.

“She saw Him, whose two eyes were intent on planning a move at that time, out of fear of her chastisement because of stealing (*caurya-viśāṅkitekṣanam* = *cauryād dhetoḥ mātr-tādana-bhayād viśāṅkite tadā gamanānusandhāna-pare ikṣane yasya tam*). She, who was still in the house, looked at Him by hiding behind the frame of the window and tilting her neck. Desiring to catch Him from behind (*paścāt* = *tat-prṣṭataḥ tam jighrksanti*) so as to trick His vision, she approached Him slowly (*śanaiḥ*) for the sake of not making noise with her feet.

Baladeva Vidyābhūṣana—She observed Him through a latticed window.

10.9.9

*tām ātta-yastim prasamikṣya satvaras
tato 'varuhyāpasasāra bhīta-vat |
gopy anvadhāvan na yam āpa yogināṁ
ksamāni pravesturī tapaseritam manah ||
upajāti (12)*

tām—her; *ātta-yastim*—by whom a stick was taken; *prasamikṣya*—after staring; *satvarah*—who is swift; *tataḥ*—from that (i.e. from the mortar); *avaruhya*—after getting down; *apasasāra*—fled; *bhīta-vat*—as if afraid (or in such a way that He was afraid); *gopī*—the cowherd lady; *anvadhāvat*—ran after (or *anu adhāvat*); *na*—not;

yam—whom; *āpa*—reach; *yoginām*—of yogis; *kṣamam*—able; *praveṣṭum*—to enter; *tapasā*—through austerities (or by means of meditation); *īritam*—elevated; *manah*—the mind (i.e. the minds).

(*kṛṣṇah*) *tām ātta-yastim (āgacchantīn) prasamīkṣya satvarah (san) tataḥ (ulūkhalaṅghreh) avaruhya bhīta-vat apasasāra. tapasā īritam (ataeva) praveṣṭum kṣamam yoginām manah (api yad brahma) yaṁ (kṛṣṇam) na āpa, gopī (tām kṛṣṇam) anu adhāvat.*

Śrīdhara Svāmī’s alternative explanation—
gopī (tam kevalam) anvadhāvat na (tu) āpa, (yataḥ) yoginām manah (api) tapasā īritam yaṁ praveṣṭum (na) kṣamam (bhavati).

Viśvanātha Cakravartī—
gopī (yaśodā tam) anvadhāvat, yoginām manah tapasā īritam (api) praveṣṭum kṣamam (api) yaṁ na āpa.

Yaśodā had grabbed a stick. Kṛṣṇa stared at her. He swiftly alighted from the wooden mortar and fled as if He were afraid. The cowherd lady ran after Him, whom the minds of yogis, although elevated by meditation and able to merge, cannot reach.

Śrīdhara Svāmī—“She ran after Him whom even the minds (*manah* = *mano ’pi*) of yogis, which are brought to the state of being His form (*īritam* = *tad-ākāratām nītam*) by one-pointedness (*tapasā* = *aikāgryena*) and which, therefore, are able to penetrate (*praveṣṭum kṣamam*), do not reach (*na āpa*).”

Or, “She just ran. She didn’t catch Him, because even the minds of yogis are not able to enter Him.”

Sanātana Gosvāmī—“Kṛṣṇa eminently and completely looked at her” (*prasamīkṣya* = *prakarṣṇena samyag iksitvā*) to determine whether she was going to beat Him with the stick. Hence, “the Lord, being quick (*satvarah* = *satvarah bhagavān san*), got down from the base of the mortar (*tataḥ* = *ulūkhalaṅghreh*) and fled by running (*apasasāra* = *dhāvitvā palāyata*), as though He were afraid,” that is, He was not really afraid because He knew how much His mother

loved Him. Or the sense is He fled like some scared boy might do (*bhīta-vat* = *bhītah anyah yathā tathā eva*). This is the sweetness of a pastime of *vātsalya* in the mother.

“The minds of those who realize trance (*yoginām* = *yogaḥ samādhiḥ tadvatām*), although fit (*kṣamam* = *yogyam api*) to become merged in Brahman (*praveṣṭum* = *brahmaṇi līlī-bhavitum*), did not even touch (*na āpa* = *na asprśad api*) Him. He ran, and Śrī Yaśodā ran after Him.” This shows that her good fortune is greater than any other devotee’s.

Jīva Gosvāmī—“Krṣṇa eminently and completely looked at her” (*prasamikṣya* = *prakarṣena samyag iksitvā*) to determine whether she was going to beat Him with the stick. Hence, “being quick (*satvarah* = *satvarah san*), He ran...” to the first gate of the village where there is a dwelling for many people that is close to the conscious trees known as *yamala* and *arjuna*, in order to cheat His mother.

With respect to *bhīta-vat*, in truth it’s because there was no fear within, because He knew how much His mother loved Him. Or the sense is He fled like some scared boy might do (*bhīta-vat* = *bhītah anyah yathā tathā eva*). The sweetness of this pastime of *bālyā-līlā* is in the mother.

However, on that day, knowing that the first gate was deserted, Mother just ran after Him: This is exactly what Śuka says, “The minds of those who realize trance (*yoginām* = *yogaḥ samādhiḥ tadvatām*), although impelled for the sake of being favorably disposed for *tvam* (the ‘you’ principle, i.e. the *jīva*) (*īritam* = *tvad-unmukhatvāya preritam api*)²⁹⁵ by being one-pointed (*tapasā* =

295 Elsewhere, Viśvanātha Cakravartī specifies that in such a context, *tvam* denotes the *jīva* (*Sārārtha-darśini* 11.3.38 & 11.19.8). For example, in *tat tvam asi*, “You are That” (*Chāndogya Upaniṣad* 6.8.7), the word *tvam* (you) denotes the soul: The soul is transcendental. Similarly, in *aham brahmāsmi*, “I am Brahman” (*Bṛhad-āraṇyaka Upaniṣad* 1.4.10), the word *aham* denotes the soul. Moreover, the meaning is not “I am Para-Brahman.” Depending on the context, the word *brahman* has different shades of meaning. What is meant is that the ego is not the real identity: Kuvera said to Dhruva: *aham tvam ity apārthā dhīr ajñānāt puruṣasya hi*, “The notions of ‘I’ and ‘you’ are opposed to one’s real interest and arise from a soul’s ignorance” (*Bhāgavatam* 4.12.4). In *Krama-sandarbha*, Jīva Gosvāmī clarifies the matter.

aikāgryena) and although able (*kṣamam* = *yogyam api*) to become merged in Brahman (*praveṣṭum* = *brahmaṇi līnī-bhavitum*)—or else able to appear during the *āvirbhāva* of the Lord—, did not even touch (*na āpa* = *na asprśad api*) Him (*yam*).” That will be made clear in the verse beginning from *nāyam sukhāpah*, “He is not easily attained” (10.9.21).

“She ran behind Him.” The sense of *anu* (behind) is “She ran as though He could be reached at every step.” *Aho!* What is the big deal about her good fortune of continually spending quality time with Him by making Him rest on her lap! Her good fortune of spending time to chase after Him is not even in the range of the minds of the topmost yogis! Plus, she directly ran after Him. This shows that her good fortune is greater than any other devotee’s.

Krama-sandarbha—It’s understood that He ran to the first gate to cheat His mother. “The yogis’ minds, although impelled (*īritam* = *preritam api*) through austerities (*tapasā*) to reach a mergence in Brahman (*praveṣṭum* = *brahmaṇi linatām prāptum*), did not attain which [Brahman], which is whom (*yam āpa* = *yat yam āpa*), she ran after Him.”

Viśvanātha Cakravartī—She held a stick to induce fear in her son. Concerning *bhīta-vat* (as if afraid): In truth it’s because there was no fear within, because He knew the abundance of His mother’s natural deep affection. Alternatively, *bhīta-vat* ends in the suffix *mat/up*] and is an adverb: “He fled (*apasāra* = *dudrāva*) in such a way that He had fear (*bhīta-vat* = *bhaya-yuktam yathā syāt tathā*),” in view of Kuntī’s statement: *bhaya-bhāvanayā sthitasya*, “of You, who had thoughts of fear” (1.8.31).

“Yaśodā ran after Him, whom the minds of those who realize trance (*yoginām* = *yogah samādhiḥ tadvatām*), although elevated (*īritam* = *īritam api*) by knowledge (*tapasā* = *jñānenā*) and although able (*kṣamam* = *kṣamam api*) to become merged in Brahman (*praveṣṭum* = *brahmaṇi līnī-bhavitum*), do not reach (*na āpa*).” That will be made evident in *nāyam sukhāpah* and so on (10.9.21).

Baladeva Vidyābhūṣana—“His mother ran after Him, whom the minds of yogis cannot reach.” How is the mind? “Although able

(*kṣamam* = *yogyam api*) to enter, once completely purified (*īritam* = *pariśodhitam*) by the last stage before trance (*tapasā* = *samādhi-paryantena*).” The upshot is: Their minds can enter Him by His mercy, not by their own means.

10.9.10

anvañcamānā jananī brhac-calac-
chroṇī-bharākrānta-gatiḥ sumadhyamā |
javena visraṁsita-keśa-bandhana-
cyuta-prasūnānugatiḥ parāmr̥sat ||
upajāti (12)

anvañcamānā—while going after; *jananī*—the mother; *brhat*—large; *calat*—moving; *śroṇī*—of the hips; *bhara*—by the burden (or by the weight); *ākrānta-gatiḥ*—whose motion is overcome (i.e. stiffened); *su-madhyamā*—whose waist is resplendent; *javena*—because of the speed; *visraṁsita*—loosened; *keśa-bandhana*—from the hair knot; *cyuta*—which are falling; *prasūna*—because of flowers (or of flowers); *anugatiḥ*—she in relation to whom there is a following; *parāmr̥sat*—caught a hold of Him.

jananī (evarī kṛṣṇam) anvañcamānā (svasya) brhac-calac-chroṇī-bharākrānta-gatiḥ sumadhyamā javena (hetunā) visraṁsita-keśa-bandhana-cyuta-prasūnānugatiḥ (tam) parāmr̥sat.

Sanātana Gosvāmī / Jīva Gosvāmī—
jananī anvañcamānā bṛhac-calac-chroṇī-bharākrānta-gatiḥ (api) sumadhyamā visraṁsita-keśa-bandhana-cyuta-prasūnānugatiḥ javena (sneha-mayena tam) parāmr̥sat.

While chasing Kṛṣṇa, Mother Yaśodā’s movements were hampered by the weight of her large moving hips. Her waist was resplendent. Flowers fallen from her loosened braids left a trail behind her. With her speed she got hold of Him.

Śrīdhara Svāmī—*Anvañcamānā* means: *evarī kṛṣṇam anugacchanti*, “she was going after Kṛṣṇa in this way.”

❖ *bṛhac-calac-chroṇī-bharākrānta-gatiḥ* means: *bṛhatyoḥ calantyoḥ śrōnyoḥ bhāreṇa ākrāntā stabdhā gatiḥ yasyāḥ sā*, “Her motion was stiffened by the weight of two large moving hips.”

❖ *visraṁsita-keśa-bandhana-cyuta-prasūnānugatiḥ* means: *visraṁsitat̄ keśa-bandhāt̄ cyutaiḥ prasūnaiḥ anugatiḥ anuganam̄ yasyāḥ sā*, “She has a trail because flowers have fallen from the hair knot, which is loosened.”

Parāmr̄sat means *dhrtavat̄i*, “She got hold of Him.”

Sanātana Gosvāmī—Although her motion was stiffened by the weight of her large moving hips, she caught Him, that is, she held Him from the back (*parāmr̄sat* = *tam̄ parāmr̄sat* = *tam̄ pr̄ṣṭataḥ dr̄tavat̄i*), because of the speed of running (*javena* = *dhāvana-vegena*), since she is a mother (*janani*). She ran speedily due to the intensity of deep affection.

Jīva Gosvāmī—(The commentary is the same.)

Viśvanātha Cakravartī—In this verse Śuka affirms: “Nor should it be said that she did not reach Him by running after Him, who is very difficult to attain by yogis.” *Parāmr̄sat* means *parā amṛṣat*, and *parā* means *pr̄ṣṭataḥ* (from the back): She caught Him from the back.

Baladeva Vidyābhūṣaṇa—The flowers were jasmines.

Vallabhācārya—*Prasūna* means *puspa* (flower). The derivation is: *prakṛṣṭāḥ sūnāḥ yeṣāṁ tāni prasūnāni*, “Flowers are called *prasūna* because their origination (*sūna*) is eminent (*pra* = *prakṛṣṭa*).”²⁹⁶

10.9.11

*kṛtāgasam̄ tam̄ prarudantam̄ aksinī
 kaṣantam̄ añjan-maśinī sva-pāṇinā |
 udvīkṣamānam̄ bhaya-vihvalekṣaṇam̄
 haste gr̄hitvā bhiṣayanty avāgurat ||*

296 Here the word *sūna* is made with the suffix /kṛta in the passive impersonal voice, from the verbal root *sū[n]* *prāṇi-garbha-vimocane* (4A) (to give birth, produce). The *t* of /kṛta changes to *n* (HNV *Bṛhat* 1222 *vṛtti*) (*Vārtika* 8.2.44).

upajāti (12)

kṛta-āgasam—by whom an offense was done; *tam*—Him; *prarudantam*—who was crying; *akṣinī*—both eyes; *kaṣṭtam*—who was rubbing; *añjat-maśinī*—on which the eyeliner is going; *sva-pāṇinā*—with His hand; *udvikṣamāṇam*—who was looking upwards; *bhaya-vihvala-ikṣanam*—He whose eyes were agitated out of fear (or in such a way that His eyes were agitated out of fear); *haste*—on the hand; *grhitvā*—after catching; *bhiṣayantī*—while causing fear (or to cause fear); *avāgurat*—she assailed.

(sā yaśodā) tam (krṣṇam) kṛtāgasam prarudantam añjan-maśinī (tasya) akṣinī sva-pāṇinā kaṣṭtam bhaya-vihvalekṣanam (svām) udvikṣamāṇam haste grhitvā (enam) bhiṣayantī avāgurat.

{*athavā*: (sā yaśodā) tam (krṣṇam) kṛtāgasam prarudantam añjan-maśinī (tasya) akṣinī sva-pāṇinā kaṣṭtam udvikṣamāṇam bhaya-vihale haste grhitvā (enam) bhiṣayantī kṣanam avāgurat.}

When she grabbed Him on the hand, He, an offender, kept crying while looking upward, His eyes agitated out of fright. With the other hand He rubbed His eyes, around which the eyeliner was fading. She rebuked Him to induce fear.

Śrīdhara Svāmī—“He was rubbing (*kaṣṭtam* = *sammardayantam*) both eyes (*akṣinī*), on which the eyeliner was effusing everywhere (*añjan-maśinī* = *añjantī sarvataḥ prasarantī maśī yayoh te*), with His hand (*sva-pāṇinā*).” *Bhiṣayantī* is short because of the meter; *bhiṣayantī* means *bhayam utpādayantī*, “she was producing fear.” *Avāgurat* signifies *abhartsayat*, “She did a rebuke.”

Sanātana Gosvāmī—*Kṛtāgasam* means: “He by whom an offense (*āgas* = *aparādha*), characterized by breaking a pot of yogurt, stealing fresh butter, and so on, was done.” Therefore, expecting a chastisement, He was eminently crying (*prarudantam* = *prakarṣeṇa rudantam*) to annul that. As a result: *añjan-maśinī*. The black eyeliner (*maśī* = *kajjala*) was running because of the tears; or it was

fading by itself. He was rubbing (*kaṣṭam* = *sammardayantam*) both eyes with His hand to remove the tears. He wanted His mother to wipe His tears with her hand, but she did not, on account of His offense. Or He was rubbing His eyes to make tears come out.

Moreover: *bhaya-vihvalekṣanam*, “His eyes were moving to and fro (*vihvala* = *cañcala*) out of fear.” Alternatively: “He whose gaze (*ikṣanam* = *nirikṣanam* *yasya tam*) was confounded (*vihvala* = *ākula*) due to fear.” Or *bhaya-vihvalekṣanam* is an adverb: Even while making Him, who was crying, look above (*udvīkṣamānā*²⁹⁷ = *uccair vikṣamānā* = *uccair avalokayantī api*) in such a way that His eyes were agitated out of fear (*bhaya-vihvalekṣanam* = *bhaya-vihvalekṣanam yathā syāt tathā*), she was inducing fear (*bhiṣayantī* = *bhisayantī*) so that He would not commit such an immoral act again, by saying: “From now on, I won’t give you any fresh butter. No more treats. I will hide with other ladies in their homes: If I spot you there, I will never let you go out of my house again, and you will never play with your friends.”

In like manner, while making Him afraid by raising the stick she did a rebuke (*avāgurat* = *nirbhatsanam eva akarot*) with an abundance of *vātsalya*, “Hey restless boy overcome by anger, greedy by nature, friend of monkeys. Hey robber!” and so on, but she didn’t chastise Him.

In the reading *udvikṣyamānā* (she who is being looked at above),²⁹⁸ the compound *bhaya-vihvalekṣanam* is an adverb as before: *uccair ūrdhvā-mukhatayā avalokyamānā*, “while being seen as someone whose face is looking up in such a way that His eyes were agitated out of fear.” His fearful agitation is indicated thus. Consequently, she only did a rebuke (*avāgurat* = *avāgurad eva*).

Alternatively, *bhaya-vihvalekṣanam* signifies *bhaya-vihvalekṣanam*, and *bhaya-vihvale* modifies *haste* (on the hand): *bhayena kampamāne haste gr̥hitvā kṣanam avāgurat*, “She grabbed Him on the hand, which was trembling (*vihvale* = *kampamāne*) out of fear, and rebuked Him for a moment.”

297 The reading *udvīkṣamānā* (she who is looking up), instead of *udvīkṣamānām* (Him who is looking up), is Vallabhācārya’s reading and is also accepted by Jīva Gosvāmī.

298 The reading *udvikṣyamānā*, although accepted by Jīva Gosvāmī, is not listed in any edition of *Bhāgavatam*.

Jīva Gosvāmī—(Additions are underlined.) *Kṛtāgasam* means: “He by whom an offense (*āgas* = *aparādha*), characterized by breaking a pot of yogurt, stealing fresh butter, and so on, was done.” Therefore, expecting a chastisement, He was eminently crying (*prarudantam* = *prakarseṇa rudantam*) to annul that. As a result: *añjan-maśinī*. The black eyeliner was running (*añjan-maśinī* = *prasarat-kajjale*) because of the tears. He was rubbing (*kaṣṭantam* = *sammardayantam*) both eyes with His hand to remove the tears. He wanted His mother to wipe His tears with her hand, but she did not, on account of His offense. Or He was rubbing His eyes to make tears come out.

Bhaya-vihvalekṣanam means: *kiñcid-bhayena vihvale iksane netre yasya tam*, “He whose eyes are agitated on account of a bit of fear.” Alternatively, He was crying in that way.

“Even while making Him look above (*udvikṣamānā* = *uccair vikṣamānā* = *uccair avalokayantī api*), she did a rebuke (*avāgurat* = *avāgurata*—the verbal root is *gur/i* *udyame* (6A) (to endeavor, make an effort)²⁹⁹— to induce fear (*bhiṣayantī* = *bhiṣayantī* = *bhāyayantī* = *bhāyayitum*)” for the sake of making Him feel the heat, albeit in a resplendent way, to curtail His habit of committing such immoral acts, by saying: “Hey restless boy overcome by anger, greedy by nature, friend of monkeys. Hey robber, from now on, I won’t give you any fresh butter. No more treats. I will hide with other ladies in their homes: If I spot you there, I will never let you go out of my house again, and you will never play with your friends.” In that way, the gist is: “She as if did an effort to beat Him (*avāgurat* = *tāḍanodyamam iva kṛtavatī*) by raising the stick and so on,” but she did not beat Him.

In the reading *udvikṣyamānā* (she who is being looked at above), the compound *bhaya-vihvalekṣanam* is an adverb: *uccair ūrdhva-mukhatayā avalokyamānā*, “while being seen as someone whose face is looking up in such a way that His eyes were agitated out of fear.” His fearful agitation is indicated thus. Consequently, she only did a rebuke (*avāgurat* = *avāgurad eva*).

299 By his gloss as *avāgurata*, Jīva Gosvāmī explains that the verbal base *avagur*, that is, the prefix *ava* added after the verbal root *gur/i*, is *ātmanepadi*, just like the verbal root *gur/i* itself. Still, according to Apte’s Dictionary, *avagur* is *ubhayapadi*. In *Manu-smṛti*, *avagur* is *parasmaipadī: na kadācid dvije tasmād vidvān avagurend api* (4.169).

Or *bhaya-vihvalekṣaṇam* signifies *bhaya-vihvale kṣaṇam*, and *bhaya-vihvale* modifies *haste* (on the hand): *bhayena kampamāne haste gr̥hitvā kṣaṇam avāgurat*, “She grabbed Him on the hand, which was trembling (*vihvale* = *kampamāne*) out of fear, and rebuked Him for a moment.”

Viśvanātha Cakravartī—In this verse he says: She did not only grab Him, who is hard to attain by yogis, rather she also rebuked Him, who is being praised continuously by Brahmā, Rudra and other gods, and even made Him afraid, only with a stick, although He is feared by Mahā-Kāla, Yama, and others.

“With His hand, He was rubbing both eyes, on which the eyeliner was smudged (*añjan-maṣini* = *añjantī sarvataḥ prasarantī maṣī yayoḥ te*).” He rubbed with the top of His left hand since the right hand was held by Mother.

Bhiṣayantī signifies: *yaṣṭyā bhāyayantī*, “She was making Him afraid with a stick.” The short vowel and the affix *s/uk/* are poetic license. Alternatively, *bhiṣayantī* stands for *bhiṣayamānā* (she was terrifying). Then, the short vowel and the *parasmaipada* are poetic license.³⁰⁰

She did a rebuke: “Hey you, unpeaceful by nature, friend of monkeys, breaker of a pot! How will you get fresh butter and the like now? I am binding you so that you won’t be able to play with your companions nor to steal fresh butter.” While threatening Him: “Don’t you fear a chastisement with the stick right now?”, she made it look like she was going to beat Him (*avāgurat* = *tāḍanodyamāni cakāra*)³⁰¹ by raising the stick, but she did not beat Him. The verbal

300 The rule is: *bhiyo hetu-bhaye ṣuk*, “The affix *s/uk/* is applied after the verbal root */ñi/bhī* when fear is the cause” (*Aṣṭādhyāyī* 7.3.40) (HNV 574). This is in conjunction with: *bhī-smyor hetu-bhaye*, “[The ātmanepada is applied] after the verbal roots */ñi/bhī* (to fear) and *smi[n]* (to smile, laugh) when fear is the cause” (*Aṣṭādhyāyī* 1.3.68). The ātmanepada should have been used since Yaśodā is causing fear. However, if an instrument, not the doer of the action, is the cause of fear, then the *parasmaipada* is used, therefore Viśvanātha Cakravartī adds the word *yaṣṭyā* (with a stick) in his first explanation.

301 Here Viśvanātha Cakravartī also explains that the verb *avāgurat* is intransitive. Apte points out from citations of *Manu-smṛti* that the object of the verbal base *avagur* takes either the locative or the dative. Monier-Williams copied Apte.

root is *gur[i] udyame* (to endeavor, make an effort).

Vijayadhvaja Tirtha—The word *maṣi* means *añjanam* (eyeliner).³⁰²

Vallabhācārya—*Udvikṣamāṇā* means: *ūrdhvam vilokayantī*, “she was making Him look upward,” not at the feet. Such being the case, *bhakti* can certainly take place.

10.9.12

tyaktvā yaṣṭim sutam bhītam vijñāyārbhaka-vatsalā |
iyeṣa kila tam baddhum dāmnātad-vīrya-kovidā ||

tyaktvā—after relinquishing; *yaṣṭim*—the stick; *sutam*—the son; *bhītam*—afraid; *vijñāya*—perceiving; *arbhaka-vatsalā*—she who has affection (as a superior) for the boy; *iyeṣa*—desired; *kila*—indeed; *tam*—Him; *baddhum*—to tie up; *dāmnā*—with a rope; *a-tat-vīrya-kovidā*—she who does not know His prowess (or *tad-vīrya-kovidā*—she who knows about His prowess).

(*yaśodā*) *arbhaka-vatsalā* (*svasya*) *sutam bhītam vijñāya* (*svasya*) *yaṣṭim tyaktvā atad-vīrya-kovidā* (*satī*) *kila tam* (*kṛṣṇam*) *dāmnā baddhum iyeṣa*.

Baladeva Vidyābhūṣaṇa—

arbhaka-vatsalā (*mātā*) *sutam bhītam vijñāya yaṣṭim tyaktvā* (*sādhu-mārge ayam sthāpaniyah iti vicārya*) *dāmnā tam baddhum iyeṣa* (*yataḥ sā*) *tad-vīrya-kovidā* (*abhavat*).

Affectionate to young children, she cast her stick aside when she realized that her son was afraid. Indeed, not knowing His prowess, she desired to bind Him with a rope.

Śridhara Svāmi—*Iyeṣa* means *aicchat* (she desired). *Atad-vīrya-kovidā* means: *tat-prabhāvānabhijñā* (she does not know His power).

302 According to Ashutosh Sharma, the word *masi*, also seen in verse 10.29.29, is a Dravidian loanword (Sarma Biswas, Ashutosh (1968) *Bhāgavata Purāṇa: A Linguistic Study*, Dibrugarh (Assam) (self-published), p. 237).

Sanātana Gosvāmī—Since she is *arbhaka-vatsalā* (affectionate to young children), she is *atad-virya-kovidā*, which signifies: *tat-prabhāvānusandhāna-rahitā*, “She does not reflect upon His power.” Such a thought does not occur to her because her mind is overcome by much deep affection.

Or the word is *tad-virya-kovidā*, “Although she knows His prowess, she desired to bind Him.” Or the sense is she knows that He is hard to be restrained due to His great fickleness, therefore she desired to bind Him. In both alternatives, the reason is *arbhaka-vatsalā*.

Another explanation of *tad-virya-kovidā* is: She knows His power (*virya = bala*), in other words she was assuming this: “I might not be able to bind Him. He is big and strong.” Still, she desired to tie Him up. Why? *arbhaka-vatsalā*, because of the conceit of being stronger than Him, on account of deep affection due to the notion that He is her own boy. Or the reason is that she was only preoccupied with correcting the fault of His extreme fickleness, for the sake of His benefit, due to motherly love. *Kila* has the sense of either *prasiddhi* (renown) or *niścaya* (indeed).

Jīva Gosvāmī—Since she is only affectionate to children (*arbhaka-vatsalā = arbhaka-mātre vatsalā*)—the sense is: she is even more affectionate to Him, her own child—she is *atad-virya-kovidā*, which signifies: *tat-prabhāvānusandhāna-rahitā*, “She does not reflect upon His power.” Such a thought does not occur to her because her mind is overcome by a mass of deep affection.

Or: *tad-virya-kovidā*. She knows (*kovidā = abhijñā*) that He is hard to be restrained due to His great fickleness, therefore she desired to bind Him. *Kila* has the sense of either *prasiddhi* (renown) or *niścaya* (certainly).

Viśvanātha Cakravartī—“Mom, don’t beat me.” “If you are greatly afraid that I will beat you, why did you break a pot of yogurt today?” “Mom, I will never do that again. Please, let go of the stick.” Her mind perplexed due to the fearful agitation in her son’s speech, in this verse Śuka says she determined a means to restrain Him because she was anxious: “Since he is angry, he might go in the forest at some point in time.”

Atad-vīrya-kovidā means “She does not know His godly might” (*tad-vīrya* = *tad-aīsvarya*): the fact that He pervades all. She did not know because she was immersed in His sweetness, which is pure.

Baladeva Vidyābhūṣana—Mother, who is *arbaka-vatsalā*—this indicates that she loves her child to a high degree—gave up the stick when she understood that He was afraid. Then, pondering: “He should stand firmly on the path of *sādhus*,” she desired to bind Him with a rope, because she is *tad-vīrya-kovidā*, she knows (*kovidā* = *jānāti*) how smart He is in stealing and how audacious He is. The separation should not be: *atad-vīrya-kovidā*, because His prowess, such as being the source of the world, is known to her.

Vallabhācārya—*Atad-vīrya-kovidā* means: *tasya bhagavataḥ vīryam na jānāti*, “She doesn’t know His prowess, the Lord’s prowess.” She thought: “Pūtanā, Tṛṇāvarta and others happened to die by some cause. What did he have to do with that?”

Anvitārtha-prakāśikā—In the reading *baddhum*, the absence of *n* is poetic license.³⁰³

Bhāvārtha-dīpikā-prakāśa—The etymology of *kovida* (knower) is: *ko vetti matto ’dhikam ity ātmānam manyamānah kovidah*, “He who thinks of himself as follows ‘Who knows more than I do?’ is *kovida*.” The verbal root is *vid jñāne* (to know). The derivation is irregular.

10.9.13-14

*na cāntar na bahir yasya na pūrvam nāpi cāparam |
pūrvāparam bahiś cāntar jagato yo jagac ca yaḥ ||
tam matvātmajam avyaktam martya-lingam adhokṣajam |
gopikolukhale dāmnā babandha prākrtam yathā ||*

na—is not; *ca*—and; *antah*—interior; *na*—nor; *bahih*—exterior; *yasya*—whose; *na*—[is] not; *pūrvam*—previous state; *na*—is not;

303 That is wrong, because *baddhum* is made from the verbal root *badh bandhane* (1A) (to bind) and *bandhum* is made from the verbal root *bandh bandhane* (9P) (to bind).

api—even; *ca*—and; *aparam*—later state; *pūrva-aparam*—earlier and after (a previous state and a later state); *bahih*—outside; *ca*—and; *antah*—inside; *jagatah*—of the universe; *yāḥ*—who; *jagat*—the universe; *ca*—and; *yāḥ*—who;

tam—Him; *matvā*—after considering; *ātmajam*—as her son; *avyaktam*—the Unmanifest; *martya-lingam*—who has emblems of mortals; *adhokṣajam*—Adhokṣaja; *gopikā*—the cowherd lady; *ulūkhale*—on the mortar; *dāmnā*—with a rope; *babandha*—bound; *prākṛtam*—a worldly [child]; *yathā*—just as.

yasya antar na (asti, yasya) bahir ca na (asti, yasya) pūrvam na (asti, yasya) aparam ca api na (asti), yāḥ (krṣṇāḥ) ca jagataḥ pūrvāparam antar bahir ca (vartate), yāḥ (ca) jagat (asti), gopikā (tad) avyaktam martya-lingam adhokṣajam tam (krṣṇam) ātmajam (eva) matvā yathā prākṛtam (bālakam tad-mātā badhnāti, tathā tam krṣṇam) dāmnā ulūkhale babandha.

Considering Him, the Unmanifest, Adhokṣaja—who has no interior nor exterior, who has no front nor rear, who is both inside and outside the universe, and who is the world, its previous state, and its future state—as a son, the cowherd lady bound Him, who has emblems of mortals, to the wooden mortar with a rope like a mother binds her worldly boy.

Śrīdhara Svāmī—In five verses Śuka elaborates on Yaśodā’s being *atad-viryā-kovidā* (she does not know His prowess). Binding takes place by putting a rope around the middle of something so that the exterior of the thing is covered. For example, it is possible to tie a rope around something which has a front side and a back side by holding the rope in front and making it go around the back. Here Śuka says: But this is not the case.

Moreover, binding a thing that can be pervaded is done with something that pervades. With *pūrvāparam* he says: What she tried to do is exactly the opposite of that. In addition, with *jagac ca yāḥ* he says: He cannot possibly be bound because nothing is different from Him.

The syntactical connection is: *tam martya-lingam adhokṣajam*

ātma-jam matvā babandha, “By considering Him, who has a human form and is Adhokṣaja, to be a son, she tied Him up.”

Sanātana Gosvāmī—In this pair of verses he says: “How amazing is Śrī Yaśodā’s great good fortune!” The syntactical connection is: *yasyāntar bahiś ca nāsti*, “who has no inside and no outside.” Similarly, “who has no front side (*pūrvam* = *pūrva-bhāgah*) and no back side (*aparam* = *paścād-bhāgah*)” because He is an unconjecturable *svarūpa* in terms of being the form of dense *sat-cid-ānanda*. All-pervasiveness is indicated with *pūrvāparam* and so on. The rest was explained by Śrīdhara Svāmī.

There is another interpretation: He has neither an inside nor an outside because He pervades everything like the sky, therefore binding Him is not possible. Moreover, He has no cause (*pūrvam* = *kāryam*) and no effect (*aparam* = *kāryam*), unlike clay and a claypot, and so on, therefore thinking that the soul has one shape forever does not make sense.

In addition, with *pūrvāparam* and so on he says: Even the means of binding Him cannot be imagined, even in the slightest way. Further, *adhokṣajam* signifies: *indriya-jñānāgocaram*, “He is beyond the scope of sensory knowledge,” since He is the most subtle (*avyaktam* = *parama-sūkṣmam*). Nonetheless He is *martya-liṅgam*, which means He has become manifest as a human form out of mercy.

Or *adhokṣajam* means: *śakaṭākṣād adhaḥ śakaṭāt punar iva jātam*, “He was as if reborn from the cart, under the axle of the cart.” Therefore, “considering Him to be only a son (*ātmajam* = *ātmajam eva*), meaning she thought: ‘He is my child,’ she bound Him, like one binds an ordinary person (*prākṛtam yathā* = *sāmānya-janam iva*).” Or “she suitably (*yathā* = *yathāvat*) bound Him, although He has an eminent form (*prākṛtam* = *prakṛṣṭākāram api*)” in the sense His body sweet and delicate.

“She bound Him tightly to the mortar with a rope (*dāmnā* = *rajyvā*).” The rope was soft, used for churning, and fabricated by the boys tending the cows and by others. He was bound for stealing fresh butter, and so on.

She bound Him insofar as she is a *gopikā*, that is, her mind is overcome by an abundance of natural, deep affection. As a double

meaning, *gopikā* means *tad-rakṣaṇa-parā* (she who is dedicated to protecting Him).

It's understood that He was tied up around the belly, because He is well known as Dāmodara. That is not stated here, but it is mentioned in *Śrī Hari-varīśa*: *dāmnā caivodare baddhvā pratyabandhad udūkhale*, “After binding Him on the belly with a rope, she tied Him to the mortar” (*Hari-varīśa* 2.7.14). And that was simply for the purpose of having peace of mind.

Jīva Gosvāmī—With the words beginning *cāntar*, which are one set of two verses, Śuka says: “How amazing is the power of Śrī Yaśodā’s *prema*!” He has no exterior in the sense that He pervades all, and so He has no outside either, which is understood as the opposite of that. The same idea applies to *pūrvam* (front side) and *aparam* (back side).

Concerning *jagac ca yaḥ*, the sense is: How can He possibly be bound with rope? A rope is a portion of a portion of Him, inasmuch as the power in the world occurs by His power. The drift is: Flames cannot burn the fire, let alone touch it.

“She bound Him in the same way one binds an ordinary child.” But how could she do so? Śuka responds: *martya-līṅgam*, “Kṛṣṇa is the form of a human child, which is being seen” (= *drśyamāna-manusya-bālakākāram*). If so, why was it said “He has no interior and so on?” To that Śuka says: *adhokṣajam*, “He is a form beyond sensory perception” (= *indriya-jñānātīta-rūpam*). Therefore He is *avyaktam*, “He is not implied in any way whatsoever” (= *na kenāpi vyajyate ity avyaktam*). For example, in *Nārāyaṇādhyātma*:

*nityāvyakto 'pi bhagavān iksyate nija-śaktitah |
tāṁ rte paramātmānam kah paśyed amitām prabhum ||*

“Although He is always *avyakta*, Bhagavān is seen through His *śakti*. Without her, who can see Paramātmā, the Almighty, who is not measured?”

Whether He is *vyakta* (manifest) or *avyakta* (unmanifest), He cannot be implied. That is an attribute related to His inconceivable *svarūpa*. Both of them can occur simultaneously because He has

limitless powers that are mutually contrary and noncontrary, since every one is inconceivable. Proofs are shown:

arvāg devā asya visarjanenātha, ko veda yata ābabhūva.

“The gods appeared after His creation. Who knows from whom it originated?” (*Rg-Veda* 10.129.6)

*acintyāḥ khalu ye bhāvā na tāṁś tarkena yojayed |
prakṛtibhyāḥ param yac ca tad acintyasya lakṣanam ||*

“Indeed, one should not link by logical reasoning states of being that are inconceivable. What is different than the three *guṇas* is a sign of what is inconceivable.” (*Mahābhārata, bhīṣma-parva* 6.11)

In addition: *śrutes tu śabda-mūlatvāt*, “But [no, there is no contradiction] because the root of Śruti is transcendental sound (and transcendental sound deals with inconceivable topics)” (*Vedāntasūtra* 2.1.27).

This state of being both *vyakta* and *avyakta* has also been evidenced in the Purāṇas, and in the Śrutis shown by Śrī Madhvācārya, for instance: *asthūlo ’nañur amadhyamo madhyamo ’vyāpako vyāpako hariḥ*, “Hari is not coarse, is not infinitesimal, is not in the middle of the universe, is in the middle, is a nonpervader, and is a pervader.” Moreover:

*asthūlaś cānaṇuś caiva sthūlo ’nuś cāpi sarvataḥ |
avarṇaḥ sarvataḥ proktah syāmo raktānta-locanaḥ |
aiśvaryā-yogād bhagavān viruddhārtha ’bhidhiyate ||*

“He is neither coarse nor infinitesimal, He is coarse and infinitesimal at all times. He is said to be colorless at all times. He is dark blue. His eyes are reddish at the corners. Because of a connection with *aiśvarya*, He, whose motives are contradictory, is called Bhagavān.” (*Kūrma Purāṇa*)

In addition: *turiyam aturiyam ātmānam anātmānam ugram anugram
vīram avīram mahāntam amahāntam viṣṇum avisṇum jvalantam
ajvalantam sarvato-mukham asarvato-mukham*, “**The fourth state**

and not the fourth state; the soul and not the soul; fierce and not fierce; heroic and not heroic; great and not great; Viṣṇu and not Viṣṇu; blazing and not blazing; facing everything and not facing everything.” (*Śrī Nṛsiṁha-tāpanī*)

*mayā tatam idam sarvam jagad avyakta-mūrtinā |
mat-sthāni sarva-bhūtāni na cāham tesv avasthitah ||
na ca mat-sthāni bhūtāni paśya me yogam aiśvaram |*

“I pervade the entire universe by My unmanifest form. All things are in Me, but I am not in them, nor are all things situated in Me! Behold My godly might.” (*Bhagavad-gītā* 9.4-5)

Thus, He can be simultaneously *vyakta* and *avyakta*. And that makes sense by considering that He has infinite powers which are inconceivably contradictory and noncontradictory. This explains the fact that even though He had come unto her lap, the universe was seen by Yaśodā, the divine Mother, in His mouth.

Furthermore, the gap of two fingers could not be filled, even by using all the ropes. The possibility that this was the work of Māyā is repudiated by the fact that the *acintya-śakti* is inherent in Him. Any reference to Māyā is useless, also because of the maxim: *klpta-kalpya-parigrahe laghuḥ klpta-parigrahaḥ iti*, “Grasping what is invented is small compared to grasping what is to be imagined as invented.”

But why did it not occur to her that He is all-pervading? Śuka responds: *ātmajam matvā*, “by considering Him to be a son.” The drift is: The aspect of being all-pervading was covered over by Yaśodā, whose mind was full of motherly affection.

He was bound on the belly, since He is well known as Dāmodara. That is not said here, but it is mentioned in *Śrī Hari-viṁśa*, *dāmnā caivodare baddhvā pratyabandhad udūkhale*, “After binding Him on the belly with a rope, she tied Him to the mortar” (*Hari-viṁśa* 2.7.14). And that was simply for the purpose of having peace of mind. In truth, however, she bound Him because she was anxious that He might run off out of fear.

Moreover, it should be known that this mortar was another one,

which happened to be next to a gateway, because Kṛṣṇa will go near the pair of conscious trees, which were suitably in front of a gate. It will be described ahead that the trees were conscious.

Krama-sandarbhā—The *Hari-varṇa* states that the two trees were conscious: *yau tāv arjuna-vṛkṣau tu vraje satyopayācanau*, “[The gopis said to Yaśodā:] Those two *arjuna* trees, which fulfill requests in Vraja” (*Hari-varṇa* 2.7.22).

Viśvanātha Cakravartī—In two verses he says: Owing to the power of her *prema*, she bound Him—the great almighty God, although He pervades everything, although He is binding everyone, from Brahmā down to a clump of grass, with the *guṇas* of His Māyā—with a rope made of cloth.

How could she possibly bind Him? In response he says: *tam ātmajam matvā*, “by considering Him a son,” in other words “by making Him the focus of her extraordinary *vātsalya-prema*.” The drift is: Binding Him takes place only by *acintya-śakti*, although He is all-pervasive, because He is under the control of *prema*.

Avyaktam (unmanifest) signifies: *prema-vaśyatvād eva pracchannī-bhūta-mahaiśvaryam*, “He whose vast supremacy has become concealed only because of being under the control of love.” *Martya-lingam* means *manasyākāram* (He has a human form). Still, He is *adhokṣajam*, which means *atīndriyam* (beyond the senses).

“She bound Him like one binds a material person,” although He is a mass of consciousness. How amazing is the power of her *prema*!

Baladeva Vidyābhūṣāṇa—In one set of two verses Śuka says her desire to bind Him became fruitful. The syntactical connection is: *tam ātmajam sā gopikā dāmnā babandha*, “She bound Him, her son, with a cord made of yellow cloth (*dāmnā = pīta-patṭa-dorakena*), knowing He was an offender (*matvā = sāparādhām jñātvā*).”

How is He? In that regard he says: *yasyāntar bahiś ca pradeśo nāsti*, “who has no interior place and no exterior place,” on account of being *vibhu* (all-pervading). There is an inside and an outside of something limited: This is common knowledge. This means common sense as regards the all-pervader is impossible.

Having mentioned the quality of pervading all space, on the occasion he talks about the quality of pervading all time: *yasya pūrvam nāsti* (who has no previous state), on account of being beginningless; *aparam ca nāsti* (nor a posterior state), on account of being unlimited. The meaning is: A time before Him and a time after Him, who pervades all time, do not exist.

In the clause from *pūrvāparam*, which means *pūrvam param ca*, Śuka clarifies: *yo jagataḥ pūrvam param ca antar bahiś ca yaś ca jagat bhavati*, “who is the previous state (*pūrvam*) of the world, because He is the creator, and its posterior state (*param*), because He is the destroyer, its inside and outside (*antar bahir ca*), because of being *vibhu*, and who is the world, through His *sakti*.”

Similarly, He is That, the Unmanifest (*avyaktam = tad avyaktam*). *Martya-lingam* means: *martyasya iva lingam cihnam yasya*, “He as if has the characteristic (*lingam = cihnam*) of a human.” This means He has a human shape. *Adhokṣajam* is construed as: *adhaḥ-kṛtam akṣa-jam aindriyakam sukham yena tam*, “He by whom that which is produced from the senses, i.e. sensory happiness (*akṣa-jam = aindriyakam sukham*), is done below (on Earth, etc.).” The sense is: *nitya-siddha-sukham* (He whose happiness is eternally established).

“She bound Him, a mass of sheer consciousness, like some lady binds an ordinary child.” How amazing is the greatness of *putra-bhāva*, by which He, who is such, was bound. He who is *vibhu* was restrained. In that regard, both the state of being all-pervading (as Brahman) and the state of being in the middle of the world, which are established by the *acintya-sakti*, exist simultaneously.

Śrīnātha Cakravartī—“He has no inside (*antar = antaram*), unlike an ordinary person, who has bones, flesh, blood, and so on, nor an outside, i.e. impurities, urine, and so on,” because He is composed of *sat-cid-ānanda* alone. Moreover, Rukmiṇī will say, to make a differentiation: *tvak-śmaśru-roma*, and so forth (*Bhāgavatam* 10.60.45). The gist is: How could He possibly be bound? Because of this, Vrajeśvarī’s not knowing His prowess (*atad-viryā-kovidā*), which was mentioned previously, is demonstrated.

Or, *antar*, i.e. *antaram*, signifies “having an *antaryāmī* (Paramātmā)” and *bahir* denotes “having a limit,” like a soul, in that way. Or, His inside is not separate from His outside, meaning He is

one form endowed with a very luminous transparency. Or, “He for whom things are neither internal (*antar = antaram = antaraṅgāḥ*) nor external (*bahir = bahiraṅgāḥ*),” because of being the same toward everything.

“In relation to whom (*yasya*) there is no previous (*pūrvam = prāk*) nor later (*aparam = paścāt*)” because of being the pervader. Further, “He is the previous state (*pūrva = pūrvam*) of the world and its posterior state (*aparam = param = paścāt*).” In view of the text: *aham evāsam evāgre*, “Only I existed in the beginning” (2.9.33). The drift is: Binding Him is impossible.

Brhat-krama-sandarbha—“He is the universe too (*yah jagac ca*)” in the sense that He is the substratum of the universe.

Bhaktisiddhānta Sarasvatī—*Jagac-cayah* signifies: *yaś ca jagat-samaṣṭy-ātmaka eva bhavati*, “and who comprises the totality of the universe.” *Adhokṣajam* denotes: *prākṛta-jñānāviśayam* (He is not in the scope of material knowledge).

Vijayadhvaja Tīrtha—He describes His *svarūpa* to reveal Yaśodā’s ignorance. “In relation to whom there is neither an independent entity (*antar = svatantram vastu*) nor an outward entity (*bahir = bahir vastu*).” *Avyaktam* connotes: *tad avyaktam brahma-samjñam kṛṣṇam*, “Kṛṣṇa is That, the Unmanifest, called Brahman.” There is a *sūtra*: *tad avyaktam āha hi*, “Brahman is unmanifest because the Śruti says so” (Vedānta-sūtra 3.1.23). *Martya-liṅgam* means: *manuṣya-lakṣaṇa-śarīram*, “He is a body that has human characteristics.” *Adhokṣajam* signifies: *akṣa-jam indriya-jam jñānam tad-adhaḥ-kṛtam yasmāt*, “He because of whom knowledge born of the senses is made to be below Him.” This means *indriyāgocaram* (beyond sensory perception).³⁰⁴ It’s understood that the word *avyaktam* is explained by this.

Vīra-Rāghava—*Pūrvāparam* signifies *pūrvam param ca*. “He is the very first beginning point (*pūrvam = pūrvāvadhiḥ eva*) and

³⁰⁴ For more information regarding the derivation of the name Adhokṣaja, consult the appendix at the end of this chapter.

final limit (*param* = *uttarāvadhīḥ*) of the entire universe (*jagataḥ* = *jagataḥ kṛtsnasya*)."

He says *jagac ca yaḥ* with this idea in mind: Binding what is everything is impossible because there is no existence of another thing intrinsically separate (*prthak-siddha*) from it, given that Kṛṣṇa is the cause and the world is His body. The grammatical agreement between *yaḥ* and *jagat* is the relation of *kārya-kāraṇa-śarīrātma-bhāva*, "a mode of being between a body and a soul, which corresponds to an effect and its cause" (the world is a body of the Lord).

Did she actually bind Him? The meaning is: "She tried to bind Him, whose body is like a human's (*martya-līṅgam* = *martyasya iva līṅgam śarīram yasya*), like one binds a mere mortal."

Siddhānta-pradipa—Hari did not want to be tied up, since He actually wanted to escape, but Yaśodā desired to tie Him up. With this in mind: "By whom is He conquered?", Śuka speaks six verses to illustrate Yaśodā's victory, and thereby he shows that the Lord has an inherent and amazing *śakti*, which is inconceivable (*acintya*): Although not measured, His *bhakta-vātsalya* measures the degree of His love.

"He is the world" (*yaḥ jagac ca*), in reference to the relationship of *bhedābheda* (difference and nondifference) between a cause and its effect.

Vallabhācārya—*Adhokṣajam* means: *adho ’kṣajam jñānam yasmāt*, "He because of whom knowledge (*akṣa-jam* = *jñānam*) is below perception."

ANNOTATION

Regarding Vijayadhvaja Tīrtha's statement that Yaśodā was ignorant, her ignorance was caused by a transcendental *avidyā-śakti*. In *Bhagavat-sandarbha* Jīva Gosvāmī says the cowherds' forgetfulness of the Lord's majesty is due to a specific spiritual potency called *avidyā-śakti*, which is different than its material counterpart bearing the same name: *avidyā-lakṣaṇo bhedah pūrvasyā bhagavati vibhūtvādi-vismṛti-hetur māṭr-bhāvādi-maya-premānanda-vṛtti-viśeṣaḥ*, *ata eva* "gopī-janāvidyā-kalā-prerakah",

“The potency characterized by *avidyā* is a variety that pertains to the first category (*cit-śakti*), and is the cause of His associates’ forgetfulness of His attributes such as all-pervasiveness. This potency is a special function of *premānanda* consisting of motherly affection, and so forth. This explains the passage [of *Gopāla-tāpanī Upaniṣad* 1.5]: *gopī-janāvidyā-kalā-prerakah*, “[Gopī-jana-vallabha] evokes the *gopis*’ expertise and ignorance”” (*Bhagavat-sandarbha* 98.3).

The transcendental *avidyā-śakti* is classed as an aspect of *samivit-śakti*: *saṁvid eva jñānājñāna-śaktih śuddha-sattvam ceti jñeyam*, “It should be known that Samvit is the potency of knowledge and ignorance and is *śuddha-sattva* (pure Existence)” (*Bhagavat-sandarbha* 98).

10.9.15

*tad dāma badhyamānasya svārbhakasya kṛtāgasah |
dvya-aṅgulonam abhūt tena sandadhe 'nyac ca gopikā ||*

tat dāma—that rope; *badhyamānasya*—who is being tied up; *sva-arbhakasya*—who is her son; *kṛta-āgasah*—of him by whom an offense was done; *dvi-aṅgula*—by two fingers; *ūnam*—short; *abhūt*—was; *tena*—with that [rope]; *sandadhe*—joined; *anyat*—another [rope]; *ca*—and [another]; *gopikā*—the cowherd lady.

svārbhakasya (kṛṣṇasya) kṛtāgasah tena (dāmnā) badhyamānasya (satah) tad dāma dvya-aṅgulonam abhūt. (sā) gopikā (tena dāmnā saha) anyad (dāma) sandadhe.

When she was in the process of binding her son, an offender, the rope came up short by two fingers. The cowherd lady then joined another rope to it.

Śrīdhara Svāmī—*Dvy-aṅgulonam* signifies: *dvābhyaṁ aṅgulābhyaṁ ūnam apūrṇam*, “incomplete (*ūnam* = *pūrṇam*) by two fingers.”

Sanātana Gosvāmī—The suitability of the action of binding is indicated by the word *sva* (‘own’ son), and by *kṛtāgasah* (of Him by

whom an offense was done), because it would be inappropriate to be lenient toward an offender.

Concerning *dvy-angulonam*, the meaning is “a couple fingers short,” but this is a common expression, and so what it really means is a very short measure. It is like saying “a couple of chick peas.”

Alternatively, because He cannot be attained by *jñāna* and *karma*, which are two of the three: *bhakti*, *jñāna* and *karma*. It is illustrated in that way.

She wanted to join another rope because she thought He wanted to escape, since He was very afraid. She went here and there looking for another rope. Or she took a rope with one hand while she was holding Him with another. Or some maidservants cordially gave her a rope.

Jīva Gosvāmī—The suitability of the action of binding is indicated by the word *sva* (own), and by *kṛtāgasah*, because it would be inappropriate to be lenient toward an offender.

Concerning *dvy-angulonam*, the first rope was short by two fingers due to destiny. As for the next ones, each rope came up short because of a protection that way by His potency of all-pervasiveness (*vibhutā-śakti*).

Moreover, even when there is *prema*, He is not submissive if these two are lacking: a special kind of perseverance and His special mercy which is born of that. Therefore it will be said: *drṣṭvā pariśramam kṛṣṇah kṛpayāsīt sva-bandhane*, “Noticing that she was fatigued, out of mercy Kṛṣṇa allowed her to tie Him up” (10.9.18). This is the divine indication.

Hearing the mother chastise and the child cry, cowherd ladies who were neighbors came and gave ropes to Yaśodā in jest.

Viśvanātha Cakravartī—Although binding Him becomes possible by *prema*, at first, in three verses Śuka says His form is all-pervasive even though it was limited to mother’s lap. With *dvy-angulonam*, he says the *vibhutā-śakti* (the potency of pervasion), induced by His *satya-saṅkalpa-śakti* (the potency of making a resolve fruitful) at once became manifest in His body, and thought: “Which lady can possibly bind my master, when He has this type of desire: ‘Why should I be tied up? Daily, I must steal steal yogurt in other people’s

homes and play with My companions'?"

Dvy-aṅgulonam means: *dvābhyaṁ aṅgulibhyām ūnam apūrṇam*, "incomplete by two fingers." Moreover, she joined (*sandadhe*) another rope (*anyat = anyad dāma*) with that rope (*tēna = tena dāmnā saha*). This means she tied it by making a knot.

Baladeva Vidyabhūṣaṇa—To illustrate the method of the binding, in this verse he says He is all-pervasive although He is within the universe.

Śrinātha Cakravartī—This is the purport of the word *dvy-aṅgulonam* (two fingers short): "One is the devotee's exertion, the other is My mercy. I can be bound when these two occur."

Vira-Rāghava—He is an offender (*kṛtāgasah*), therefore: *badhyamānasya*, which means: *badhyamānasya sataḥ* (while He was being bound.) (This is a genitive absolute in the sense of a locative absolute.)

10.9.16

*yad āśit tad api nyūnam tenānyad api sandadhe |
tad api dvy-aṅgulaṁ nyūnam yad yad ādatta bandhanam ||*

yad—which [rope]; *āśit*—was; *tad api*—that also; *nyūnam*—short; *tena*—with that [rope]; *anyat api*—even another [rope]; *sandadhe*—she joined; *tad api*—that also; *dvi-aṅgulam nyūnam*—two fingers short; *yad yad ādatta*—whatever she took; *bandhanam*—rope.

Bhaktisiddhānta Sarasvatī—

yad (gr̥hitāṁ dāma) tad api dvy-aṅgulaṁ nyūnam āśit. tēna anyad api sandadhe. tad api (dvy-aṅgulaṁ) nyūnam (āśit. evāṁ) yad yad bandhanam ādatta, (tat sarvam eva dvy-aṅgulaṁ nyūnam jātam).

Gaṅgā Sahāya (Anvitārtha-prakāśikā)—

(evam ubhaya-sandhānenā) yad (ekāṁ dāma) āśit, tad api (dvy-aṅgula-nyūnam jātam. tadā) tēna api (saha) anyad (dāma) sandadhe. (tadā) tad api dvy-aṅgulaṁ nyūnam (jātam. evāṁ) yad yad ādatta, (tat-tad-)bandhanam (dvy-aṅgulonam eva abhūt).

That rope too was short. Yaśodā tied yet another rope, and that one too was short. Whatever rope she added was two fingers short.

Sanātana Gosvāmī—The first rope mentioned here refers to the one mentioned in the previous verse: The pronoun *yad* (which) is connected to *anyat* (other) there. Or *yad* means *yasmāt* (because): “Because that one was short, she tied another rope to it.”

Here a rope is called *bandhanam*, by the derivation: *badhyate 'neneti bandhanam dāma*, “Binding is done by means of this.” The syntactical connection refers to the previous one: *yad yad ādatta, tat sarvam api dvya-angula-nyūnam eva āśit*, “Whichever rope she took ended up short by two fingers.”

Jīva Gosvāmī—(The commentary is the same.)

Krama-sandarbha—By fate, the first rope was short. Upon seeing that she was obstinate and suitably indulging in that obstinacy, His potency of pervasion (*vibhutva-śakti*) manifested itself at that time, therefore all the ropes were short by two fingers.

10.9.17

*evaṁ sva-geha-dāmāni yaśodā sandadhaty api |
gopināṁ susmayantīnāṁ smayantī vismitābhavat ||*

evam—in this way; *sva-geha-dāmāni*—the ropes [from] her house; *yaśodā*—Yaśodā; *sandadhati*—while joining; *api*—also (or even); *gopinām*—at the cowherd ladies; *su-smayantīnām*—who were grinning; *smayanti*—while smiling; *vismitā abhavat*—she became amazed.

*yaśodā evam sva-geha-dāmāni sandadhati api gopinām
susmayantīnām (satīnām) smayantī vismitā abhavat.*

Bhaktisiddhānta Sarasvatī—

*evaṁ(-prakāreṇa) sva-geha-dāmāni sandadhati api yaśodā gopinām
susmayantīnām (sammukhe) smayantī vismitā abhavat.*

Siddhānta-pradīpa—
evaṁ sva-geha-dāmāni smayantīnāṁ gopīnāṁ (ca dāmāni) sandadhatī smayantī yaśodā vismitā abhavat.

Tying the ropes from her house in this way, Yaśodā, smiling at the cowherd ladies who had a grin on their faces, became amazed.

Śridhara Svāmī—“While she too was laughing (*smayantī* = *svayam api hasantī*) among those ladies who were smiling (*susmayantīnāṁ* = *smitān kurvatināṁ madhye*), she became amazed (*vismitā abhavat* = *vismayam āpa*).”

Sanātana Gosvāmī—“She became amazed although the cowherd ladies were grinning (*susmayantīnāṁ* = *susmayamānānāṁ api* = *suṣṭhu smayamānānāṁ api*).” The genitive case in *susmayantīnāṁ* has the sense of *anādara* (disregard). The gist is: “Disregarding their grin,” which was due to a complete amazement because she was unable to bind the child even though she desperately tried to do so. “Yaśodā was joining all the ropes that were in the house” (*sva-geha-dāmāni sandadhatī* = *sva-gehe yāni dāmāni tāni sarvāny api sandadhatī satī*).

Alternatively, the genitive case has the sense of the locative: “Even while joining the ropes with intense absorption (*sandadhatī* = *bandhanābhiniveśena sandhānam kurvaty api*), she became amazed while the cowherd ladies were smiling” (*gopīnāṁ susmayantīnāṁ* = *gopiṣu smayantīṣu*).” They were smiling because each additional rope was two fingers short too.

As before, the sweetness of the manifestation of an abundance of Godhood is to be inferred by the display of supreme authority in *bālyā-lilā*. Thus, although He is delimited as the form of a child, actually He is not delimited, given that the gap of two fingers could not be filled.

[Someone might think:] “But that is contradictory. The same thing cannot be both delimited and nondelimited. Is the delimitation subjective or objective? If it is subjective, then, given that the perception is not based on the thing itself, it is not true, and so the delimitation is illusory. For example, the sun globe, although it is

many thousands of *yojanas* in size, appears to the naked eye to be the size of a hand. And if the delimitation is objective, anyone who says the thing is actually nondelimited would become an object of derision. For example, anyone who says that an emerald held in the palm of the hand is in fact as big as the sun is ridiculed.”

The harmonization is that He has inconceivable godly might. All contradictions in the Lord, who is beyond the scope of reasoning, are harmonized by the axiom *tarkāpratiṣṭhānāt*, “because logical reasoning is no foundation [for understanding spiritual science]” (*Vedānta-sūtra* 2.1.11). For example, this is stated in the *prabhāsa-khaṇḍa* of *Skanda Purāṇa*:

*acintyāḥ khalu ye bhāvā na tāṁś tarkeṇa yojayet |
prakṛtibhyah param yat tu tad acintyasya lakṣaṇam ||*

“Indeed, one should not link by reasoning states of being that are inconceivable. What is different than the three *gunas* is a sign of what is inconceivable.” (*Mahābhārata, bhīṣma-parva* 6.11). Therefore this is said in *Kūrma Purāṇa*:

*asthūlaś cānaṇuś caiva sthūlo 'nuś caiva sarvataḥ |
avarṇāḥ sarvataḥ proktāḥ śyāmo raktānta-locanāḥ |
aiśvaryā-yogād bhagavān viruddhārtho 'bhidhīyate ||*

“He is neither coarse nor infinitesimal, He is coarse and infinitesimal at all times. He is said to be colorless at all times. He is dark blue. His eyes are reddish at the corners. Because of a connection with aiśvaryā, He, whose motives are contradictory, is called Bhagavān.”

It should be inferred in that way everywhere.

Jīva Gosvāmī—(Additions in the first two paragraphs are underlined.) “Although the cowherd ladies were grinning (*susmayantinām = suṣṭhu smayamānānām api*), she too smiled, and became amazed.” The genitive case has the sense of *anādara* (disregard). The gist is: “Disregarding their grin,” which was due to a complete amazement because although Yaśodā never stopped tying ropes with great obstinacy, she could not meet her objective. “Yaśodā was joining

all the ropes, those from the house and those used for the churning” (*sva-geha-dāmāni sandadhatī = sva-gehe yāni dāmāni tāni sarvāny api sandadhatī satī*).

Alternatively, the genitive case has the sense of the locative: “She had been joining the ropes with intense absorption (*sandadhatī = bandhanābhiniveśena sandhānam kurvaty apy abhavat*). Still, while the cowherd ladies were smiling (*gopinām susmayantinām = gopiṣu smayantiṣu satiṣu*), she too smiled, and became amazed.”

It’s understood that on this day Śrī Rohinī had already been invited to the house of Śrīmān Upananda and so on and had gone there, otherwise she would have prevented that, due to her *vātsalya*.

Viśvanātha Cakravartī—The genitive has the sense of the locative: “She became amazed while the cowherd ladies, female neighbors, were grinning: ‘Oh! His waistline is as small as a clenched fist yet it cannot be encircled with a rope that is one hundred hands in length. His belly does not even bulge, and the line of ropes does not shorten, still the gap cannot be filled.’” This is one wonder. The second wonder is the gap was the same each time another rope was added: It was again two fingers short, not three fingers short, nor four fingers short, and so on.

Baladeva Vidyābhūṣaṇa—“While the cowherd ladies were grinning: ‘This queen cannot even tie up a little boy,’ she too smiled, (*smayanti = svayam ca smayamānā*), and experienced amazement.”

Kṛṣṇa thought: “If I am tied up, my friends will laugh at Me, so I should not be tied up.”

Vijayadhvaja Tīrtha—She became amazed while mildly laughing (*smayanti = mandām hasanti*) by perceiving the glory of the son, given that so many ropes had been tied together and were still insufficient.

Vīra-Rāghava—“While she herself was smiling in the middle of cowherd ladies (*gopinām = gopinām madhye*), who were amazed (*susmayantinām = vismayantinām*) by seeing that she would not stop joining all the ropes in her home, she became astonished.”

Vallabhācārya—When her anger subsided, she smiled. Afterward also, she got astonished, this time by observing that the gap was always two fingers short. She tied all the ropes, hence she is Yaśodā, by the derivation: *yaśo dadāti dyati vā*, “She is so called because she gives fame or because she destroys fame.” (She gave Him fame by nullifying her fame of being able to control Him.)

Anvitārtha-prakāśikā—The *parasmaipada* in *susmayantinām* is poetic license, and so is the *parasmaipada* in *smayantī*.

10.9.18

*sva-mātuḥ svinna-gātrāyā visrasta-kabara-srajaḥ |
drṣṭvā pariśramam kṛṣṇaḥ kṛpayāśit sva-bandhane ||*

sva-mātuḥ—of His mother; *svinna-gātrāyāḥ*—whose body was perspiring; *visrasta*—had fallen; *kabara*—and braid (or hair knot); *srajaḥ*—whose garlands; *drṣṭvā*—after seeing; *pariśramam*—exertion; *kṛṣṇaḥ*—Kṛṣṇa; *kṛpayā*—out of kindness; *āśit*—was (or became); *sva-bandhane*—as regards His binding.

*kṛṣṇaḥ sva-mātuḥ svinna-gātrāyāḥ visrasta-kabara-srajaḥ
pariśramam drṣṭvā kṛpayā sva-bandhane (anuguṇaḥ) āśit.*

Yaśodā's garland had fallen, her braid had loosened, and her body was perspiring. Noticing that His mother was fatigued, out of kindness baby Kṛṣṇa allowed her to tie Him up.

Sanātana Gosvāmī—The word *sah* (he) (in the reading *sa mātuḥ*)³⁰⁵ has the sense of “He is intent on manifesting the essence of His unlimited godhood.” Kṛṣṇa is the one whose pastimes attract everyone’s hearts. In the reading *sva-mātuḥ* (own mother), the word *sva* (own) signifies that He was the recipient of a motherly affection that was even more special than Devakī’s, given that Yaśodā is His very own. Therefore: “Out of mercy, He agreed to be bound.”

305 This reading is accepted by Jīva Gosvāmī but is not listed in any edition of *Bhāgavatam*.

Otherwise He would not have been bound. In other words, He accepted bondage by allowing the gap of two fingers to be filled.

Her garlands and her braid had come undone in special ways (*visrasta* = *viśeṣena srasta*): Her garlands fell in pieces everywhere, and her braid had completely loosened. Due to the unease in seeing her exert herself so much, “He became bound out of kindness (*kṛpayā* = *vātsalyena*) for His mother, whose body was perspiring.”

Jīva Gosvāmī—*Sah* denotes *svayam bhagavān* (God in person). Kṛṣṇa is the one whose pastimes attract everyone’s hearts. In the reading *sva*, Śukadeva makes one aware of Śrī Kṛṣṇa’s profuse affection for her. He was unable to tolerate seeing how hard His mother was exerting herself, therefore: *kṛpayā sva-bandhane durghaṭe ’py āśit*, “Out of mercy, He kept existing in the matter of His own binding, although hard to accomplish.” Only her *vātsalya* (parental affection) was the fundamental cause. This is stated with the word *mātr* (mother).

When He relinquished His natural obstinacy, His potency of pervasion (*vibhutva-śakti*) became somewhat indifferent toward the ropes, and so she tied Him up only with the second rope. The other ropes were not needed.

Viśvanātha Cakravartī— Yaśodā would simply not stop trying to bind Him, and so the other ladies told her: “He is still not bound even after tying all the ropes that were in the house. Yaśodā, dear friend, this is not meant to be. Stop doing this.” But Yaśodā, who had the conceit of having a son, had a proud scheme: “Before sundown I will reach the end of this, even if I have to use all the ropes in town.”

Between a devotee’s obstinacy and the Lord’s obstinacy, only the former remains. Therefore in this verse beginning with *sah* (he), Śuka says: “Perceiving His mother’s fatigue, only the Lord, who is affectionate to His mother, gave up obstinacy.” Another reading is *sva-mātuh*.

In point of *kṛpayā* (out of mercy): Only the *kṛpā-śakti*, which is most luminous as the empress (*cakravartini*) of all potencies, appeared there by itself after making the Lord’s heart melt like fresh butter, and at once made the *satya-saṅkalpa-śakti* and *vibhutā-śakti* that had appeared previously go within it at that time.

The gap of two fingers was filled by exertion and mercy. For this reason, these two words are mentioned here: *pariśramam* (exertion) and *kṛpayā* (out of mercy). The first one is perseverance arisen by *bhajana* in the devotee, and the second one is mercy in Him which arises by seeing that. The Lord is bound by those two. The condition of being short by two fingers existed as long as those two did not exist, but when those two occurred, binding took place. Thus it's understood that the method of binding Him with *prema* was exemplified in person by the Lord in reference to His mother.

Śrīnātha Cakravartī—His mercy occurs when a devotee, in this case His mother, perseveres, and so here it is said that her body was perspiring. “He existed out of mercy for His binding (*kṛpayā āśit sva-bandhane*),” in other words He became bound.

Vijayadhvaja Tīrtha—*Sva-bandhane āśit* (He existed in His own bondage) means: *svayam eva baddho 'bhūt*, “He became bound of His own accord.”

Vīra-Rāghava—“He became favorably disposed (*anuguṇāḥ* is added) to His binding (*sva-bandhane āśit = sva-bandhane anuguṇāḥ āśit*).”

Siddhānta-pradīpa—“After seeing His mother’s exertion, He existed out of mercy for His own binding (*sva-bandhane kṛpayā āśit*).” By this, being devoid of the common usage of an interior, of an exterior, and so on is mentioned as before. Even though He requires the common usage of an inside and an outside, He exists out of His own desire, by a connection with *acintya-śakti*. For instance the Śruti states: *añor añiyān mahato mahiyān*, “He is smaller than the smallest, bigger than the biggest” (*Katha Upaniṣad* 1.2.20).

10.9.19

*evam sandarśitā hy aṅga harinā bhṛtya-vaśyatā |³⁰⁶
sva-vaśenāpi kṛṣṇena yasyedam seśvaraṁ vaše ||*

306 *bhakta-vaśyatā* (Vallabhācārya’s reading, accepted by Sanātana Gosvāmī and many others).

evam—in this way; *sandarśitā*—was completely illustrated; *hi*—certainly; *aṅga*—(a vocative expressive of endearment); *hariṇā*—by Hari; *bhṛtya-vaśyatā*—the quality of being under the control of servants (of devotees); *sva-vaśena api*—although under His own control; *kṛṣṇena*—by Kṛṣṇa; *yasya*—of whom; *idam*—this (the universe); *sa-iśvaram*—along with gods; *vaśe*—in the control.

aṅga! idam (viśvam) seśvaram yasya vaśe (vartate, tena) kṛṣṇena hariṇā sva-vaśena api hi (svasya) bhṛtya-vaśyatā evaṁ sandarśitā.

Hari is His own man, O king. Kṛṣṇa controls the gods and everyone else in the universe. Still, in this way He undoubtedly proved that He complies with His devotees' wishes.

Śrīdhara Svāmī—In this verse Śuka says: It's not that there is a break of His independence. “The world (*idam = idam viśvam*), including the gods, is under His control,” meaning it depends on Him (*yasya vaśe = yad-adhīnam*).

Sanātana Gosvāmī—“He proved in this way (*evam*)” signifies either “from the beginning of this chapter” or “in the way that was mentioned.” *Aṅga* is a vocative expressive of *prema*. *Hi* has the sense of *niścaya* (certainty). The name Hari is used here because He steals the devotees’ hearts that way.

Although He is independent (*sva-vaśenāpi = svatantrēṇāpi*), He is under the control of devotees, because: *kṛṣṇena*, He is God in person. That is exactly what Śuka implies in the clause with *yasya* (the world is under His control). Alternatively, the name Kṛṣṇa is the underlying reason for the word *sandarśitā* (proven). That is, “because He is God in person.” Concerning *sandarśitā*, which means *samyag darśitā* (completely demonstrated): Owing to the prefix *sam*, a huge distinction with Brahmā and other devotees of old and even with Śrī Yudhiṣṭhira and others who were favored by Him as a guard, a messenger, a charioteer and so forth is implied insofar as He was not directly bound like that by anyone before.

Jīva Gosvāmī—“His fullness and His godhood have been proven,

and so He is never hungry and never lacks contentment. But His anger, stealing, fear, fleeing, being seized by force, crying, and binding have been described. All of you think that each occurrence was real in terms of being a cause of Rasa, given that each is felt internally in a confidential way, but how at all can you so justify His fullness and His godhood?"

True. In that regard, His fullness and His godhood exist with certain qualities. Still, it must be considered that He does a favor to devotees, without which those qualities would not delight anybody, because if His heart were not soft nobody would like Him, and so those qualities would diminish in value. A quality is an attribute which is the cause of the happiness of people. Whatever does not involve compassion is automatically a fault. But that cannot possibly exist in Him, because by thus turning out to be ordinary He would no longer be divine. The Śruti states: *ayam ātmā-pahata-pāpmā*, "The Soul is sinless" (*Chāndogya Upaniṣad* 8.1.5); *eṣa u eva vāma-niḥ vāmāni sarvāṇy abhiyanti*,³⁰⁷ "Because all contrary things come together in Him, He is *vāma-nī*, the leader of the contrary" (*Chāndogya Upaniṣad* 4.15.3).

Therefore, only compassion should be considered the main quality. It makes qualities true qualities and annuls any fault. For example, in the sixth canto, in the context of the vow of *puruṣ-savana* (procreating a male child), this is read at the beginning:

*yathā tvam kṛpayā bhūtyā tejasā mahimaujasā |
juṣṭa iśa gaṇaiḥ sarvais tato 'si bhagavān prabhuh ||*

"O Lord, You have every quality, such as mercy, opulence, fiery power, glory, and vigor. Therefore You are God, the Almighty."
(6.19.5)

That His compassion should be in conformity with *bhakti* is certainly proper, since a fault is a fault by a lack of compassion. If unconditional *bhakti* controls the Lord, it is fitting that He should

³⁰⁷ *etam hi sarvāṇi vāmāṇy abhisamyanti sarvāṇy eva vāmāṇy abhisamyanti ya evam veda. eṣa u eva vāma-nir eṣa hi sarvāṇi vāmāṇi nayati sarvāṇi vāmāṇi nayati ya evam veda.* (*Chāndogya Upaniṣad* 4.15.3-4) (*Bhagavat-sandarbha* 46.3)

end up being controlled by it. His godly might is not diminished by this, because it is wide awake elsewhere. For example, although Kṛṣṇa was tied up, He showed His power by saving Nalakūvara and Maṇigrīva, who are about to be mentioned. Rather, because He attracts everyone by the quality of compassion, His godly might doubles. Therefore He inevitably becomes controlled by devotees. For instance, this was said by the Lord of Vaikuṇṭha:

*aham bhakta-parādhīno hy asvatantra iva dvija |
sādhubhir grasta-hṛdayo bhaktair bhakta-jana-priyah ||*

“Brāhmaṇa, I am under the control of a devotee, as if I were not independent. My heart is possessed by devotees who are sādhus. Devotees are dear to Me.” (9.4.63)

In this citation, the word *sādhubhiḥ* (by *sādhus*, spiritual practitioners) is the reason His heart is possessed by them. This means: “because My nondeceitfulness is proper toward *sādhus*, by whom deceitfulness is shunned (*projjhita-kaitava*).”

Hence the state of being under control means being favorable to the devotee, a favorableness which might involve internal desires and external actions. It is fitting that He should be made to have a certain mindset, given that the mindset of *bālyā*, for instance, was induced by Yaśodā’s mindset. Consequently Śrī Kuntī Devī too, thinking that Kṛṣṇa’s mindset of *bālyā* was real, was bewildered by astonishment and bliss:

*gopy ādade tvayi kṛtāgasi dāma tāvad
yā te daśāśru-kalilāñjana-sambhramākṣam |
vaktrāṁ niniya bhaya-bhāvanāyā sthitasya
sā mānī vimohayati bhr̥iḥ api yad bibheti ||*

“When You did a wrong, Yaśodā grabbed a rope. For as long as she had it, You lowered Your face as a result of fear-imbued thoughts. Your eyes were agitated, and the eyeliner blended with Your tears. Your condition as You stood in this way bewilders me because even fear itself is afraid of You.” (1.8.31)

Intending to express all of the above, Śuka says: “It was demonstrated (*darśitā*) in the way that was mentioned (*evam = ukta-prakārena*).” On top of that: *samyak* (completely), because the play of possessiveness which culminated in His binding never happened again.

Aṅga is a vocative expressive of *prema*. *Hi* has the sense of *niścaya* (certainty). The name Hari is used here because He steals the devotees’ hearts that way. Although He is independent (*sva-vaśenāpi = svatanrenāpi*), He is under the control of devotees, because: *kṛṣṇena*, He is God in person. That is exactly what Śuka implies in the clause with *yasya* (the world is under His control).

Viśvanātha Cakravarti—In this verse he says: Even while the Lord has the topmost supremacy, this bondage, which is the foundation of being controlled by *prema*, is only an ornament, not a fault, on account of inducing the uttermost astonishment.

“His being controlled by devotees, which is inherent in Him, was fully demonstrated (*sandarśitā = samyak darśitā*) by Hari in this way”: by a desire to eat, although He is an *ātmārāma* (He fully delights in Himself); by means of noncontentment, although He is *pūrṇa-kāma* (His desires are fulfilled); by anger, although His nature is *śuddha-sattva*; by stealing, although He has Lakṣmī; through fear and by fleeing, although He induces fear to Mahā-Kāla, Yama, and others; by being seized by force by His mother, although He cannot be grasped by the mind; by crying out of sorrow, although He consists of bliss; and by being tied up, although He pervades everything.

In other words, to demonstrate this to those who don’t know, because it was never going to happen to them, it was made to be realized (*samyak darśitā = anubhāvitā*) by making Brahmā, Bhava, Sanat-kumāra and others achieve wisdom and astonishment.

It should not be explained as an imitation, because of the usage of *tad-vidām* (unto those who know Him) in this text: *darśayām
tad-vidām loka ātmāno bhakta-vaśyatām*,³⁰⁸ “while displaying to those in the world who know Him that He is under the control of devotees” (10.11.9).

308 *bhakta-vaśyatām* (*Bhāgavatam* 10.11.9).

Sva-vaśenāpi means *svādhīnenāpi* (although He is under His control). “But under these circumstances, how can you say He is under His control?” Śukadeva responds to that with the clause beginning from *yasya* (Kṛṣṇa controls the gods and everyone else in the universe).

Being controlled by a devotee is accomplished only by *prema*, the essence of *cit-śakti*, only for the purpose of His exceeding bliss. This was elaborated upon previously.

Baladeva Vidyabhūṣaṇa—Someone might object: “But by accepting bondage in this way, being the Almighty in person is ruined.” Therefore Śuka speaks this verse. “Being under the control of devotees was fully demonstrated by Hari, who is independent (*sva-vaśena = svatanṭreṇa eva*), in this way: By stealing, although He has unlimited Lakṣmīs; by His hunger, although He is content; by His noncontentment, although He is complete; by His anger, although He is devoid of Māyā; by His fear and by fleeing, although He is Kāla-kāla (the death of death); by being grabbed by mother by force, although He cannot be grasped by the yogis’ minds; by His tears of sorrow, although He is composed of bliss; and by being bound, although He binds everyone and pervades everything.”

The Almighty’s dependence on another is not a fault, because being dependent on a devotee who is exclusively fixed on Him is praised as a quality. Mercy is virtuous, otherwise, by being disagreeable, there would be a fault.

10.9.20

*nemam viriñco na bhavo na śrīr apy arṅga-saṁśrayā |
prasādām lebhire gopī yat tat prāpa vimuktidat ||*

na—not; *imam*—this [grace]; *viriñcaḥ*—Brahmā; *na*—not; *bhavah*—Śiva; *na*—no; *śrīḥ*—Lakṣmī; *api*—even; *arṅga-saṁśrayā*—whose abode is [His] body (or who serves His body); *prasādām*—grace; *lebhire*—they obtained; *gopī*—the cowherd lady; *yat*—which [mercy]; *tat*—that [mercy]; *prāpa*—obtained; *vimukti-dat*—from Kṛṣṇa (“who gives specific liberations”).

Viśvanātha Cakravartī—

vimuktidāt (kr̄ṣṇāt) yat prasādaṁ gopī (yaśodā) prāpa, tat (prasādaṁ) viriñcaḥ bhavaḥ aṅga-saṁśrayā śrīḥ api na lebhire na (lebhire) na (lebhire).

Jīva Gosvāmī—

gopī (śrī-yaśodā) vimuktidāt yat tat prāpa, (tad-rūpam) imāṁ prasādaṁ viriñcaḥ bhavaḥ aṅga-saṁśrayā śrīḥ api na lebhire na (lebhire) na (lebhire).

Siddhānta-pradīpa—

vimuktidāt (prasāda-višeṣam api tad-bhaktāḥ) lebhire, (parantu) yat prasādaṁ gopī (yaśodā) prāpa, tat imāṁ na viriñcaḥ na bhavaḥ na śrīḥ aṅga-saṁśrayā api (prāpa).

Gaṅgā Sahāya (*Anvitārtha-prakāśikā*)—

vimuktidāt (bhagavataḥ sakāśāt) yat prasādaṁ (sva-bandhanādikām) gopī (yaśodā) prāpa, tat imāṁ (prasādaṁ) viriñcaḥ (putraḥ api) na (lebhe), bhavaḥ (pautraḥ api) na (lebhe), aṅga-saṁśrayā śrīḥ (patnī) api na (lebhe, evam ete trayāḥ api na) lebhire.

Neither Viriñca, nor Bhava, nor even Śrī, whose abode is His body, obtained from the giver of specific liberations the grace that the cowherd lady received.

Śridhara Svāmī—In this verse, with hairs on end he says: Other devotees too obtain the Lord's grace (*prasāda*), but this is utterly amazing. “Neither Viriñca, although he is a son, nor Bhava, although he is His own Soul, nor Śrī, although she is His wife, obtained it.”

Sanātana Gosvāmī—Lakṣmī is *aṅga-saṁśrayā* (she rests on His body): This means she never experienced His quality of being under the control of a devotee, insofar as she is always on His chest, and His chest is only one body limb that she brought under control. Or the sense is just the opposite: Since she does not feel inferior to Him that way, she obtained His grace to some degree.

“Brahmā, Śiva and Lakṣmī did not get the grace that Yaśodā received.” Alternatively, “They did not get it, whereas Yaśodā got

something indescribable (*yat tat = anirvacanīyam*).” Or *yat tat* stands for *yaṁ tam*, in agreement with *prasādam*, which is masculine.

The sense of *vimuktidāt* is: “from Him who gives liberation to some, and specific liberations (*vimukti = viśiṣṭa-mukti*), characterized by the attainment of Śrī Vaikuṇṭha planets, to some others.” Thus, He who gives specific liberations to others was directly tied up by her. Being under the control of the topmost *bhakti* is implied that way.

Jīva Gosvāmī—Now, to hint at the completeness (in reference to *sam* in *sandarśitā*), for the purpose of explaining which the whole chapter up to here had been told, in two verses Śuka talks about the true philosophical conclusion related to Parīkṣit’s question: *nandah kim akarod brahmaṇ*, “What did Nanda and Yaśodā do?” (10.8.46).

“Viriñca, the guru of devotees and others, Bhava, an ideal example for Vaiṣṇavas, and Lakṣmī, an eternal beloved, had already obtained grace in the forms of their respective types of devotional service.” From whom? “From Him who, for the most part, bestows mere liberation,” by looking at this text: *muktim dadāti karhicit sma na bhakti-yogam*, “Mukunda grants liberation, but He never bestowed *prema-bhakti-yoga* previously” (5.6.18).

“However, the cowherd lady, Śrī Yaśodā, the queen of the cowherd clan, got something indescribable (*yat tat = anirvacanīyam kim api*),” a meaning which is in the term *prasāda* itself. “But Viriñca did not get this type of grace, the ripeness of *prema*, and neither did Bhava nor Śrī, although she always abides on His chest (*api aṅga-samśrayā = tad-vakṣo-nivāsā api*).”

Alternatively: *gopī yat tat prāpa, tad-rūpam imāṁ viriñcādayo na lebhire na lebhire na lebhire*, “Viriñca, Bhava, and Śrī did not get, did not get, did not get this indescribable thing the cowherd lady achieved.” The verb is repeated because each word *na* requires its own verb.

In point of *aṅga-samśrayā*, although Lakṣmī is His beloved in every way, she belongs to Him primarily in terms of a bodily relationship. The possessiveness she feels for Him follows that, plus she is confounded by the knowledge of his godly might. By contrast, the possessiveness Yaśodā feels toward Kṛṣṇa is the main thing itself and is not influenced by any other mindset. Yaśodā thinks, “Only I

must see to His well-being, because He only depends on me.” Her mentality is superior, hence His grace is superior. What more need be said? Kṛṣṇa only belongs to her. Therefore it is not possible that Yaśodā obtained such grace by a boon from Brahmā (10.8.48-52). Brahmā himself can only ask for it. He said:

*tad bhūri-bhāgyam iha janma kim apy atavyām
yad gokule 'pi katamāñghri-rajo-'bhiṣekam |*

“May I have profuse good fortune by which I will have some birth in this forest so that I may receive the *abhiṣeka* of the foot dust of someone in Gokula for whom Lord Mukunda is all in all.” (10.14.34)

Viśvanātha Cakravartī—Śuka speaks this verse with hairs on end by beholding Vrajeśvarī’s boundless control of Him, who is controlled by devotees. No other devotee ever had so much control over Him.

Vimukti means *viśiṣṭā mukti* (specific liberation): *prema*. *Vimuktidāt* signifies: *prema-pradād api kṛṣṇāt*, “from Kṛṣṇa, who also bestows *prema*.” The syntactical connection is: *vimuktidāt prema-pradād api kṛṣṇāt yat prasādām gopī śrī-yaśodā prāpa tat tam prasādām viriñco bhavaḥ śrīr api na lebhire na lebhire na lebhire*, “Viriñca, Bhava, and even Śrī, did not obtain, did not obtain, did not obtain the grace the cowherd lady, Śrī Yaśodā, received from Kṛṣṇa.” *Tat* stands for *tam*.³⁰⁹ The verb *lebhire* (they obtained) has three *na/ñj*’s (not). By repeating this three times, the nonattainment is meant to be emphasized.

Alternatively, the syntactical connection is: *viriñco bhavaḥ śrīr api prasādām na lebhire api tu prasādām lebhira eva. kintu gopī yam prasādām prāpa imam na lebhire*, “Viriñca, Bhava, and Śrī did not get god-given grace? Of course they did. But they did not obtain the grace that the cowherd lady obtained.”

“Viriñca, although he is a son,” (in Śrīdhara Svāmī’s commentary) that is, although he is the primeval guru of devotees,

309 That is because *prasāda* is masculine, not neuter, and similarly, *yat* stands for *yam*. Viśvanātha Cakravartī indicates it ahead. The rule is: *supām suluk*, “[In the Vedas,] there are deletions of case endings” (*Aṣṭādhyāyī* 7.1.39). The words *yat tat* are used in the verse to make a pun on the meaning of *yat tat* as *anirvacanīyam* (indescribable).

in light of the text: *ādi-devo jagatāṁ paro guruḥ*, “The primeval god, the topmost guru of the worlds” (2.9.5); “Bhava, although he is His self,” that is, although he is even more eminent than Brahmā, due to the statement: *vaiśnavānāṁ yathā śambhuḥ*, “Just as Śambhu is among Vaiśnavas, [so is this *Purāṇa* among the *Purāṇas*]” (12.13.16); and “Śrī, although she is His wife,” i.e. although she is even more eminent than those two servants, by having the *rasa* of *sakhya-bhakti* (service in friendship) and by residing on His body. In terms of *prema*, she is lower than Yaśodā, who, in her past life, was Dharā, a *sādhana-siddhā* who got a boon from Brahmā. Thus, the syntactical connection is quite large.

But in truth the good fortune of a *prema* of this sort cannot be obtained from Brahmā, because he too asks for it: *tad bhūri-bhāgyam...* (see above) (10.14.34), and so his status is much lower than Yaśodā’s.

Therefore the tenor is: “In this way, Parīkṣit, now you can understand that Nanda and Yaśodā are *nitya-siddhas*. They are well known in the *Śruti*s, *Smṛti*s and *Āgamas*. In light of this, you had not put too much thought in your question *nandah kim akarod brahmaṇ śreya evam-mahodayam, yaśodā ca*, “What spiritual practice, whose result was so great, did Yaśodā and Nanda do?” (10.8.46). That is why my answer beginning from *droṇo vasūnāṁ pravaraḥ* (10.8.48), which only related to Nanda’s and Yaśodā’s *amṛtas*, was not too clear.”

Baladeva Vidyābhūṣana—“Viriñci and Bhava, even though they are His Avatāras, and Śrī too, who is foremost because of *bhakti* to Him, did not obtain this grace—the play of *kṛpā* that was the form of accepting bondage—which the cowherd lady, queen Yaśodā, obtained from the giver of liberation” (*vimuktidāt = mukti-pradāt*). *Tat* stands for *tam*.

Śrīnātha Cakravartī—*Vimukti* is *dāsyam* (service in the mood of servitude), which is more specific than impersonal liberation. “Viriñca, Bhava, and Śrī did not obtain this type of grace (*nemam = na imam = na etādrśam*) that Yaśodā obtained.” The word *api* (although) should be connected everywhere: “Viriñca, even though

he is so and so, etc.” Or *nemam* means *ardham* (half).³¹⁰ The sense is: “They did not even get half the mercy that Yaśodā got.”

Siddhānta-pradīpa—By narrating the result of Śrī Yaśodā’s *bhakti* to Śrī Kṛṣṇa, Śuka talks about what is best of all. The Lord, Muktida, gives liberation because of *bhakti*, in view of His statement: *bhaktiyogena man-niṣṭho mad-bhāvāya prapadyate*, “A person who is fixed on Me by *bhakti-yoga* becomes fit for My mindset (transcendence, or love)” (11.25.32), but the devotees obtain a special mercy from Him. Thus, a *bhakti* of this kind (*prema-bhakti*) is even more difficult to obtain than liberation. In that regard, the text *karhicit sma na bhakti-yogam* (5.6.18) should be kept in mind.

ANNOTATION

As Jīva Gosvāmī pointed out, the word *saṁśraya* literally means *nivāsa* (abode). The verse thus hints at the derivation of the name Śrī, insofar as *saṁśraya* is made from the prefix *saṁ* and the verbal root *śri/ñj* *sevāyām* (to serve, dwell). Lakṣmī massages Viṣṇu’s feet (1.6.32).

Viriñca is a name of Brahmā. The name Viriñci is used more often. The latter is made from the prefix *vi*, the verbal root *ric/a/* *viyojana-samparcanayoḥ* (to separate, to purge) (10P), the affix *n/um/* and the suffix *i/n/*, by *Uṇādi-sūtra* 4.313. The name Viriñca is made by using *pac-āder a/t/* (Pāṇini calls it *ac*) instead of *i/n/*. Jīva Gosvāmī explains the etymology: *viriñcir brahmā yathaikam vastūpādāya anyat karoti*, “Viriñci is a name of Brahmā, by the derivation ‘He takes one thing and makes it another’” (HNV 37 *vr̥tti*). The noun *recaka* (full exhalation) is made from the root *ric*.

The name Bhava is derived as: *bhavo* *vidyamānah* (existing). It is formed by applying the *kṛt* suffix *a/t/* after the verbal root *bhū* *sattāyām* (to exist) in the active voice by the rule: *bhū-du-nibhyas ca* (HNV *Bṛhat* 1407).

310 The definition is: *two nema ity ardhasya*, “Tvas and *nema* each have the sense of *ardha* (half)” (*Nirukta* 3.20). Another definition of *nema* is: *nemah kile vadhai garte prākāre kaitave pi ca*, “*Nema* is used in the meanings of *kila* (spike, stake, etc.), *avadhi* (limit), *garta* (hole, cave), *prākāra* (wall), and *kaitava* (deceit)” (*Medīni-koṣa*). In other words, such grace of the Lord is the limit.

10.9.21

*nāyam sukha-po bhagavān dehinām gopikā-sutah |
jñāninām cātma-bhūtānām³¹¹ yathā bhaktimatām iha ||*

na—not; *ayam*—this (or He); *sukha-āpah*—one who is easily obtained³¹²; *bhagavān*—the Lord; *dehinām*—by persons who have [the conceit of being] a body; *gopikā-sutah*—son of a cowherd lady; *jñāninām*—by those who meditate only on Brahman; *ca*—and; *ātma-bhūtānām*—by those who are the soul (who have realized themselves as soul); *yathā*—as; *bhakti-matām*—by those who have devotion; *iha*—to Him.

Sanātana Gosvāmī—

ayarī bhagavān gopikā-sutah iha bhaktimatām (janānām) yathā sukhāpah, (tathā) dehinām jñāninām ātma-bhūtānām ca na (sukhāpah).

This son of a cowherd lady, the Lord, is not as easily attained by persons who think they are their body, by impersonal meditators, nor even by those who have realized the soul, as He is by those who practice devotional service to Him.

Śrīdhara Svāmī—In this verse, Śuka follows up with the resultant meaning. *Dehinām* (by embodied souls) means *dehābhimānām tāpasādīnām*, “by ascetics and so on who have the conceit of being the body.” *Jñāninām* means *nivṛttābhimānānām api*, “even by those whose conceit has ceased.”

Sanātana Gosvāmī—Śuka specifies who is qualified to attain grace. The pronoun *ayam* (he) denotes “He who even accepted to be tied up.” The term *gopikā-sutah* refers to Śrī Yaśodā-nandana, Śrī Kṛṣṇa, who has the topmost qualities, form, and so forth.

311 *cātma-potānām* (Vallabhācārya’s edition).

312 The words *na sukhāpah* mean: *na sukhena āpyate* (He is not easily attained). The word *sukhāpa* is formed by applying the suffix /gh/a/n/ in the passive voice after the verbal root *āp/ʃ/*.

“He is not as easily attained (*sukhāpah* = *sulabhah*) by persons who have *bhakti*—meaning either *bhajana* to the Lord (service, spiritual practice) or profound respect for Him—to Him (*iha* = *gopikā-sute*), or else, if the *bhakti* is advanced, in Vraja (*iha* = *śrī-nanda-vraje*), as He is by those who have the knowledge that the soul is different from the body (*dehinām* = *dehātiriktātma-jñānavatām*), by those who realize the truth of the soul, in other words by those who are liberated while living (*jñāninām* = *ātma-tattvānubhāvinām* = *jīvan-muktānām*), or even by the perfect ones, whose liberation is guaranteed (*ātma-bhūtānām ca* = *siddha-muktinām siddhānām api*).”

Or, “He is not as easily attained by other devotees (*ātma-bhūtānām* = *ātmīyānām* = *bhaktāntarānām*),” but He is attainable only as an *amīsa* by someone, somehow, with difficulty.

Thus, *sukhāpah* means *sukha-labhyah* (easily attainable). Or *sukhāpah* means *sukham sampādayati* (He brings happiness).

Some have the reading *ātma-potānām*. This means: *ātmā eva potah tarāṇa-sādhanām yeśāṁ jñāninām*, “by *jñānis*, whose boat, i.e. whose means of crossing (*potaḥ* = *tarāṇa-sādhanam*), is the soul.”

Jīva Gosvāmī—How did she achieve that? And what about others? Śuka speaks in response. “He, the cowherd lady’s son, the Lord, is not easily attained by those who have a self-conceit due to having a body, by means of austerity and so on.” However, in accordance with the general way mentioned in the verse cited below, if somehow, somewhere, association with His devotees takes place, He is attainable, yet gradually:

*etāvān eva yajatām iha niḥśreyasodayah |
bhagavaty acalo bhāvo yad bhāgavata-saṅgataḥ ||*

“A rise of the highest good occurs to this extent here for those who are worshiping another deity if, by associating with devotees of the Lord, they have an unswerving mood of service to the Lord” (2.3.11)

Thus, “He is not easily attained by those who have the knowledge of what is different from the body and so on (*jñāninām* = *dehātirikta-jñānavatām*), nor even by those who have that realization

(*ātma-bhūtānām = tad-vijñānavatām api*).” But as before, He is attainable by associating with devotees. Some have the reading *ātma-potānām*. This means: *ātmā eva potah taranya-sādhanam yeśām jñāninām*, “by *jñānis*, whose boat, i.e. whose means of crossing, is the soul.”

Then, by which persons is He easily attained? *yathā iha śrī-gopikā-suto bhaktimatām sukhāpah*, “like the son of the divine cowherd lady is easily attained by those who have *bhakti* to Him.” In that way, those who have *bhakti* for Mahā-Nārāyaṇa and the like are excluded. And that is proper, for Kṛṣṇa is not easily attained by them. He is not easily attained by those who have a body (*dehinām*) nor by impersonal meditators (*jñāninām*) because they think that the nature of His body is like everyone else’s. He is not easily attained by those who are devotees of other forms of Godhead, because they lose respect for Him when they ponder over His pastimes as a cowherd. Thus, it is fitting that He is easily attained by His devotees, because they realize that His pastimes as a cowherd are the best of all. For example:

*ittharī satām brahma-sukhānubhūtyā
dāsyam gatānām para-daivatena |
māyāśritānām nara-dārakena
sākām vijahruḥ kṛta-puṇya-puñjāḥ ||*

These boys, who had done heaps of meritorious acts, frolicked in this way with Him, who appears as the realization of the bliss of Brahman to the transcendentalists, as the topmost deity to those who attained servanthood to Him, and as a little human boy to those who are sheltered by Māyā.” (10.12.11)

With respect to that, the word *gopikā-sutah* is an adjective, but is not meant to include someone else, insofar as the aforementioned *gopikā* is meant to be expressed as the most admirable of all. Moreover, the word *iha* denotes Him, *gopikā-suta*, Yaśodā-nandana: It does not refer to *jagat* (the world) like it usually does, for that would be pointless here.

Further, the term *bhaktimatām* (by those who have devotional service) refers to any devotee, past, present or future, because the

Vedas which teach *bhakti* and the series of teachers and students of *bhakti* have existed from time immemorial and will continue to exist for countless eons. *Bhaktimatām* is a modifier of an implied *janānām* and is given in reference to the two conditions: *sādhana* (spiritual practice) and *sādhyā* (perfected state), in both of which the happiness of *bhakti* is achieved. Therefore Kṛṣṇa's devotees in any phase of time do their spiritual practice by thinking of Him as *gopikā-suta* and attain Him. Such being the case, His condition in that form is eternal.

Yaśodā, however, never had a *sādhana*. The opposite makes no sense because it would mean that she reveres herself. Hence He was easily attained by Yaśodā. What more need be said? The implication is that Kṛṣṇa is only the son of a *gopikā*. This also suggests that He was easily attained by Nanda and by those related to him. Those who easily attained Him can be determined by looking into the *pūjā* of the *āvaraṇa* (circle of expansions of Godhead) and in the various mantras pertaining to Him in reference to the observance of Śrī Kṛṣṇa Janmāṣṭamī and so on.

The drift is: "I only told you the episode of Drona and Dharā, who are the *arīśas* of Nanda and Yaśodā, at first so that the pith of the matter might occur to you."

Viśvanātha Cakravarti—Moreover, in *Śrī Bhāgavatam*, only *prema* for the Lord is proclaimed as the crest jewel of all goals of human life. Of all the devotees, who are the *āśraya* (subject), the root of it, *prema* can be eternal only in the *nitya-siddhas*. And out of these, those who abide in Gokula, His mother and others, are the best. In this verse he says: Kṛṣṇa, who has become the *vishaya* (object) of their mindset, such as *vātsalya-bhāva*, is easily attained only by those who have a *bhakti* that follows theirs, not by others.

"He, the son of a *gopikā*, is not easily attained." By whom? "By those who superimpose their body on their sense of identity (*dehinām* = *dehādhyāsavatām*); by the impersonal meditators (*jñāninām*) who have devotion (*bhaktimatām*), that is, by devotees who are *ātmārāmas* and who are devoid of that wrongful superimposition of the body; and by Brahmā, Śiva and Lakṣmī (*ātma-bhūtānām* = *viriñca-bhava-śriyām*)."¹ Brahmā and Śiva are His self (*ātman*) by being His Avatāras, and Lakṣmī is His self by being the *svarūpa-śakti*.

These three were pointed out in the previous verse and need to be included here otherwise they would be wrongfully excluded, given that they are qualified to attain Him. Thus, the son of a *gopikā*, the Lord, is not easily attained by the above-mentioned three categories of individuals.

In the last clause of the verse Śuka says goodbye to the son of Vikuṇṭhā, the son of Kausalyā, and others. The syntactical connection is: *iha bhaktimatāṁ yathā sukhāpah tathā na*, “He is not as easily attained by those three categories of persons as He is by those who have the *bhakti* in Śrī Yaśodā (*iha = śrī-yaśodāyām*).” Not only the *bhakti* in Yaśodā, but also the *bhakti* in those connected to her: the people of Vraja who are the *āśraya* of *vātsalya-bhāvā* (parental affection), *sakhyā-bhāvā* (friendship), or *kānta-bhāvā* (romantic love). The *bhakti* implied by the *Śrutis* in the two texts cited below refers to them and involves an *anugati* (disciplic line of transmission of esoteric knowledge):

*striya uragendra-bhoga-bhuja-danda-visakta-dhiyo
vayam api te samāḥ sama-drśo ’nghri-saroja-sudhāḥ ||*

“The *gopīs*, whose minds are attracted to Your pole-like arms, which resemble the round bodies of two kings of snakes, and we, who see with sameness and have the nectar of Your lotus feet, are similar in Your eyes.” (10.87.23)

*yathā tal-loka-vāsinyah kāma-tattvena gopikāḥ |
bhajanti ramaṇam matvā cikīrṣājani nas tathā ||*

“Upon thinking about the *gopīs* who reside on Your planet and who experience pleasure by the truth of love, we have the origination of a desire to do in the same way.” (*Brhad-vāmana Purāṇa*)

Therefore, accepting the sorrow of one’s lowness, a sorrow which involves an *anugati* such as the *anugati* of the *gopīs*, cannot be achieved by a person such as Brahmā, Śiva, Lakṣmī and others, who remain in their respective abodes and who have the conceit of being controllers. Others have no *anugati* either because they did not receive instructions of that sort or because they are not interested.

In that regard, some say the term *sukhāpa* only signifies ‘attainment’ just like *dusprāpa* (hard to attain) signifies nonattainment.

Baladeva Vidyābhūṣaṇa—Having thus explained Nanda’s and Yaśodā’s good fortune, in this verse he talks about the good fortune of the residents of Vraja who are their followers. “This son of a cowherd lady, Lord Kṛṣṇa, is not as easily attained by those whose bodily identification has not ceased (*dehinām = anivṛtta-dehābhimānānām*), by the *jñānīs*, that is, ascetics and others for whom the knowledge that the Soul is superior to the soul has arisen, nor by those who are conscious of the soul (*ātma-bhūtānām = ātmāni sthitānām*), i.e. Sanaka and others, whose bodily identification has ceased, as He is by those who have *bhakti* to the son of the *gopīkā* and who live here (*iha*) in Vraja.” Or *ātma-bhūtānām* refers to Viriñca, Bhava, and Śrī.

The residents of Vraja are eternally fortunate. Only they are mentioned that way. In reference to that, a *sūtra* was made: *upapannas tal-lakṣaṇārthopalabdher loka-vat*, “A person who is worshiping Hari through the path of *ruci* has attained the best (or has a suitability for that) because of reaching the goal, Puruṣottama, who has sweet qualities and who has that characteristic (of being solely devoted to His devotee who is like that), just like in the world some person, expert at benefiting only a king who is superior to all and who is fond of a response from his people, makes him submissive and is praised” (*Vedānta-sūtra* 3.3.31).³¹³ The point is that the eminence of a *sādhaka* might culminate in perfection.

Śrinātha Cakravartī—“He, the son of a *gopī*, is Bhagavān.” Elsewhere the usage of the term Bhagavān is figurative. “He is easily attained by those who have *bhakti* for Śrī Kṛṣṇa (*iha = śrī-kṛṣṇē*).”

Vijayadhvaja Tīrtha—*Ātma-potānām* means: “by they whose boat is Paramātmā.”

313 The words as a whole in this *sūtra* are so vague that any meaning can be invented. Indeed, Baladeva Vidyābhūṣaṇa invents an *adhikaraṇa* (subsection dealing with a particular topic) only for this *sūtra*. I only expressed his ideas, mentioned in his commentary on that *sūtra*.

Vīra-Rāghava—To explain he says He is easily attained (*sukhāpah* = *sulabhah*) only by devotees, not by others. “This Lord, the son of a cowherd lady, is easily attainable (*sukhāpah* = *sukha-prāpyah*) by those who have *bhakti*.” What are they like? They are *ātma-pota*, meaning their boat for crossing the ocean of material existence is themselves, and they are *jñānīs*.³¹⁴ “Others cannot so easily attain Him” (*na* = *na tathā itareśam*).

10.9.22

*kṛṣṇas tu grha-kṛtyeṣu vyagrāyāṁ mātari prabhuh |
adrākṣid arjunau pūrvam guhyakau dhanadātmajau ||*

kṛṣṇah—Krṣṇa; *tu*—(expressive of a new beginning); *grha-kṛtyeṣu*—in household chores; *vyagrāyāṁ mātari*—while [His] mother was busy; *prabhuh*—the Almighty; *adrākṣit*—saw; *arjunau*—two *arjuna* [trees]; *pūrvam*—in front (or previously, i.e. in a previous lifetime); *guhyakau*—two Yakṣas; *dhana-da-ātmajau*—the two sons of Kuvera (“the giver of wealth”) (Maṇigrīva and Nalakūvara).

kṛṣṇah tu prabhuh (tasya) mātari grha-kṛtyeṣu vyagrāyāṁ (satyām) arjunau guhyakau dhanadātmajau pūrvam adrākṣit.

Gaṅgā Sahāya (*Anvitārtha-prakāśikā*)—

prabhuh kṛṣṇah tu mātari grha-kṛtyeṣu vyagrāyāṁ (satyām, yau) pūrvam guhyakau dhanadātmajau (abhūtām tau) arjunau (tan-nāma-vṛkṣau jātau, tau) adrākṣit.

While His mother was occupied in household chores, Krṣṇa, the

314 The word *jñānī* is not always expressive of a Māyāvādī (impersonal meditator). For instance, Krṣṇa said: *teṣāṁ jñānī nitya-yukta eka-bhaktir viśiṣyate priyo hi jñānino ’tyartham, ahaṁ sa ca mama priyah*, “Of the four kinds of persons who worship Me (*catur-vidhā bhajante mām, Bhagavad-gītā* 7.16), the *jñānī* is always connected and is distinguished in terms of having exclusive *bhakti*. I am very dear to the *jñānī*, and he is dear to Me” (*Bhagavad-gītā* 7.17). Śrīdhara Svāmī glosses *eka-bhaktiḥ* as: *ekasmin mayy eva bhaktir yasya sah*, “he has devotion to Me exclusively” (*Subodhīnī* 7.17). His interpretation is substantiated in verses 7.20-23. In this context, *jñānī* means: *sarvam vāsudevah iti jñānavān*, “one who has the knowledge ‘Everything is Vāsudeva’” (*Bhagavad-gītā* 7.19).

Almighty, saw two *arjuna* trees, which were formerly two Yakṣas: the two sons of Kuvera.

Śrīdhara Svāmī—In this section, he speaks to assert this: Even though He is bound by devotees, He liberates others.

Viśvanātha Cakravarti—(The commentary is the same.)

Sanātana Gosvāmī—Śrī Yaśodā bound Kṛṣṇa and He liberated another, thus the word *tu* has the sense of *bhinnopakrama* (a different beginning). Concerning *grha-kṛtyeṣu* (in household chores), the plural suggests that there was an endless succession of them. Or the plural is used out of great respect for activities that bring about fresh butter for the son's pleasure. Therefore: *vyagrāyām* (while she was busy). It's understood that she had gone elsewhere because she did not suspect that her son would budge: She never thought that He would be able to drag a mortar. For example, this is her speech, in *Śrī Viṣṇu Purāṇa*: *yadi śakto 'si gaccha tvam aticañcala-ceṣṭita*, “Go if You can, You of very flickering endeavors!” (5.6.16). Sure enough, He went, though bound with rope. An independence in going is brought to light, hence: *prabhuh* (able), since independence was obtained at that time. Or it signifies *jagad uddhāre samarthah*, “He is able to uplift the world,” because: *krṣṇah*, the Lord in person, therefore He saw (*adrākṣit*), that is, He wanted to do a favor.

Jīva Gosvāmī—Śuka speaks to illustrate His unimpeded cognizance elsewhere. Śrī Yaśodā had bound Kṛṣṇa, and He liberated another. Thus, the word *tu* has the sense of *bhinnopakrama* (a new beginning). Concerning *grha-kṛtyeṣu* (in household chores), the plural suggests that there was an endless succession of them.

She abandoned Him in the yard. This is inferred because little boys, who are going to be mentioned (10.11.4), were safe and because she went elsewhere, not suspecting that her son would budge: She never thought that He would be able to drag a mortar. For example, this is her speech, in *Śrī Viṣṇu Purāṇa*, *yadi śaknoṣi gaccha...* (see above).

In regard to *pūrvam adrākṣit*, although it is possible that He

saw those two trees on some previous occasion, now this mention is made without considering that detail. In addition, the sense is: Although that was only done by His *lilā-sakti* because of its own suitability, still, upon seeing them He cogitated a fanciful idea: “Since I am taking interest in My own bondage, it makes sense that I should look into their bondage.”

Baladeva Vidyābhūṣaṇa—After delighting His mother by protecting her obstinacy in this way, Kṛṣṇa made up His mind to delight Nārada, who is solely devoted to Him, by making his utterance come true.

“While His mother, whose mind is only fixed on Him, was engrossed in household chores to let Him know about her anger, He saw two *arjuna* trees.” “I am bound by My mother. I am indebted to her. I am unable to requite My debt to her, but I shall effect the release of two trees located at her entrance gate.”

Vijayadhvaja Tirtha—In a previous life (*pūrvam* = *pūrva-janmani*) they were Guhyakas. Now they are two *kakubha* trees named *arjuna*.

Vīra-Rāghava—*Guhyakau* means *yakṣau* (two Yakṣas).

Vallabhācārya—He saw a pair of *arjuna* trees. This term *arjuna* is expressive of the word *sakhi* (companion). Are they worthy of liberation? With this in mind he says *dhanadātmajau*, the two sons of Kuvera, a devotee.

Anvitārtha-prakāśikā—This verse and the next are one syntactic unit.

10.9.23

*purā nārada-śāpena vrksatām prāpitau madāt |
nalakūvara-manigrivāv iti khyātau śriyānvitau ||*

purā—in days of old; *nārada-śāpena*—because of Nārada’s curse; *vrksatām prāpitau*—became trees (“were made to attain the state of being trees”); *madāt*—due to intoxication (or self-conceit, vanity); *nalakūvara-manigrivau*—Nalakūvara and Maṇigrīva; *iti*—thus; *khyātau*—who were well-known; *śriyā*—with beauty/ opulence; *anvitau*—who were endowed.

(tau) *purā nalakūvara-manigrīvāu iti khyātau śriyā anvitau (tayoḥ)*
madāt nārada-śāpēna vrksatām prāpitau (iti).

Formerly, the two trees were well known as Nalakūvara and Manigrīva and had great wealth. They became trees because of Nārada's curse, on account of their vanity and ineptitude.

Jīva Gosvāmī—(Additions are underlined.) This verse is exactly what Kṛṣṇa was thinking. It was part of the aforesaid cogitation of His. *Madāt* means “due to self-conceit and due to drunkenness,” because: *śriyānvitau*, they were rich (*śriyā* = *sampadā*).

Viśvanātha Cakravartī—

rṇitvād eva baddho 'ham mātrā tad-anṛṇī-bhavan |
kim kurve iti sañcintya mocayat³¹⁵ tat-pura-drumau ||

“I am tied up by mother because I am indebted to her. What can I do to become free from that debt?” Upon considering this, He liberated two trees in His town.”

Baladeva Vidyābhūṣāṇa—The verse beginning with *purā* is clear.

steya-kopavato jīvān guṇair badhvaiva rodaye |
tadvan mātrā nibaddhas tair mā ruhīty āhur arbhakāḥ ||

“I make angry souls who are thieves cry by binding them with the gunas. I am bound with strings (*guṇa*) by My mother in a similar way.’ The children said: ‘Don’t cry.’”

315 *sañcintya mocayat* should read *sañcintyāmocayat*.

Appendix of Chapter Nine

Adhokṣaja

The epithet Adhokṣaja is mentioned in *Bhāgavatam* 10.9.14. The ācāryas provided many derivations in their commentaries. In *Laghu-vaiṣṇava-toṣaṇī* (10.6.43), Jīva Gosvāmī says the origin of the name Adhokṣaja is *Hari-varīṣa*, although the context is a different version of the killing of Pūtanā, as compared to the narration in *Bhāgavatam*. Jīva Gosvāmī explains the literal derivation: *akṣasya adho jāta iva adhoksajah*, “The name Adhoksaja signifies “He was as if born again under the axle”” (*Hari-nāmāmrta-vyākaraṇa* 1035 *vr̥tti*).

The word *akṣa* has many meanings, therefore many explanations of the name Adhokṣaja are possible. Śrīla Prabhupāda writes:

As in English it is A to Z, similarly in Sanskrit, *a, ā, i, u*, and the end is *kṣa*. So *a* and *kṣa*, that is called *akṣa*. *Akṣa-ja*. And *ja* means generated. So we also compose words, those who are Sanskrit scholars, they compose words from *a* to *kṣa*, just like English they compose words from A to Z. So our mental speculation and advancement of education is limited between this *a* and *kṣa*, *akṣa*. *Akṣa-ja*. But Kṛṣṇa is *adhoksaja*. *Adhoksaja* means where these kinds of speculation, beginning from *a* to *kṣa*, will not act. Therefore His name is Adhokṣaja. *Adhah-kṛtaḥ*, cut down.³¹⁶

The past passive participle of the verbal root *kṛt[i] chedane* (to cut)

316 Lecture on the *Bhāgavatam* verse 1.8.19, Māyāpura, September 29, 1974.

is *kṛtta*, but *krta*, made from the verbal root *kṛ[ñ] himsāyām* (to hurt, kill), can have the sense of *kṛtta*. Usually, the verbal root in *krta* is *[du]kṛ[ñ] karane* (to do, make). Jīva Gosvāmī as well uses the word *adhah-krta* (made low) in this connection: *sva-niyamyatvena adhah-krtam akṣa-jam indriyam sāmarthyam yena he tādrśa*, “The vocative ‘Adhokṣaja’ means: “O You by whom the senses, that is, sensory ability, are made low, because they are governed by You”” (*Laghu-vaiṣṇava-toṣanī* 10.14.12).

The word *akṣa-ja* means knowledge, literally “born of the senses.” Here *akṣa* means *indriya* (sense organ).³¹⁷ Sanātana Gosvāmī writes: *adhokṣajam indriya-jñānāgocaram*, “Adhokṣaja means He is beyond the scope of sensory knowledge” (*Bṛhad-vaiṣṇava-toṣanī* 10.9.14). Jīva Gosvāmī paraphrases: *adhokṣajam indriya-jñānātitarūpam*, “Adhokṣaja means His form is beyond sensory perception” (*Laghu-vaiṣṇava-toṣanī* 10.9.14).

Not all Sanskrit grammarians agree that ‘*kṣ*’ is one phoneme, but Śrīdhara Svāmī provides one verse proving that the Sanskrit alphabet consists of sixty-three phonemes (*Bhāvārtha-dīpikā* 11.12.17). This is reiterated by Viśvanātha Cakravartī (*Sārārtha-darśinī* 11.21.36). In *Krama-sandarbha* 11.12.17, Jīva Gosvāmī too quotes that verse and specifies that *kṣa* is a phoneme. As such it is the last letter of the Sanskrit alphabet. Viśvanātha Cakravartī confirms this as follows. Commenting on the word *kaṇṭha-lagna-tulasī-nalinākṣā-mālāḥ* (*Bhakti-rasāmrta-sindhu* 1.2.122), he writes: *akṣa-mālā a-kārādi-kṣa-kāra-paryanta-varṇa-saṅkhyaka-mālā yeśām*, “Akṣa-mālāḥ means “those whose garlands have a number because letters begin from *a* and end with *kṣa*”” (*Bhakti-sāra-pradarśinī* 1.2.122).

In *Mahābhārata*, the derivation is irregular: *adho na kṣiyate jātu yasmāt tasmād adhokṣajah*, “Since He is not moved below at all, He is called Adhokṣaja” (*Mahābhārata, udyoga-parva* 68.10).

The commentator on *Hari-nāmāmrta-vyākarana* gives this interpretation: *akṣāṇām indriyāṇām adhah bahir jāyate prakāśate ity adhokṣajah*, “He is called Adhokṣaja because He is manifest below the senses, that is, out of the range of sensory perception”

³¹⁷ The definition in *Viśva-koṣa* is: *akṣah karse tuse cakre śakute vyavahāryayoh, ātma-jñe pāśake cāksarṇ tutthā-sauvarcalendriye*, “In the masculine, *akṣa* means *karsa* (a certain number of grains troy), *tusa* (the tree *Terminalia Bellerica*), spoke, axle, *ātma-jña* (one who knows the self) and *pāśaka* (dice, gambling). In the neuter, *akṣam* means *tutham* (blue vitriol, used as an eye ointment), *sauvarcalam* (sochal salt), and *indriyam* (sense organ)” (*Viśva-koṣa*).

(*Amṛtāsvādinī* commentary on HNV 267).

In the *Bhāgavatam* verse 3.19.2, the word *akṣajah* denotes Varāha, “He who was born from an organ of sense (Brahmā’s nose).”

Akṣa also means ‘dice’. This meaning is cited in *Amara-koṣa*, and so the meaning is not obsolete.³¹⁸ Thus a figurative interpretation of ‘Adhokṣaja’ is: “He became manifest because of lowly gambling,” in reference to the offense to Draupadī during the gambling match between Duryodhana and Yudhiṣṭhīra.



³¹⁸ *akṣas tu devanāḥ pāśakāś ca te*, “*Akṣa, devana* and *pāśaka* are synonymous [and mean dice, gambling]” (*Amara-koṣa* 2.10.45).

Chapter Ten

Kṛṣṇa Uproots Two Arjuna Trees

10.10.1

rājovāca

*kathyatāṁ bhagavann etat tayoḥ śāpasya kāraṇam |
yat tad vigarhitam karma yena vā devarṣes tamah ||*³¹⁹

rājā uvāca—the king said; *kathyatām*—should be told; *bhagavan*—O extremely respectable and knowledgeable one; *etat*—this; *tayoh*—unto both of them; *śāpasya*—of the curse; *kāraṇam*—the reason; *yat*—which; *tat*—that; *vigarhitam*—reprehensible; *karma*—action; *yena*—because of which; *vā*—or (or ‘and’³²⁰); *deva-rṣeh*—of Devarṣi (Nārada); *tamah*—there was darkness (anger).

rājā uvāca—bhagavan! yat (tayoḥ) karma vigarhitam (abhūt) yena vā (kim api hetunā) devarṣeh tamah (abhūt), tad etat (vā) tayoḥ śāpasya kāraṇam (tvayā) kathyatām (iti).

Gaṅgā Sahāya (*Anvitārtha-prakāśikā*)—

rājā uvāca—bhagavan! yena (karmāṇā) devarṣeh tamah (abhūt, tādrśam) tayoḥ yad vigarhitam śāpasya kāraṇam karma tat kathyatām.

The king said: “Powerful sage, narrate their reprehensible deed,

319 *yena deva-rṣes tamah* (Vallabhācārya’s edition).

320 *Medinī-kosā* states: *vā syād vikalpopamayor vitarke pāda-pūraṇe samuccaye ca visrambhe nānārthātītayor api*, “*Vā* is used in the senses of possibility, comparison, conjecture, a verse filler, **conjunction** (*ca*), familiarity, etc.” (*svara-varga* 74).

because of which Devarṣi threw shade on them and which is the reason he cursed them.”

Śrīdhara Svāmī—

*daśame 'pātayad riṅgann antarā yamalārjunau |
tatratyābhyaṁ ca devābhyaṁ krṣṇah stuta itīryate ||*

“In the tenth chapter, Kṛṣṇa made twin *arjuna* trees fall by crawling between them. It is declared that He was praised by two gods who were in them.”

10.10.1

The syntactical connection is: *yad vigarhitam karma yena vā devarṣer bhāgavatottamasyāpi tamah, tad etat kathyatām*, “The reprehensible action that took place, or that because of which Devarṣi had anger (*tamah* = *krodhah*), even though he is the topmost devotee of the Lord, should be told.”

Sanātana Gosvāmī—In this verse, Parīkṣit asks a question to make another topic surface as if to make the joviality of a special *bhāva* of his continue for a while. He was in good spirits by listening to the most enchanting pastime of Śrī Dāmodara.

Abhūt (was) needs to be added to *tamah*. The other reading, *yenāśid devarṣes tamah* (because of which the darkness of Devarṣi took place), is easy to understand. The discrepancy of a break in the meter (the fifth syllable should be short) is due to poetic license, and that is not agreed upon by everyone.

Tad etat kathyatām signifies: *adhunā eva kathyatām* (tell it right now). Or *tad etat* has the sense of “although I presume you cannot tell it out loud.”

Their deed was contemptible in a specific way (*vigarhitam* = *viśeṣataḥ garhitam*). It was so wrong that even talking about seems wrong. “It might be even more vile than my contemptible act, the reason for the curse by the sage’s son. Otherwise it would be impossible for Devarṣi, the topmost devotee of the Lord, to be angry.”

Bhagavan means *sarva-jñā* (O omniscient one). The drift is:

“The curse of the sage was the result of my reprehensible act, but it turned out to be a favor by associating with you. The same thing might have happened to them. You already know.”

Jīva Gosvāmī—Out of curiosity, the king inquires about an internal pastime of His. It was the form of His cogitation and involved His unimpeded omniscience. At that time Kṛṣṇa was still tied to the mortar and was somewhat agitated because of being angry at His mother.

Abhūt should be added to *tamah*. The other reading, *yenaśid devarṣes tamah*, is easy to understand. Owing to poetic license, the break in the meter is not faulty.

Viśvanātha Cakravartī—

*kuverātmajayoh śāpa-kathā proktā purātanī |
tad-vimocayitā kṛṣṇas tābhyaṁ tu daśame stutah ||*

“In the tenth, a talk of a bygone curse of two sons of Kuvera is related. Kṛṣṇa, their savior, is praised by both of them.”

10.10.1

The syntactical connection is: *taylor vigarhitām yat karma yena vā karmanā devarser api tamah krodhah, etat tayoh śāpasya kāraṇam kathyatām*, “Narrate the reason those two were cursed, whether that reason is their reprehensible act or something because of which Devarṣi had anger (*tamah = krodhah*).”³²¹

Baladeva Vidyābhūṣaṇa—

*kuvera-sutayoh śāpa-vṛtitāntau daśame tayoh |
mokṣa-kṛt pariṇūtaś ca tābhyaṁ harir udiryate ||*

“In the tenth chapter is the end result of a curse unto two sons of Kuvera. Hari, their deliverer, is highly respected and praised by both.”

321 Still, commenting on: *krodhas tamas tam anuvartate*, “There is anger. *Tamas* follows that” (11.21.20), Viśvanātha Cakravartī glosses *tamah* as *mohaḥ* (bewilderment) (*Sārārtha-darśini* 11.21.20).

Bhaktisiddhānta Sarasvatī—*Bhagavan* signifies *muni-vara* (O foremost sage).

Vijayadhvaja Tīrtha—“Narrate the deed because of which (*yena = yena karmanā*) Devarsi had anger, an effect of *tamo-guna* (*tamah = tamo-guṇa-kārya-krodhah*).” The purpose of this chapter is to show that liberation from *samsāra* only comes from Hari.

10.10.2-3

śri-śuka uvāca

rudrasyānucarau bhūtvā sudṛptau dhanadātmajau |
kailāsopavane ramye mandākinyām madotkaṭau ||
vāruṇīm madirām pītvā madāghūrṇita-locanau |
strī-janair anugāyadbhiḥ ceratuh puṣpite vane ||

śri-śukah uvāca—Śrī Śuka said; *rudrasya anucarau*—Rudra’s two followers; *bhūtvā*—after becoming; *su-drptau*—very proud; *dhanada-ātmajau*—the two sons of Kuvera; *kailāsa-upavane*—in a subforest of Kailāsa; *ramye*—which is beautiful; *mandākinyām*—on the Mandākinī (the celestial Gaṅgā); *mada-utkatau*—whose inebriety was excessive; *vāruṇīm madirām*—Vāruṇī liquor; *pītvā*—after drinking; *madāghūrṇita-locanau*—whose eyes were rolling because of inebriety; *strī-janaiḥ*—by women; *anugāyadbhiḥ*—who were singing along; *ceratuh*—both of them wandered; *puṣpite*—abounding in flowers; *vane*—in a forest.

śri-śukah uvāca—(*tau*) *dhanadātmajau rudrasya anucarau bhūtvā (api) sudṛptau (santau) vāruṇīm madirām pītvā madotkaṭau madāghūrṇita-locanau (ca bhūtvā) kailāsopavane ramye mandākinyām puṣpite vane strī-janaiḥ anugāyadbhiḥ ceratuh.*

Śrī Śuka said: Kuvera’s two sons, who were very proud after becoming Rudra’s followers, drank Vāruṇī liquor. Their rapture was excessive. Their eyes rolling out of intoxication, they wandered in a forest abounding in flowers, near the Mandākinī Gaṅgā, in a beautiful subforest of Kailāsa with women who were singing along.

Sanātana Gosvāmī—They had much vanity (*sudṛptau = mahā-garvavantau*) only due to being Rudra's followers. Or the reason is they were two sons of Kuvera. After becoming Rudra's followers, they drank liquor in a very holy place presided over by him. Not only that, they drank on the bank of the Mandākinī (*mandākinyām = mandākinī-tate*). In addition, they played water games in the Gaṅgā, even though it is prohibited. Thus, very big offenses are stated, not to mention that they had no clothes. This is related ahead (10.10.6).

Madotkaṭau means: *madaih śry-ādi-sambandhibhiḥ utkaṭau mattau*, “they were inebriated (*utkaṭau = mattau*) because of multiple types of *mada* (liquor, intoxication, rapture, arrogance) due to a connection with wealth and so on.” Moreover: They had drunk liquor concocted by Varuṇa. The liquor being highly inebriating is indicated thus. The women were continuously singing (*anu = nirantarām*).

Jīva Gosvāmī—Śrī Śukadeva too has begun to speak, by following that type of cogitation of His. In that regard, the words beginning with *rudrasya* form one unit of two verses. *Vārunī* was produced from the churning of the Milk Ocean, or the sense is it was concocted by Varuṇa. The liquor being highly inebriating is thus indicated.

At first, they had wandered in a forest abounding in flowers, near the Mandākinī (*mandākinyām = mandākinī-samipe*). The Mandākinī was within a subforest of Kailāsa (*kailāsopavane = kailāsopavana-madhye*).

10.10.4

*antah praviṣya gaṅgāyām amboja-vana-rājini |
cikrīḍatur yuvatibhir gajāv iva karenubhiḥ ||*

antah—in the middle; *praviṣya*—after entering; *gaṅgāyām*—in the Gaṅgā; *ambhoja*—of lotuses; *vana*—with thick clusters; *rājini*—[the middle,] whose nature is to be resplendent; *cikrīḍatuḥ*—both of them were playing; *yuvatibhiḥ*—with young women; *gajau iva*—like two elephants; *karenubhiḥ*—with female elephants.

*(tau gaṅgāyāḥ) amboja-vana-rājini antah praviṣya karenubhiḥ
gajāv iva yuvatibhiḥ (saha) gaṅgāyām cikrīḍatuḥ.*

After entering the middle, both of them played in the Ganges with young women as though they were two elephants with female elephants. The water was naturally resplendent with clusters of lotuses.

Śrīdhara Svāmī—“In the middle (*antar = madhye*) in the Ganges.” How was the middle? *ambhoja-vana-rājini*, “in which there are multitudes of thick clusters of lotuses” (= *ambhojānām vanāni teṣām rājayaḥ tāḥ vidyante yasmin tasmin*).

Sanātana Gosvāmī—The phrase “like two elephants” is an example of playing in the water with great rapture. The rest was explained by Śrīdhara Svāmī. Alternatively, *ambhoja-vana-rājini* modifies an implied *jale* as follows: *ambhoja-vanena rājituṁ śilam asya tasmin jale iti śesah*, “They played in water whose nature is to be resplendent with thick clusters of lotuses.”

Jīva Gosvāmī—“Both of them played in the Gaṅgā.” After doing what? “After entering in the middle.” How was the middle? *ambhoja-vana-rājini*, “in it was a multitude of thick clusters of lotuses” (= *ambhojānām vanānām rājih yatra tasmin*). The affix *n/um* in *rājini* is because it is neuter, since it modifies an indeclinable word (*antar*).

Krama-sandarbha—*Ambhoja-vana-rājini* signifies: *ambhoja-vanena rājituṁ śilam yasya tasmin*, “in the middle, whose nature is to be resplendent with thick clusters of lotuses.”³²²

Baladeva Vidyābhūṣaṇa—Now, with *gaṅgāyām cikriḍatuh* (both played in the Gaṅgā) he says they transgressed a prohibition, since in *Padma Purāṇa* an injunction regarding playing like that in the Gaṅgā is stated:

*gaṅgām punya-jalām prāpya trayodaśa vivarjayet |
śaucam ācamanām caiva nirmālyām mala-karṣanam ||*

322 In this interpretation, the *n* in *rājini* is explained by the use of the suffix *[n]in[i]* after the verbal root *rāj[r] diptau* (to shine; to be resplendent).

*taila-sammardanam kriḍāṁ pratigraham atho ratim |
anya-tīrthābhilāṣaś ca anya-tīrtha-praśāṁsanam ||
vastra-tyāgaṁ tathā svātāṁ saṁhāraṁ caiva varjayet |*

“After reaching the Gaṅgā, whose water is holy, one should relinquish these thirteen: cleaning, sipping water in the palm of the hand, a deity’s remnants, scrubbing impurities, rubbing oil, playing, gifts, making love, desiring another holy place, praising another holy place, disrobing, stretching oneself, and killing.”

Vallabhācārya—In this verse he talks about another fault. Playing in Ganges water is forbidden, since it is proscribed in the text that begins: *gaṅgāṁ punya-jalāṁ prāpya trayodaśa vivarjayet*. (See above.)

10.10.5

*yadrcchayā ca devarṣir bhagavāṁs tatra kaurava |
apaśyat nārada devau kṣibāṇau samabudhyata ||*

yadrcchayā—by his own free will (or by chance); *ca*—and; *devaṛsiḥ*—Devarṣi; *bhagavān*—the highly venerable and knowledgeable one (or one who is as good as the Lord); *tatra*—there; *kaurava*—O descendant of Kuru; *apaśyat*—he saw; *nāradah*—Nārada; *devau*—the two gods; *kṣibāṇau*—intoxicated by liquor; *samabudhyata*—he understood.

kaurava! yadrcchayā (āgataḥ) devarṣih nāradah bhagavān tatra (tau) devau apaśyat. (sah drṣtvā) ca (tau) kṣibāṇau samabudhyata.

O descendant of Kuru, by chance the powerful sage Devarṣi Nārada saw both gods there. Then he understood that they were drunk.

Śridhara Svāmī—“He saw. And after seeing (*ca = drṣtvā ca*), he perceived that they were inebriated (*kṣibāṇau = mattau*).”

Sanātana Gosvāmī—*Ca* means *tu*, in the sense of *bhinnopakrama* (a new beginning). Or the prose order is: *apaśyat samabudhyata ca*, “He

saw and properly reflected (*samabudhyata* = *samyag abudhyata*).”

“Nārada arrived by chance, rather by the rise of Nalakūvara’s and Maṇigrīva’s good fortune” (*yadrcchayā* = *yadrcchayā āgataḥ*) (*yadrcchayā* = *tayoh kenāpi bhāgyodayena*). The epithet Devarṣi connotes being a disciplinarian. *Bhagavān* denotes the quality of being compassionate. The appropriateness of both the curse and the favor, which are about to be told, is indicated thus. *Kaurava* (O descendant of Kuru) is a vocative uttered out of great interest because of Nārada’s arrival even though there that was highly improbability.

Jīva Gosvāmī—(Additions are underlined.) *Ca* means *tu*, in the sense of *bhinnopakrama* (a new beginning). Or the prose order is: *apaśyat samabudhyata ca*, “He saw and properly reflected (*samabudhyata* = *samyag abudhyata*).”

“Nārada arrived by chance, rather by his own will” (*yadrcchayā* = *yadrcchayā āgataḥ*) (*yadrcchayā* = *svairitayā*).³²³ The epithet Devarṣi connotes being a disciplinarian. *Bhagavān* denotes the quality of being compassionate. The appropriateness of both the curse and the favor, which are about to be told, is indicated thus. *Kaurava* (O descendant of Kuru) is a vocative uttered out of great interest because of Nārada’s arrival even though there that was highly improbability.

Viśvanātha Cakravartī—“My mercy to these two, who are drunk, will not become fruitful.” Nārada thus contemplated on a way to end their intoxication.

Baladeva Vidyābhūṣaṇa—*Kṣibāñau* means *madya-mattau* (intoxicated with liquor).

ANNOTATION

Viśvanātha Cakravartī explains the meaning of the name Nārada: *āpo nārā iti proktāḥ ity-ādi drṣṭer nara-śabdena parameśvara ucyate. narasyedam ity arthe tasyedam ity aṇā nāraṁ bhagavad-*

323 The definition is: *yadrcchā svairitā*, “The words *yadrcchā* and *svairitā* are synonymous [and mean “willing independently”]” (*Amara-koṣa* 3.2.2).

dāsy-a-sakhyādikam dadātīti nāra-do bhakti-yogaḥ, “The Lord is denoted by the word *nara*, in view of the text: *āpo nārā iti proktā āpo vai nara-sūnavah, ayanam tasya tāḥ pūrvam tena nārāyaṇah smṛtaḥ*, ‘Water, called *nāra* (that which emanates from Nara), is the offspring of Nara. His first basis is that, therefore He is remembered as Nārāyaṇa (*Viṣṇu Purāṇa* 1.4.6).’ The word *nāra* is formed with the suffix *a[n]* in the meaning of *tasyedam* (this belongs to that): *nāra* means *narasyedam* (this relates to Nara). Nāra-da means: “He gives *nāra*.” *Nāra* is *dāsy* to the Lord, or friendship with the Lord, and so on. *Nāra*-da is *bhakti-yoga*.” (*Sārārtha-darśinī* 3.12.23)

10.10.6

*taṁ dr̥ṣṭvā vr̥iditā devyo vivastrāḥ śāpa-śaṅkitāḥ |
vāsāṁsi paryadhuḥ śīghram vivastrau naiva guhyakau ||*

taṁ—him (Nārada); *dr̥ṣṭvā*—seeing; *vr̥iditāḥ*—[being] embarrassed; *devyah*—the goddesses; *vivastrāḥ*—clotheless; *śāpa-śaṅkitāḥ*—[being] afraid of a curse; *vāsāṁsi*—clothes; *paryadhuḥ*—put on; *śīghram*—quickly; *vivastrau*—who were clotheless; *na eva*—never; *guhyakau*—the two Yakṣas.

devyah (yataḥ) vivastrāḥ taṁ (nāradam) dr̥ṣṭvā vr̥iditāḥ śāpa-śaṅkitāḥ (ca satyah) vāsāṁsi śīghram paryadhuḥ, (kintu tau) guhyakau vivastrau na eva (vastram paryadhātām).

The goddesses were naked. When they saw him, they became ashamed. Afraid of being cursed, they quickly put on clothing. But those two naked Yakṣas never dressed.

Śrīdhara Svāmī—This verse answers the hypothetical question: “How did Nārada understand that both were drunk?”

Sanātana Gosvāmī—Concerning *guhyakau*, both were henceforth deemed Yakṣas because of a decrease of godhood by not being *sāttvika* at that time. Because of the word *eva*, it’s understood that they did not dress despite the goddesses’ insistence.

Jīva Gosvāmī—(The commentary is the same.)

Baladeva Vidyābhūṣaṇa—The syntax is: *guhyakau tu naiva paryadhātām*, “However, the two Guhyakas never got dressed.”

10.10.7

*tau dr̄ṣṭvā madirā-mattau śrī-madāndhau surātmajau |
tayor anugraha-arthāya śāpam dāsyann idam jagau ||*

tau—those two; *dr̄ṣṭvā*—after seeing; *madirā-mattau*—intoxicated with liquor; *śrī-mada-andhau*—blind because of the madness of wealth; *sura-ātmajau*—two sons of a god; *tayoh*—to both of them; *anugraha-arthāya*—for the sake of being merciful; *śāpam*—a curse; *dāsyān*—while giving; *idam*—this (which is about to be mentioned); *jagau*—sang (i.e. said).

(*sah nāradah*) *tau surātmajau madirā-mattau śrī-madāndhau dr̄ṣṭvā tayoh anugraha-arthāya śāpam dāsyān idam jagau.*

Observing that those two sons of a god were intoxicated with liquor and blinded by the pride of being rich, Nārada sang this to curse them as a favor.

Śrīdhara Svāmī—Nārada sang this, what is about to be said. In point of *anugraha-arthāya*, he cursed them for the sake of a favor (*anugraha*), the end of madness, and for a purpose (*artha*), seeing the Lord.

Sanātana Gosvāmī—“Although they are two sons of a god, they are inept with liquor—because—they are blinded by the pride of wealth (*śrī-madāndhau* = *śrī-madena andhau*), meaning they have no perception of good and bad. The two adjectives *madirā-mattau* (inebriated with liquor) and *śrī-madāndhau* (blinded by the pride of wealth) are expressive of the reason for the curse, and *surātmajau* (two sons of a god) is the reason for the favor.

In truth, because he has no anger within, *jagau* means he sang (*jagau* = *agāyat*)... with the lute, since his hand is always on the lute.

Or he himself spoke (*jagau = svayam avocat*) loudly in such a way that it was the form of a song.

Jīva Gosvāmī—(The first paragraph is the same.) “Although they are two sons of a god, they are inebriated with liquor—because—they are blinded by the pride of wealth (*śrī-madāndhau = śrī-madena andhau*), meaning they have no perception of good and bad. The two adjectives *madirā-mattau* (inebriated with liquor) and *śrī-madāndhau* (blinded by the pride of wealth) are expressive of the reason for the curse, and *surātmajau* (two sons of a god) is the reason for the favor.

He cursed them for the purpose (*artha*) of a favor (*anugraha*) which was worthy of him: Nārada wanted them to have peace of mind, *bhakti* to the Lord and direct realization of Him. Because his nature is to do a favor to others, Nārada made them become trees so they could attain the Lord. Thus, he ensured that their offense would come to nil by his curse, and then he came back to his normal state. Eventually his favor of that sort became manifest of its own accord.

Both of them attained a birth as trees in Br̥hadvana, at Nanda’s gate, and were named after the cowherd companion called Arjuna. Both achieved the direct presence of Śrī Bāla-Gopāla, whose pastimes are most beneficial. Their beneficial nature was stated in the text beginning from *yena yenāvatāreṇa*:

yena yenāvatāreṇa bhagavān harir iśvarah |
 karoti karṇa-ramyāṇi manojñāṇi ca naḥ prabho ||
 yac-chṛṇvato ’paity aratir vīṭṣṇā
 sattvarān ca śuddhyaty acireṇa puṁsah |
 bhaktir harau tat-puruṣe ca sakhyāṁ
 tad eva hāram vada manyase cet ||

“King Parīkṣit said: “Sir, the feats God, Lord Hari, does and the Avatāras in the shape of whom He performs them delight our ears and steal our hearts. In that way the lack of interest for the Lord vanishes, hence the various cravings of a man who hears about them cease: Before long his consciousness is purified, then he develops devotion to Hari and friendship with His men. Nonetheless, only describe the feats of Hari, if you would.”” (10.7.1-2)

In this regard, we presume that this is what happened: By singing verses, such as the one cited below, about the Lord's pastimes which involve the Lord's unconditional compassion, Nārada's mercy became identical in nature with the Lord's compassion:

tokena jīva-haraṇam yad ulūkikāyāś
 trai-māsikasya ca padā śakato 'pavṛttah |
 yad riṅgatāntara-gatena divi-sprśor vā
 unmūlanam tv itarathārjunayor na bhāvyam ||

“His taking away the life of the owl, Pūtanā, as a newborn would be impossible if He were not God. The same applies to His uprooting of the two *arjuna* trees, which touched the stratosphere, while He was crawling and had gone between those trees. The cart was overturned by His foot when He was three months old!” (2.7.27)

The verb *jagau* means he himself spoke (*jagau* = *svayam avocat*) loudly in such a way that it was the form of a song, because in truth he has no anger within.

Viśvanātha Cakravartī—*Anugrahārthāya* means “for the result (*artha* = *phala*) of a favor (*anugraha* = *anugrahasya*),” which is a direct cognition of the Lord. In other words, “He sang while giving a curse for the sake of a direct cognition of the Lord (*anugrahārthāya* = *bhagavat-sāksāt-kārārtham*).” For instance, a loving father, perceiving that his children are fast asleep, scratches them with his fingernails to disrupt their sleep in order to make them enjoy sweet milk and so on. The gist of *jagau* is: By hearing, others too should know what is beneficial for them.

10.10.8

śrī-nārada uvāca

nahy anyo juṣato josyān buddhi-bhrañśo rajo-guṇah |
śrī-madād ābhijātyādir yatra strī dyūtam āsavaḥ ||

śrī-nāradah uvāca—Śrī Nārada said; *nahi*—[is] not³²⁴; *anyah*—

324 *Nahi* is a word proper. *Amara-koṣa* states: *abhäve nahy a no nāpi*,

another [pride]; *juṣataḥ*—of one who is experiencing; *joṣyān*—pleasurable [things]; *buddhi-bhraṁśaḥ*—which makes the intellect fall; *rajaḥ-guṇaḥ*—a quality of *rajas* (i.e. an effect of *rajo-guṇa*); *śrī-madāt*—than the pride of wealth (or the pride of beauty); *ābhijātyādih*—[pride,] whose beginning is the state of being *abhibjāti* (i.e. having a birth in a famous family); *yatra*—in which [pride of wealth]; *strī*—woman (i.e. women); *dyūtam*—gambling; *āsavah*—liquor.

śrī-nāradaḥ uvāca—joṣyān (viṣayān) juṣataḥ (purīṣaḥ) śrī-madād anyah (madaḥ) ābhijātyādih (anyah vā madaḥ) rajo-guṇaḥ nahi (tathā) buddhi-bhraṁśaḥ (bhavati, kintu śrī-madaḥ eva buddhi-bhraṁśaḥ bhavati, yataḥ) yatra (śrī-made sati) strī dyūtam āsavah (ghaṭate).

Baladeva Vidyābhūṣaṇa—

śrī-nāradaḥ uvāca—joṣyān (viṣayān) juṣataḥ (janasya) śrī-madād anyah ābhijātyādih (madaḥ anyah vā) rajo-guṇaḥ buddhi-bhraṁśaḥ na (asti, kintu śrī-madaḥ eva tādṛg bhavati), yatra (śrī-made) strī dyūtam āsavah (bhavanti).

Bhaktisiddhānta Sarasvatī—

śrī-nāradaḥ uvāca—joṣyān (viṣayān) juṣataḥ (purīṣaḥ) śrī-madād anyah ābhijātyādih (madaḥ) rajo-guṇaḥ na hi (tathā) buddhi-bhraṁśaḥ (bhavati), yatra (śrī-made) strī dyūtam āsavah (ca niyatābhāvena vartate).

Siddhānta-pradipa—

śrī-nāradaḥ uvāca—joṣyān (viṣayān) juṣataḥ (janasya) buddhi-bhraṁśaḥ rajo-guṇaḥ (kāma-krodha-lobha-janakaḥ ca) śrī-madād anyah (madaḥ) ābhijātyādih na hi (bhavati, kintu śrī-madaḥ eva) yatra (śrī-made) strī dyūtam āsavah (upādīyate).

Gaṅgā Sahāya (*Anvitārtha-prakāśikā*)—

śrī-nāradaḥ uvāca—joṣyān (viṣayān) juṣataḥ (purīṣaḥ yathā śrī-

“*Nahi*, *a*, *no*, and *na* are used in the sense of nonexistence” (3.4.11). Śrīdhara Svāmī takes *nahi* as one word, whereas Viśvanātha Cakravartī breaks it up as *na hi*.

madah) buddhi-bhramśah (bhavati, tathā) śrī-madād anyah ābhijātyādih (madah tathā anyah vā) rajo-gunah (buddhi-bhramśakarah) nahi (bhavati, kintu śrī-madah eva), yatra (śrī-made) strī dyūtam āsavah (ca ity-ādyāh bhavanti).

Śrī Nārada said: “Other than the false pride occasioned by the wealth of a person who is experiencing sensory pleasures, no hubris, such as the conceit engendered by a good ancestry, or any other effect of *rajo-guṇa* ruins the intellect to the same extent. When a man is proud of being rich, there are women, gambling, and liquor.

Śrīdhara Svāmī—“Other than the pride of wealth of a man who is serving (*juṣataḥ = sevamānasya*) sensory objects which he likes (*joṣyān = priyān = viṣayān priyān*), there is no pride engendered by being born in a good family, or by education, and so on (*ābhijātyādih = sat-kula-vidyādi-janitah madah*), or by a quality of *rajas*, meaning an effect of *rajas* such as laughter or rapture, that makes the intellect deviate (*buddhi-bhramśah = buddhim bhramśayati iti tathā*) in that way.”

There is nothing like the pride of being wealthy. “When a man is proud of being rich (*yatra = yatra śrī-made*), there are women, gambling, and liquor.”

Sanātana Gosvāmī—Having observed their blindness caused by the pride of being wealthy, in order to give a curse that ruins wealth at first in five verses Nārada censures that type of pride. It also originates from a good education. For instance it is said:

*vidyā-mado dhana-madas tathā cābhijano madah |
ete madā madāndhānāṁ ta eva hi satāṁ damāh ||*

“The pride of learning, the pride of wealth, and the pride of family lineage: These three types of pride of those who are blind with pride subdue the righteous.”

In *strī dyūtam āsavah* (women, gambling, and liquor), women are mentioned first because they are the root of all evil. Or the

enumeration is in increasing order of importance in point of bringing about evil.

Jīva Gosvāmī—Having observed their blindness caused by the pride of being wealthy, in order to give a curse that ruins wealth at first in five verses Nārada censures that type of pride. It also originates from a good education. For instance it is said: *vidyā-mado dhana-madas...* (see above).

Yatra stands for *śrī-made sati* (when there is the pride of wealth), because women, gambling, and liquor are automatically obtained thereby, since they are the great causes of lust and anger and since those two are mentioned in Śrīmad-Gītā in terms of being censured:

*kāma eṣa krodha eṣa rajo-guṇa-samudbhavah |
mahāśano mahā-pāpmā viddhy enam iha vairiṇam ||*

“[Krṣṇa replied to Arjuna:] It is lust. It is anger. They originate from *rajo-guṇa* and are very voracious and sinful. You should know that they are the enemies in this world.” (*Bhagavad-gītā* 3.37)

Viśvanātha Cakravartī—“The pride engendered by birth in a good family, etc., ruins the intellect (*buddhi-bhrāniśah* = *buddhi-bhrāniśakah*), yet even this pride of a man who is engaged in sense gratification and who is blinded by the pride of being wealthy certainly (*hi = niścayena*) does not exist (*na = na bhavati*)” like the pride of wealth does: Only it inevitably ruins the intellect. The term *rajo-guṇah* refers to effects of *rajo-guṇa*. In four verses, beginning from *yatra*, he says: Sins occur when there is the pride of wealth; they do not occur in the same way at other times.

Baladeva Vidyābhūṣaṇa—When a man is proud of his wealth, he spends his time with women, gambles and drinks liquor (*strī dyūtam āśavah* = *strī-prasāṅga-dyūta-madya-pānāni bhavanti*).

Bhaktisiddhānta Sarasvatī—“Other (*anyah = bhinnah*) than the arrogant pride occasioned by wealth (*śrī-madāt* = *dhana-garvāt*) of a man who is gratifying his senses, no pride, an effect of *rajas* (*rajo-guṇah* = *rajaḥ-kāryam*), engendered by pedigree, learning and so on

(*ābhijātyādih* = *sat-kula-vidyādi-janita-madaḥ*) makes the intellect perish in that way (*buddhi-bhraṁśah* = *tathā buddhi-nāśakah*). Sex with women (*strī* = *strī-sambhogah*), dice games involving gambling, and the like (*dyūtam* = *akṣa-kriḍādi*), and drinking liquor happen because the man is under the spell of that arrogant pride.”

Vallabhācārya—With regard to *ābhijātyādih*, it is said:

*vidyā-mado dhana-madas tathā cābhijano madaḥ |
ete madā madāndhānām ta eva hi satām damāḥ ||*

“The pride of learning, the pride of wealth, and the pride of family lineage: These three types of pride of those who are blind with pride subdue the righteous.”

Of the three, the pride of wealth is in the middle; it effects the other two types of pride, just like when a house is burning, the fire spreads to the houses on either side.

Siddhānta-pradīpa—*Strī-dyūtam* is a *samāhāra-dvandva* compound ('women and gambling together').

Anvitārtha-prakāśikā—*Buddhi-bhraṁśah* means *viveka-nāśakah* (terminator of proper discernment). *Josyān* denotes: *tarpakān viṣayān* (pleasurable sense objects); it is made from the verbal root *jus paritarpane* (to satisfy), a tenth class verbal root. The suffix *[ś]at[r]* in *juṣataḥ* is poetic license. (The verbal root *juṣ[i] priti-sevanayoh* is *ātmanepadī* (6A).)

10.10.9

*hanyante paśavo yatra nirdayair ajitātmabhiḥ |
manyamānair imam deham ajarāmrtyu-naśvaram ||*

hanyante—are killed; *paśavah*—animals; *yatra*—in regard to which [pride of wealth]; *nirdayaiḥ*—[by persons] who are merciless; *ajita-ātmabhiḥ*—whose minds are not controlled; *manyamānaiḥ*—who are thinking; *imam*—this; *deham*—body; *ajara*—[is] devoid of old age; *amṛtyu*—[is] deathless; *naśvaram*—perishable.

Bhaktisiddhānta Sarasvatī—

yatra (śrī-māde sati) ajitātmabhiḥ nirdayaiḥ (janaiḥ) imam naśvaram deham ajarāmrtyu (yathā tathā) manyamānaiḥ paśavah (upabhogārtham citta-vinodanārtham vā) hanyante.

Gaṅgā Sahāya (*Anvitārtha-prakāśikā*)—

yatra (ca śrī-māde sati) imam naśvaram deham ajarāmrtyu (vastu iti) manyamānaiḥ nirdayaiḥ ajitātmabhiḥ (ca janaiḥ bhakṣaṇādyartham) paśavah hanyante.

“When the pride of being wealthy is in the air, animals are killed by merciless people who are out of control and who think that the body, which is in truth perishable, is not subject to old age and death.

Sanātana Gosvāmī—In this verse he talks about yet another action that occurs in this regard: It produces great sins, is very wicked, and is characterized by hurting others. The animals are killed for the pleasure of eating. Thus even the consideration of what is to be eaten and what is not to be eaten is neglected.

Animals are killed by people who are merciless, i.e. wicked (*nirdayaiḥ = asadbhiḥ*),³²⁵ because: *ajitātmabhiḥ*, the senses of those people are out of control (= *ajitendriyaiḥ*).³²⁶ Therefore they think (*manyamānaiḥ*): “This (*imam*) body, meaning “even though its nature is to grow old before one’s eyes and die,” and moreover the body is perishable (*naśvaram*), is a thing that does not undergo old age and is deathless (*ajarāmrtyu = ajarāmrtyu vastu*).”

Jīva Gosvāmī—(The commentary is the same.)

Viśvanātha Cakravartī—“Animals are killed by those who think that the body cannot come to an end either by old age or by death

325 *Nirdaya* (merciless) means cruel: *krūrau kathina-nirdayau*, “*Kathina, nirdaya* and *krūra* are synonymous” (*Amara-koṣa* 3.3.190).

326 The word *ātmā* means ‘mind’, and by extension it can refer to the senses. *Medinī-koṣa* states: *ātmā pumsi svabhāve 'pi prayatna-manasor api*, “In the masculine gender, *ātmā* means *svabhāva* (nature, temperament), *prayatna* (effort, exertion), and **manas** (mind, heart).”

(*ajarāmr̥tyu-naśvaram = jarāmr̥tyubhyāṁ na naśvaram*),” although it is seen that the body comes to an end by either old age or death.

Bhaktivedānta Svāmī—*Bhagavad-gītā* (3.13) says: *yajña-śiṣṭāśinah santo mucyante sarva-kilbisaiḥ* (Righteous persons who eat the remnants of a sacrifice are liberated from all sinful reactions).

10.10.10

*deva-samjñitam apy ante kṛmi-vid-bhasma-samjñitam |
bhūta-dhruk tat-kṛte svārtham kim veda nirayah yataḥ ||*

deva-samjñitam—called ‘god’; *api*—although; *ante*—in the end (i.e. after death); *kṛmi*—worms; *viṣ*—excrement; *bhasma*—ashes; *samjñitam*—called; *bhūta-dhruk*—one who harms beings; *tat-kṛte*—for the sake of that [body]; *sva-ar�ham*—own benefit; *kim*—whether; *veda*—one knows; *nirayah*—hell; *yataḥ*—because of which [harm to others].

(*yat śarīraṁ prathamam*) *deva-samjñitam api (bhavet)*, *ante kṛmi-vid-bhasma-samjñitam (bhavet. yah)* *tat-kṛte bhūta-dhruk (bhavati, sah)* *svārtham kim veda*, (*yasmāt sah*) *yataḥ (bhūta-drohāt) nirayah (yāti)?*

“Even if the body is a body of a god, in the end it might be called worms, excrement, or ashes. Does a person who hurts living beings for the sake of his body know his real benefit? After all, that person goes to hell because of such harm.

Śrīdhara Svāmī—“Although the body is called ‘king’ or ‘Brāhmaṇa’ (*deva-samjñitam api = naradeva-bhūdeva-samjñitam api*), it is eaten by dogs and so on, is called excrement, is burned, is called ashes; at other times it is called worms (*kṛmi-vid-bhasma-samjñitam = viḍ-samjñitam bhasma-samjñitam kṛmi-samjñitam*). Does he who hurts beings (*bhūta-dhruk = bhūta-droghā*) for the sake of his body (*tat-kṛte = tad-ar�ham*) know his own good? Hell happens (*nirayah = nirayah bhavati*) because of that harm (*yataḥ = yataḥ bhūta-drohāt*).” The sense is: “He doesn’t know.”

Sanātana Gosvāmī—“Does he know what is beneficial to him?” (*svārtham* = *svasya artham* = *svasya hitam*).

Jīva Gosvāmī—(The commentary is the same.)

Baladeva Vidyābhūṣaṇa—“Does he who hurts beings for the sake of maintaining his body (*tat-kṛte* = *tat-pālanāya*) really know what is good for him? Because of that harm to beings (*yataḥ* = *yataḥ bhūta-drohāt*), he is roasted in hell (*narayah* = *narayah bhavati* = *narake vipacyate*).”

Anvitārtha-prakāśikā—*Tat-kṛte* signifies *tat-sukhārtham* (for the sake of bodily pleasure).

10.10.11

*dehaḥ kim anna-dātuḥ svam niṣektuḥ mātuḥ eva ca |
mātuḥ pituḥ vā balināḥ kretuḥ agneḥ śuno ’pi vā ||*

dehaḥ—the body; *kim*—whether; *anna-dātuḥ*—of the giver of food; *svam*—own [thing] (or wealth, i.e. property); *niṣektuḥ*—of the sprinkler (i.e. of the impregnator, the father) *mātuḥ*—of the mother; *eva*—just; *ca*—and (or a verse filler); *mātuḥ pituḥ*—of the father of the mother; *vā*—or; *balināḥ*—of one who is strong; *kretuḥ*—of the purchaser; *agneḥ*—of fire; *śunah*—of dogs; *api*—even; *vā*—or.

(*ayam*) *dehaḥ kim anna-dātuḥ svam (asti) niṣektuḥ (eva vā) mātuḥ eva (vā) mātuḥ pituḥ vā balināḥ (vā) kretuḥ (vā) agneḥ (vā) śunah api vā?*

“Is the body the property of the giver of food, or of the impregnator, or only of the mother, or of the mother’s father, or of a powerful man, or of the purchaser, or of fire, or even of dogs?

Śridhara Svāmī—Here he means to say: “Even the sense of self-identity has nothing to do with the body.” *Niṣektuḥ* (of the impregnator) means *pituḥ* (of the father). *Mātuḥ pituḥ vā* (or of the mother’s father) refers to the maternal grandfather of a daughter.

Sanātana Gosvāmī—This is the intention: Even being possessive of the body makes no sense. “Is the body the property (*svam = svatvāspadam*) of any of these?” *Balinah* (of a powerful man) signifies: *balād viṣṭy-ādy-artham gr̥hṇataḥ*, “Is it the property of someone who seizes by force for the sake of slavery and so on?” *Api* means *eva* (only). The word *eva* should be connected to each clause.

Jīva Gosvāmī—(Additions are underlined.) Here he says it cannot be determined to whom the body belongs because there are many contradictory opinions. “Is the body the own wealth (*svam = dhanam = dhanam svīyam*) of any of these?” *Balinah* signifies: *balād viṣṭy-ādy-artham gr̥hṇataḥ*, “Is it the property of someone who seizes by force for the sake of slavery and so on?” The word *eva* should be connected to each clause. The reading is either kretur vā balino 'gneḥ or balinah kretur agneḥ.

Krama-sandarbha—*Svam* (own) modifies an implied word *vastu* (thing).

Anvitārtha-prakāśikā—By the term “of the maternal grandfather,” other such family relations are included. *Balinah* denotes “of a king”.

10.10.12

*evam sādhāraṇam deham avyakta-prabhavāpyayam |
ko vidvān ātmasāt-kṛtvā hanti jantūn rte 'sataḥ ||*

evam—in the way that was just described; *sādhāraṇam*—common [property]; *deham*—the body; *avyakta*—from the Unmanifest/ in the Unmanifest; *prabhava-apayayam*—which has an origination and a destruction; *kah*—which; *vidvān*—learned person (or a person who knows); *ātmasāt-kṛtvā*—after making completely one’s own; *hanti*—kills (or hurts); *jantūn*—living beings; *rte asataḥ*—except a bad person (or other than bad people).

asataḥ rte kah (janah) deham evam-sādhāraṇam (svam) avyakta-prabhavāpyayam (ca) vidvān (tam) ātmasāt-kṛtvā jantūn hanti?

Jīva Gosvāmī—

evam deham sādhāraṇam (api) vidvān avyakta-prabhavāpyayam (ity āpāta-mātra-pratītam api jānan) kah (nāma tam) ātmasāt-kṛtvā jantūn hanti? (na ko'pi, asataḥ tu jānantaḥ api ghnanti).

Bhaktisiddhānta Sarasvatī—

asataḥ rte kah vidvān (janah) evam avyakta-prabhavāpyayam sādhāraṇam deham ātmasāt-kṛtvā (tad-arthaṁ) jantūn hanti?

“Except an evil being, who at all, knowing that the body is common property in this way and that it originates from the Unmanifest and dissolves in it, accepts the body as his self and hurts living beings?

Śrīdhara Svāmī—“After thinking of the body, which has an origination from the Unmanifest and a merging in it (*avyakta-prabhavāpyayam* = *avyaktāt prabhavaḥ tasmin eva apyayaḥ yasya tam*), as one’s self (*ātmasāt-kṛtvā* = *ātmā iti matvā*).” *Asata rte* means *mūḍhād rte* (other than a fool).

Sanātana Gosvāmī—The Unmanifest (*avyakta*) is Pradhāna (the primordial state of Material Nature). The body is *māyika* (illusory) because it originates from it and dissolves in it. Still, a person considers the body as one’s self (*ātmasāt-kṛtvā* = *ātmā iti matvā*). Alternatively, *avyakta*, i.e. *avyaktāt*, means *īśvarāt* (from God). The body has an origination and a dissolution because of God (*avyakta-prabhavāpyayam* = *avyaktād īśvarāt prabhavāpyayau yasya tam*). Still, a person considers their body as their own (*ātmasāt-kṛtvā* = *ātmīyam iti matvā*).

Vidvān means “knowing that truth” (*vidvān* = *tat-tattvam jānan*).³²⁷ Or, *avidvān* (*ko vidvān* = *ko 'vidvān*): “Who, even though not knowing that truth (*avidvān api*), kills (*ko hanti*)?” *Asata rte* means *śrī-mada-durbuddheḥ vinā* (other than one who is fooled by their pride of being wealthy).

³²⁷ The word *vidvān* is a present participle of the verbal root *vid jñāne* (to know). It does not mean ‘learned person’. Thus a word like *janah* (person) needs to be added to *vidvān*.

Jīva Gosvāmī—“Knowing (*vidvān = jānan*) that the body is common to all (*sādhāraṇam*), in the way mentioned before (*evam = pūrvokta-prakārena*), and also knowing that it, which has an origination from and a dissolution in *avyakta*, i.e. the five elements which, like Pradhāna, are not mutually distinct in their original state of being causes, seems to have occurred out of the blue, who at all (*kaḥ = kaḥ nāma*) accepts it as one’s self (*ātmasāt-kṛtvā = tam āmatvena aṅgī-kṛtya*) and kills living beings?” No one. The sense is: “Only bad people kill, although they know.”

Viśvanātha Cakravartī—(Additions to *Bhāvārtha-dīpikā* are underlined.) “After accepting the body, which has an origination from the Unmanifest and a merging in it (*avyakta-prabhavāpyayam = avyaktāt prabhavaḥ tasmin eva apyayah yasya tam*), as one’s self (*ātmasāt-kṛtvā = āmatvena aṅgī-kṛtya*).” *Asata rte* means *ajñān vinā* (except ignorants).³²⁸

Bhaktisiddhānta Sarasvatī—“Other than bad people (*asataḥ rte = durjanān vinā*), which pandit (*vidvān = paṇḍitah janah*), considers the body, which is common to all, meaning it is enjoyed under everyone’s authority (*sādhāraṇam = sarvādhikāra-bhuktam*) and has an origination from Prakṛti and a dissolution in it according to the sequence in the previous verse (*evam = pūrvokta-krameṇa*), as his or her self (*ātmasāt-kṛtvā = ātmā iti matvā*)³²⁹ and kills living beings for its sake (*hanti jantūn = tad-ar�ham jantūn hanti*)?”

10.10.13

asataḥ śrī-madāndhasya dāridryāṁ param añjanam |

328 In this interpretation, the verse involves a semblance of a contrast between the words *asat* and *vidvān*. As a noun, *vidvān* means *pandita* (learned person), as does the noun *sat*. It is a semblance because here the word *vidvān* is a participle, not a noun. This is the list of synonyms of ‘learned person’: **vidvān** *vipaścid doṣa-jñāḥ san su-dhīḥ kovidō budhāḥ, dhīro manīś jñāḥ prājñāḥ saṅkhyāvān* *panditah kavīḥ, dhīmān sūriḥ kṛtī krstir labdha-varṇo vicakṣaṇāḥ, dūra-darśī dirgha-darśī* (*Amara-koṣa* 2.7.5-6).

329 In this explanation, the word *deham* is directly part of the double accusative related to *kṛtvā* (making), whereas in the other interpretations, *deham* was the predicate of *vidvān* and the pronoun *tam* (it) needed to be added to form the double accusative.

ātmaupamyena bhūtāni daridrah param ikṣate ||

asataḥ—of a bad person; *śrī-mada-andhasya*—who is blind because of the pride of opulence; *dāridryam*—poverty; *param*—best (or only); *añjanam*—ocular salve; *ātma-aupamyena*—as being similar to oneself; *bhūtāni*—living entities; *daridrah*—an indigent (poor person); *param*—only; *ikṣate*—sees.

śrī-madāndhasya asataḥ (janasya) dāridryarī param añjanarī (bhavati, yataḥ) daridrah (janah) ātmaupamyena param bhūtāni ikṣate.

“Poverty is the best ocular salve for a bad person blinded by the pride of being wealthy, because an indigent identifies with others.

Śridhara Svāmī—Having declared in this way the behavior of one who has the pride of wealth, in this verse he ascertains the counteraction of it. “Poverty is the best (*param* = *śreṣṭham*) ocular salve.” Or, “Poverty is the only (*param* = *kevalam*) ocular salve.”³³⁰ Why? Therefore he says: *ātmaupamyena* (in terms of being similar to oneself). The sense is: Because of that he does no harm.

Sanātana Gosvāmī—Here he means to say: “Ho ho! How amazing! The benefit of a materialist might occur somehow or other, but the benefit of a materialist who is proud of being wealthy occurs only by means of poverty.”

“Poverty is the only ocular salve,” by the logic that the cure must be the opposite of the cause. The pride of wealth is the primary cause of blindness.

The gist of *ātmaupamyena* (as similar to oneself) is the person thinks: “Another’s happiness is my happiness, and another’s sorrow is my sorrow,” hence he never does anything to make others suffer. The pride of being wealthy is the cause of a lack of empathy. By

330 The definition of *param* is: *parah śreṣṭhāri-dūrānyottare klibān tu kevale*, “*Para* means *śreṣṭha* (best), *ari* (enemy), *dūra* (far), *anya* (other), and *uttara* (next). It means *kevalam* (only, absolute, entire) only in the neuter gender” (*Medini-koṣa*).

reverse logic, it's understood that there is empathy in a poor person. In addition, killing animals is avoided.

Jīva Gosvāmī—(The commentary is the same as the first two paragraphs in *Brhad-vaisnava-tosanī*.)

Viśvanātha Cakravartī—He determines the counteraction of the disease of the pride of wealth. *Param* means *kevalam* (only).

10.10.14

*yathā kanṭaka-viddhāṅgo jantor necchati tāṁ vyathām |
jīva-sāmyam gato liṅgair na tathāviddha-kanṭakah ||*

yathā—in which way; *kanṭaka-viddhāṅgaḥ*—he whose body was pierced by a thorn; *jantoh*—for a living entity; *na icchati*—does not desire; *tāṁ vyathām*—that pain; *jīva-sāmyam*—similarity with [another] living entity; *gataḥ*—he has reached; *liṅgaiḥ*—because of signs; *na tathā*—not in that way; *aviddha-kanṭakah*—one who was not punctured by a thorn.

kanṭaka-viddhāṅgaḥ jantoh (kasyacit) tāṁ vyathām yathā na icchati (yataḥ saḥ) liṅgaiḥ (drṣṭaiḥ) jīva-sāmyam gataḥ jantoh tāṁ vyathām yathā na icchati, aviddha-kanṭakah tathā na (bhavati).

Bhaktisiddhānta Sarasvatī—

kanṭaka-viddhāṅgaḥ liṅgaiḥ jīva-sāmyam gataḥ jantoh tāṁ vyathām yathā na icchati, aviddha-kanṭakah tathā na (bhavati).

“A person whose body was punctured by a thorn does not want anyone to have that pain, because he identifies with other living beings on account of similar characteristics. He knows what that twinge feels like, not someone who was never so punctured.”

Śrīdhara Svāmī—He gives an example. *Liṅgaiḥ jīva-sāmyam gataḥ* signifies: *mukha-mlāny-ādi-liṅgaiḥ sarveśām jīvānām sukha-duḥkhe same iti jñātavān*, “Through characteristics such as facial contortion, he understands that happiness and suffering are respectively similar for all beings.”

Sanātana Gosvāmī—*Jantoh* means *kasyacid prāṇinah* (of any living entity). Anyone who was never pierced by a thorn (*aviddha-kanṭakah* = *kanṭakena aviddhah*) does not care whether others become pained that way, because he doesn't know what that pain feels like. The rest was explained by Śrīdhara Svāmī.

Or, “Although he has reached (*gatah* = *prāptah api*) similarity with other living entities (*jīva-sāmyam* = *jīvena anyena sāmyam*) because of characteristics such as bodily limbs (*līngaiḥ* = *aṅgādibhiḥ lakṣanaiḥ*), anyone who was not pricked by a thorn is not like one who was pierced by a thorn (*viddha-kanṭakah* = *viddha-kanṭaka-sadrśah na bhavati*),” and so he wants others to feel pain. Thus, a poor person perceives another's pain by inferring his own pain in that individual.

Jīva Gosvāmī—The reason poverty is the ocular salve is mentioned here. “One who was pierced by a thorn does not desire,” that is, he does not wish: “May he have that pain” (*na icchati* = *tasya sā bhavatu iti na vāñchatī*), because: “owing to characteristics such as facial contortion (*līngaiḥ* = *mukha-mlāny-ādibhiḥ*), he has reached (*gatah* = *prāptah bhavati*) similarity, i.e. the state of having the same condition (*sāmyam* = *tulyāvasthatvam*), with that living entity (*jīva-sāmyam* = *jīvasya tasya sāmyam*),” due to a rise of compassion because of continually remembering what his own suffering was like.

Aviddha-kanṭakah means *kanṭakena aviddhah* (he who is not punctured by a thorn). It is a *para-nipāta* (the first word was placed last in the compound) as in a *rāja-dantādi* compound (where the two words are inverted). Or *aviddha-kanṭakah* is construed as: *aviddhah alagnah kanṭakah yasya sah*, “he whose thorn did not adhere.”

Viśvanātha Cakravartī—The words *līngaiḥ jīva-sāmyam gataḥ* mean: *līngair mukha-mlāny-ādibhiḥ drstaiḥ jīve parasmin sāmyam gataḥ*, “Because of signs that are seen in others, such as facial contortion, he identifies with others.” This means he is inferring that the pain he experienced before is similar in other living entities. *Aviddha-kanṭakah* means *kanṭakena aviddhah* (he who is not pierced by a thorn). It is a *rāja-dantādi* compound.

Siddhānta-pradipa—*Līngaiḥ* signifies: *tad-duḥkha-cesṭābhiḥ*, “because of their gestures on account of their pain.”

10.10.15

*daridro nirahari-stambho muktah sarva-madair iha |
krcchram yadrcchayāpnoti tad dhi tasya param tapah ||*

daridraḥ—an indigent (poor person); *nir-aham-stambhah*—he from whom the pillar (or the stiffness) of ego has gone; *muktah*—freed; *sarva-madaiḥ*—from all [types of] pride; *iha*—here (in this world, or in this condition); *kṛcchram*—a difficulty (or trouble); *yadrcchayā*—by chance; *āpnoti*—obtains (i.e. has); *tat*—that; *hi*—certainly; *tasya*—his; *param*—topmost; *tapah*—austerity.

iha daridraḥ (janah prathamataḥ) nirahari-stambhaḥ (bhavati, ataḥ saḥ) sarva-madaiḥ muktah (bhavati. saḥ) yadrcchayā krcchram āpnoti (iti yat) tad hi tasya param tapah (syāt).

Bhaktisiddhānta Sarasvatī—

nirahari-stambhah sarva-madaiḥ muktah daridraḥ (janah) iha yadrcchayā (yat) krcchram āpnoti hi tasya tat (krcchram) param tapah (bhavati).

Gaṅgā Sahāya (*Anvitārtha-prakāśikā*)—

iha (saṁsāre) daridraḥ (eva) sarva-madaiḥ muktah (bhavati, daridrasya sarvaiḥ anādṛtavāt, ataeva) nirahari-stambhaḥ (bhavati. saḥ ca) yadrcchayā (yat kiñcit) krcchram āpnoti, tad hi tasya param tapah (bhavati).

“The stiffness of ego in a destitute person vanishes. He becomes freed from all pride. Whatever difficulty he encounters by destiny is the best austerity for him.

Śrīdhara Svāmī—In four verses he establishes that poverty is also liberation. A poor person is *nirahari-stambhaḥ*, “he from who a rigidity, the ego, is gone” (= *nirgataḥ ahaṅkāra-rūpaḥ stambhaḥ yasmāt saḥ*).

Sanātana Gosvāmī—*Nirahari-stambhah* means: *nirgataḥ ahaṅkāreṇa dhanitvādi-garveṇa yah stambhaḥ anamratā saḥ yasmāt,*

“he from whom the absence of meekness, which occurs because of ego, that is, because of the pride of being wealthy, is gone.” Or: *nirgataḥ ahaṅkārasya stambhah āśrayaḥ dhanaiśvaryādīḥ yasmāt*, “he from whom the foundation of ego is gone.” This refers to wealth, influence and so on. Therefore he is freed from all pride, i.e. the pride linked to wealth and the like.

Moreover, “Naturally (*yadrcchayā = svabhāvataḥ eva*), he gets hardship,” because of hunger and so on by not having food and so on. “That is the best (*param = śreṣṭham*) austerity,” because hardship is the cause of the cessation of self-conceit.

Jīva Gosvāmī—(Additions are underlined.) *Nirahaṁ-stambhah* means: *nirgataḥ ahaṅkāreṇa dhanitvādi-garveṇa yaḥ stambhah namratvābhāvah saḥ yasmāt*, “he from whom the absence of meekness, which occurs because of ego, that is, because of the pride of being wealthy, is gone.” Therefore he becomes freed from all mental distractions (*sarva-madaiḥ = sarvaiḥ citta-vikṣepaiḥ*), those linked to wealth and the like.

Moreover, “That he naturally (*yadrcchayā = svabhāvataḥ eva*) gets hardship, by not having food and so on, is an austerity, because it destroys self-conceit. And that austerity is the best (*param = śreṣṭham*),” because like any well-known austerity it is not a cause of self-conceit.

Viśvanātha Cakravartī—In three verses he says: When there is poverty, the means to attain liberation come about automatically. Concerning *sarva-madair muktaḥ* (freed from all pride), the idea is: Since an indigent is disrespected by everyone, even the pride of pedigree and the like perish, for the most part.

Vijayadhvaja Tīrtha—*Yadrcchayā* (by fate) means *daivecchayā* (by the desire of Providence).

Vīra-Rāghava—*Yadrcchayā* denotes: *sva-prayatnam antareṇa eva* (without any effort on his part).

Vallabhācārya—The absence of ego is the cause of liberation. The word *stambha* (pillar, stiffness) is said for the sake of rejecting the

meaning of *aham* as *ātmā* (soul). The ego becomes a very firm house of ignorance only with a pillar.

Anvitārtha-prakāśikā—*Yadrcchayā* means *prārabdha-vaśena* (due to the influence of karmic reactions that have begun to take effect).

10.10.16

nityam kṣut-kṣāma-dehasya daridrasyānna-kāṅkṣināḥ |
indriyāṇy anuśuṣyanti hīṁsāpi vinivartate ||

nityam—continuous; *kṣut*—on account of hunger; *kṣāma-dehasya*—who has an emaciated body; *daridrasya*—of an indigent (destitute person); *anna-kāṅkṣināḥ*—who desires food; *indriyāṇi*—the senses; *anuśuṣyanti*—gradually dry up; *hīṁsā*—violence; *api*—even; *vinivartate*—stops.

daridrasya (janasya) nityam kṣut-kṣāma-dehasya anna-kāṅkṣināḥ indriyāṇi anuśuṣyanti. (tataḥ ca tasya) hīṁsā api vinivartate.

“The senses of an indigent, who hankers for food and whose body is emaciated on account of continuous hunger, gradually dry up. Then his acts of violence stop.

Sanātana Gosvāmī—In this verse he says: “His victory over the senses too takes place automatically, even though it cannot be accomplished by performing austerities.”

“The senses of a destitute person, who just wants something edible (*anna-kāṅkṣināḥ* = *bhakṣya-mātrecchoḥ*), incessantly (*anu* = *nirantaram*) dry up.” This means they incessantly cease from the material *rasa* (*śuṣyanti* = *viṣaya-rasād uparamanti*). Therefore “violence too, characterized by paining others and so on for the sake of sense gratification, stops (*vinivartate* = *uparamati*).”

Thus an indigent’s condition of having a controlled mind, which involves desisting from associating with women and so on and which is the opposite of the condition of a person whose mind is uncontrolled and who is proud of having wealth, is indicated.

Jīva Gosvāmī—(Additions are underlined.) In this verse he says: “His victory over the senses too takes place automatically, even though it cannot be accomplished by performing austerities.” “The senses of a destitute person, who just wants something edible (*anna-kāṅksināḥ = bhakṣya-mātrecchoh*), incessantly (*anu = nirantaram*) dry up.” This means they incessantly cease from the material *rasa* (*śusyanti = viṣaya-rasād uparamanti*). Therefore “violence too, characterized by paining others and so on for the sake of sense gratification, stops (*vinivartate = uparamati*).”

All in all, one loses control of the senses because of the pride of being rich, then hatred and violence follow, whereas when poverty, the opposite of that pride, takes place, one controls the senses and thereby one no longer feels hatred and so on.

10.10.17

*daridrasyaiva yujyante sādhavaḥ sama-darśināḥ |
sad�hiḥ kṣiṇoti tam tarṣam tata ārād viśuddhyati || 331*

daridrasya—of an indigent; *eva*—only; *yujyante*—associate (i.e. do the association); *sādhavaḥ*—saintly persons; *sama-darśināḥ*—who look impartially; *sad�hiḥ*—because of the transcendentalists; *kṣiṇoti*—diminishes (ceases); *tam tarṣam*—that thirst; *tataḥ*—after that (or because of that); *ārāt*—quickly; *viśuddhyati*—he is purified.

sādhavaḥ (api) sama-darśināḥ daridrasya eva yujyante. sad�hiḥ (saṅgāt saḥ daridraḥ tasya) tam tarṣam kṣiṇoti. tataḥ (saḥ) ārād viśuddhyati.

“Saintly persons, who see impartially, only meet indigents. By associating with transcendentalists, an indigent stops thirsting for enjoyment, therefore he quickly becomes purified.

Śridhara Svāmī—*Yujyante* means *svataḥ eva saṅgacchante*, “They automatically come together.” *Tarṣa* means *trṣṇām* (thirst, desire).

331 *ārād dhi sidhyati* (Vallabhācārya’s edition).

Sanātana Gosvāmī—Here Nārada means to say: “He becomes successful also by associating with transcendentalists.” *Sama-darśināḥ* means “Their habit is to see that an indigent and God are similar,” that is, their habit is to see equally by considering the truth. Although they are such, they spontaneously meet (*yujyante* = *svayam eva milanti*) only with an indigent (*daridrasya eva*), not with those who are proud of being rich, due to the impossibility even of going near them on account of their high status.

Or, they become suitable (*yujyante* = *yuktāḥ bhavanti*) just for the sake of benefiting the poor, on account of being affectionate to the needy. Or *mā* is Lakṣmī. He who abides with her is *sa-ma*, the Lord. Those who see Him (*sama-darśināḥ* = *tad-darśināḥ*) are the *mahāntas* (the greats): They always experience Him in their hearts. “They connect (*yujyante*) only with an indigent (*daridrasya eva*)” because of friendship, on account of an indigent’s similarity with the Lord’s devotees, who are *akiñcana* (without possessiveness), given that both the devotees and the indigents have no connection with material sense objects, and because of their profuse mercy to wretched people.

“Therefore (*tatah*), because of the transcendentalists (*sadbhiḥ* = *sadbhiḥ hetubhiḥ*), the same indigent himself diminishes that thirst,” the thirst for sense gratification. This happens quickly (*ārāṭ* = *śīghram*), without a doubt (*hi* = *niścitam*). That thirst naturally diminishes by *sat-saṅga*.

Jīva Gosvāmī—Here he says: “He becomes successful also by associating with transcendentalists.” “*Sādhus* too effortlessly meet only with an indigent,” insofar as both the *sādhus* and the indigents wander alone. The word *eva* (only) signifies that the *sādhus* do not meet the rich, since the *sādhus’* going in the residence of the rich is hard to come by, given that usually there is conflict between those who live there.

Next he means to say: “Most people avoid the destitute and make efforts to meet the rich. But the *sādhus* are not like that.” This is exactly what he says with *sama-darśināḥ*, which means: *samarī dhana-hāni-lābhayoh tulyam draṣṭum śilarī yeṣāṁ te*, “their habit is to see a similarity between a loss of wealth and a gain of wealth.”

“Therefore, because of the transcendentalists, even if they are

merely encountered, the same indigent himself diminishes all that thirst,” the thirst for sense gratification. This happens quickly (*ārāt* = *śīghram*), without a doubt (*hi* = *niścitam*).

Viśvanātha Cakravartī—Nor can it be said that an indigent’s thirst for enjoyment too is imbued with every fault, since it too can be counteracted. Concerning *daridrasya eva*, although they are going, out of mercy, to both the homes of the rich and the homes of the poor due to having an even outlook, “*sādhus* associate (*yujyante*) only with an indigent”³³² because only an indigent might praise them and converse with them. The sense is they spontaneously bestow the result engendered from his association. It’s not that they connect with a rich person who is blinded by pride. The drift is: “I myself, who am getting too close to these two, am the proof of this.”

Moreover, “only due to the glory of associating with transcendentalists (*sadbhiḥ* = *satsaṅga-mahimnā eva*), an indigent himself makes that thirst weak (*kṣīnoti* = *kṣīṇi-karoti*)” since the nectar of *bhakti* has the nature of dispelling the thirst of one who has received their mercy. Consequently, regarding what was said previously: *kṛcchram yadrcchayāpnoti*, “Whatever difficulty he encounters by destiny” (10.10.15), such a difficulty is accidental (*yādrcchikam*). It is not produced from karma, because it is not accepted that a devotee has karma.³³³

332 The verb *yujyante* literally means “they meditate,” from the verbal root *yuj samādhau* (4A) (to be absorbed in meditation). That is not the sense here. The other verbal roots *yuj* are *yuj samyamane* (10P) (to join, unite) and *yuj[ir] yoge* (7U) (to join, use). *Yujyante* stands for *sanyujyante*, a verb which Viśvanātha Cakravartī uses in the same context in his commentary on the next verse. The verbs *sanyujyate*, *saṅgacchate* (Śridhara Svāmī’s gloss), *milati* (the Gosvāmīs’ gloss) are synonymous (*Prayuktākhyāta-mañjari* 2.4.31-32). The genitive case in *daridrasya* is a loose *sasthi*.

333 In that regard, elsewhere Viśvanātha Cakravartī writes: *tasya bhagavad-uttha-śubhāśubha-phala-bhogavattvāt tad-uttha-śubhāśubhayoh karma-janyatvābhāvād iti bhāvah.* “tvad-avagamī na vetti bhavad-uttha-śubhāśubhayor guna-vigunānvayān” iti śruty-ukteḥ, “na karma-bandhanān janma vaisṇavānām ca vidyate” iti pādmoktes ca, “That is because a soul has the experience of auspicious and inauspicious results, which arise from the Lord. The sense is: Because auspicious and inauspicious results, which arise from Him, are not produced from karma, on account of the statement in Śruti: *tvad-avagamī na vetti bhavad-uttha-śubhāśubhayor*

Baladeva Vidyābhūṣaṇa—“Because of the transcendentalists, who are teaching about what is worthy and what is worthless (*sadbhiḥ = sadbhiḥ sārāśāram upadiṣṭebhiḥ hetubhiḥ*), that indigent destroys (*kṣīṇoti = nāśayati*) the thirst for enjoyment (*tarṣam = bhoga-trṣnām*),” since the nectar of *tattva-jñāna* (knowledge of the truth) dispels the thirst of one who has attained their association.

“Therefore, at that very moment (*ārāt = tadānim eva*), he is purified,” that is, he becomes qualified for the path of liberation (*viśudhyati = mukti-mārgādhikāri bhavati*).³³⁴

Bhaktisiddhānta Sarasvatī—*Sādhavah* means *mahātmanah* (great souls). *Daridrasyaiva yujyante* signifies *daridrānām eva saṅgām gacchanti* (they go associate only with indigents). *Sadbhiḥ* stands for *sadbhiḥ saṅgāt* (because of associating with transcendentalists).

Siddhānta-pradīpa—Thirst, desire (*tarṣam = trṣnām*), is the cause of *samsāra* (material life, transmigration).

guṇa-vigunānvayān, “One who understands about You is not aware of the connections of good and bad, the results of auspicious and inauspicious acts, which arise from You” (*Bhāgavatam* 10.87.40) and because of the statement in *Padma Purāṇa*: *na karma-bandhanāṁ janma vaiṣṇavānāṁ ca vidyate*, “The Vaiṣṇavas do not have a birth that is a bondage of karma”” (*Sārārtha-darśini* 1.5.19). Viśvanātha Cakravartī adds: *na ca jāta-premiṇo bhaktasyāpi prārabdham tiṣṭhatīti śuddha-bhaktānāṁ matāṁ sādhana-daśyām eva tan-nāśat*, “Nor is it that the *prārabdha* karma of a devotee whose *prema* has arisen remains. It is considered in that way in the case of pure devotees because of the termination of that only in the stage of *sādhana*” (*Sārārtha-darśini* 1.6.28). He specifies: *tādṛśānāṁ prārabdha-nāśas tu bhajana-daśyām evānarthā-nivṛtti-bhūmikārūḍhānāṁ ity aḥuh*, “Learned scholars say the cessation of *prārabdha* karma occurs for persons who have ascended to the level of *anartha-nivṛtti*, in the stage of *bhajana*” (*Sārārtha-darśini* 10.29.11).

334 Here Baladeva Vidyābhūṣaṇa indicates that *viśuddhyati* should read *viśudhyati*. The verbal root is *śudh* sauce (4P) (to be purified), an intransitive verb. Alternatively, *viśudhyati* optionally becomes *viśuddhyati* by the rule: *anaci ca*, “And when there is no vowel (i.e. When a vowel does not follow, the reduplication of any phoneme, except *h*, after a vowel is optional)” (*Aṣṭādhyāyi* 8.4.47). Thus, *viśudhyati* becomes *viśudhdhyati*, which changes to *viśuddhyati* by a simple rule of phonetic combination (*viśṇudāso viśṇupadānte harighoṣe ca harigadā*, HNV 61).

Anvitārtha-prakāśikā—*Daridrasya* stands for *daridrena* (with an indigent). The genitive case stands for the instrumental case. *Kṣinoti* means *tyajati*, “He lets go” of his thirst. *Viśuddhyati* (he becomes pure) means *mokṣa-yogyah bhavati*, “He becomes fit for liberation.”

10.10.18

*sādhūnāṁ sama-cittānāṁ mukunda-caranaiśiṇāṁ |
upekṣyaiḥ kīm dhana-stambhair asadbhiḥ asad-āśrayaiḥ ||*

sādhūnāṁ—of saintly persons; *sama-cittānāṁ*—whose minds are the same [in any circumstance]; *mukunda-caranā*—Mukunda’s feet; *eśiṇāṁ*—who go after (i.e. who desire); *upekṣyaiḥ*—who are fit to be neglected; *kīm*—what (what purpose is to be achieved, i.e. what is the use of); *dhana-stambhaiḥ*—whose pillar is wealth (who have pride because of wealth); *asadbhiḥ*—by means of bad persons; *asat-āśrayaiḥ*—whose shelter is what is temporary (or who take shelter of what is bad) (or who do not serve saintly persons).

sādhūnāṁ sama-cittānāṁ mukunda-caranaiśiṇāṁ asadbhiḥ asad-āśrayaiḥ (teṣāṁ) dhana-stambhaiḥ upekṣyaiḥ (prayojanāṁ) kīm (syāt)?

“Saintly persons are even-minded and strive for Mukunda’s feet. In their case, what is the use of materialists who are stiff with their wealth, do not render service to the righteous and hence worthy of being neglected?”

Śrīdhara Svāmī—“Isn’t it that a wealthy person, not an indigent, is dear to *sādhus* too?” He responds to that in this verse. The compound *dhana-stambhaiḥ* means: *dhanena stambhah garvah yeṣāṁ taiḥ*, “they have pride (*stambha = garva*) because of wealth.”³³⁵

Sanātana Gosvāmī—“Isn’t it that sometimes *sat-saṅga* occurs

335 This gloss of *stambha* is based on figurative usage. It is not supported in Sanskrit dictionaries. *Dhana-stambhaiḥ* literally means “whose pillar is wealth” or “who are stiff with their wealth.”

because the rich donate their money?” He speaks this verse in reply. A *sādhu* is someone who has good behavior. The *sādhus* know the soul (*sama-cittānām* = *ātma-tattva-vedinām*). By nature they desire the feet of Mukunda (*mukunda-caranaiśinām* = *tat-caranepṣā-sīlānām*), who is so called because He gives the bliss of *bhajana*, ‘that because of which liberation (*mu* = *mukti*) too is despicable (*ku* = *kutsita*)’ (*muktih api kutsitah yasmād bhajanānandāt tarī dadāti iti mukundah*).

In point of neglecting materialists, it is inferred that the superiority of these three: *sādhūnām*, *sama-cittānām* and *mukunda-caranaiśinām*, is sequentially increasing. Or *mukunda-caranaiśinām* has a relation of cause and effect, according to the subsequent one, in terms of being an adjective. (*Sādhus* are *mukunda-caranaiśin* and are, therefore, *sama-citta*.)

Jīva Gosvāmī—“*Sādhus* should not try to meet rich people for their own gain but should still make an effort to meet them to show mercy.” He responds to that in this verse. These ones are *sādhus*, that is, they have good behavior, but those ones, the *asat*, do not have good behavior, in view of the text: *yatra strī dyūtam āsavah*, “When the pride of being wealthy is in the air, there are women, gambling, and liquor” (10.10.8). These ones are *sama-citta*, their outlook toward the rich and the poor is impartial, but those ones are arrogantly proud of their wealth (*dhana-stambha* = *dhana-garva*) hence they do not impartially see those two. These ones are *mukunda-caranaiśin*, they seek Mukunda as their sole support, whereas those ones take support of materialism by striving for sensory pleasure.

Given that their respective natures are so contradictory, there is no chemistry between the *sādhus* and the materialists, and so what purpose, in the form of doing a favor, might be achieved by being with materialists? None at all. They are worthy of being neglected, meaning they are not worthy of a favor which involves so much effort.

Viśvanātha Cakravartī—“The *sādhus* cannot possibly connect with rich people for whom wealth is a mental barrier.” That is what he says here. “The nondevotees (*asadbhīḥ* = *avaisnavāḥ*) are proud because of their wealth (*dhana-stambhaiḥ* = *dhanena stambhāḥ*

*garvah yeśāṁ taiḥ) and do not render service to Vaiṣṇavas (*asad-āśrayaiḥ* = *avaiṣṇava-sevibhiḥ*).*” The drift is: The rich who are prideless and who have a mind to serve the Vaiṣṇavas associate with *sādhus*.

Baladeva Vidyābhūṣaṇa—Even though the *sādhus* see impartially, they do not keep company with those who are arrogantly proud of their wealth. But the rich who are prideless and who serve the transcendentalists associate with *sādhus*.

Bhaktisiddhānta Sarasvatī—*Upekṣyaiḥ* means *audāśinyena tyajyaiḥ* (who should be rejected with indifference).

Siddhānta-pradīpa—*Sādhus* go near a person for the sake of his purification (10.10.17), not for wealth, but that purification does not take place in the case of one who is proud of being wealthy, therefore the *sādhus* cannot achieve their purpose by visiting those who are proud of being rich.

Vallabhācārya—*Dhana-stambhaiḥ* means: *dhanena stambha-prāyāḥ jātāḥ grha-bhāra-vāhakāḥ taiḥ*, “because of wealth, they have almost become pillars, meaning they support the weight of the household.”

ANNOTATION

“The materialists are pillars because of their wealth” (*dhana-stambha*). A tree has arms in the form of branches to give its fruits and benefit others, but a pillar has no such branches, hence Nalakūvara and Maṇigrīva ought to become trees to learn this lesson.

Moreover, the term *mukunda-caranaiśin* (the *sādhus* desire Mukunda’s feet) is a Sanskrit idiom. The *sādhus* seek Mukunda. The mention of feet is a token of great respect.

10.10.19

*tad ahaṁ mattayor mādhvya vāruṇyā śrī-madāndhayoḥ |
tamō-madāṁ hariṣyāmi strainayor ajitātmanoḥ ||*

tat—therefore (or of those two); *aham*—I; *mattayoh*—who are drunk; *mādhvya*—which is liquor; *vāruṇyā*—with Vārunī; *śrī-mada-*

andhayoḥ—who are blind because of the pride of wealth; *tamah-madam*—the pride [occasioned by] ignorance; *hariṣyāmi*—will remove; *straīnayoḥ*—who pertain to women (or who are the state of being women); *ajita-ātmanoḥ*—whose minds are unconquered.

tad aham mādhvyā vārunyā mattayoḥ śrī-madāndhayoḥ straīnayoḥ ajitātmanoḥ (anayoḥ) tamo-madam hariṣyāmi.

“I shall remove their pride arisen from ignorance. They have not conquered their senses. They are drunk with Vāruṇī liquor, blinded by the pride of wealth, and controlled by women.

Śrīdhara Svāmī—*Tamo-madam* means *ajñāna-kṛtam madam* (pride caused by ignorance).

Sanātana Gosvāmī—Their drunkenness will dissipate after a while, won’t it? He responds to that with *śrī-madāndhayoḥ* (blinded by the pride of wealth). The gist is: Because they are constantly blinded by the pride of wealth, they continually get drunk. Therefore: *straīnayoḥ*, they crave sex (= *strī-lampaṭayoḥ*). Won’t their urge for sex diminish by having sex? No. Their senses are out of control, meaning their minds are unrestrained (*ajitātmanoḥ* = *asāmyamitamanasoh*).

Jīva Gosvāmī—(The commentary is the same.)

Viśvanātha Cakravartī—In four verses he determines what medicine he will give for the disease of their pride. *Tat* signifies *anayoḥ* (of these two). Vāruṇī consists of liquor (*mādhvyā* = *madhu-mayyā*).

Bhaktisiddhānta Sarasvatī—They are drunk with the liquor (*vārunyā* = *medirayā*) named Mādhvi (*mādhvyā* = *mādhvi-nāmnyā*).

Vijayadhvaja Tīrtha—“Fine, materialists should be neglected, but should I punish these two or neglect them? Let me punish them.” *Mādhvyā* means *madhu-kṛtayā* (made from liquor).

Vīra-Rāghava—“Therefore (*tat = tasmāt*), that is, because their problem is not their wealth but their pride of being wealthy, I shall dispel their pride, born of ignorance (*tamo-madam = ajñāna-kṛtam madam*). They are controlled by women (*straiṇayoh = strī-vāsyayoh*).” The cessation of the pride of wealth amounts to being a goal of life.

Anvitārtha-prakāśikā—*Mādhvya* means *madhu-mayyā* (which is a product of liquor). *Mādhvī* is a *nipāta* (a replacement). (The expected form is *mādhavī*.) It pertains to the Vedas: *ṛtvya-vāstvyavāstva-mādhvī-hiranyayāni cchandasi*, “In the Vedas, these words are irregularly formed: *ṛtvya*, *vāstvyā*, *vāstva*, *mādhvī*, and *hiranyaya*” (*Aṣṭādhyāyī* 6.4.175).

10.10.20-22

yad imau loka-pālasya putrau bhūtvā tamah-plutau |
 na vivāsasam ātmānām vijānītaḥ sudurmadau ||
 ato 'rhataḥ sthāvaratām syātām naivam yathā punah |
 smṛtiḥ syān mat-prasādena tatrāpi mad-anugrahāt ||
 vāsudevasya sānnidhyam labdhvā divya-śarac-chate |
 vṛtte svar-lokatām bhūyo labdha-bhaktī bhaviṣyataḥ ||

yat—since; *imau*—these two; *loka-pālasya*—of the protector of the world (Kuvera); *putrau*—two sons; *bhūtvā*—after becoming; *tamah-plutau*—floating in ignorance; *na*—not; *vivāsasam*—clotheless; *ātmānām*—themselves; *vijānītaḥ*—can understand; *su-durmadau*—who are very arrogantly proud.

ataḥ—therefore; *arhataḥ*—both of them deserve; *sthāvaratām*—immobility; *syātām*—both of them may not become; *na*—not; *evam*—in that way; *yathā*—in which way; *punah*—again; *smṛtiḥ*—remembrance; *syāt*—can be (i.e. may it be); *mat-prasādena*—by my grace; *tatra api*—even while that [is happening]; *mat-anugrahāt*—because of my favor;

vāsudevasya sānnidhyam—proximity to Vāsudeva (or the presence of Vāsudeva); *labdhvā*—after gaining; *divya-śarat-śate vṛtte*—when one hundred celestial years will have turned out; *svar-lokatām*—godhood (“the state of being a person of Svarga”); *bhūyah*—

again; *labdha-bhaktī*—[both of them,] by whom *bhakti* is gained; *bhavisyataḥ*—will become (or *labdha-bhaktī-bhavisyataḥ*, in the same meaning).

yad imau (nalakūvara-manigrīvau) loka-pālasya putrau bhūtvā (api) tamah-plutau sudurmadau (ca santau, tau) ātmānam vivāsasam na vijānītaḥ, atah (imau) sthāvaratām arhataḥ. tatra (sthāvaratve) api mat-prasādena (tayoh) smṛtiḥ syāt yathā (tau) evam punar na syātām. (smṛtau satyām api, tau) divya-śarat-śate vṛte mad-anugrahāt vāsudevasya sānnidhyam labdhvā labdha-bhaktī-bhavisyataḥ, svar-lokatām bhūyah (bhāvayiṣyete iti).

“Since these two, arrogantly proud and immersed in ignorance although they are the sons of a protector of the world, are not even aware that they are naked, they deserve to become immobile. By my grace, may they have remembrance even while being immobile, so that they never become like this once more. When one hundred celestial years will have passed, they will obtain *bhakti* by gaining Vāsudeva’s presence because of my favor and become gods again.”

Śrīdhara Svāmī— “They are floating in ignorance” (*tamah-plutau*) means they are full of ignorance. With *ato 'rhataḥ sthāvaratām* he curses (they deserve to become immobile). With *syātām naivān yathā punah* he confers a favor (so that they never become like this once more). “Let them have remembrance by my grace. Upon obtaining godhood (*svar-lokatām = devatvam*) again (*bhūyah = punar*), by my favor (*mad-anugrahāt*) both of them will achieve *bhakti*.”

Sanātana Gosvāmī—“Even after becoming (*bhūtvā = bhūtvā api*) two sons of Kuvera, they were full of the mode of ignorance (*tamah-plutau = tamoguṇa-vyāptau*).” “It’s not just that they don’t know they’re naked; they’re disrespecting me, due to their pride of opulence.” With that in mind he says: *sudurmadau* (very arrogantly proud). This means their pride was very wicked: “Who cares if we’re naked in front of this infantile Brāhmaṇa?”

10.10.21

The sense of *ato 'rhataḥ sthāvaratām* (therefore they deserve to become immobile) is “Because of the fault of their own actions, both deserve the species of trees (*sthāvaratām* = *vrkṣa-yonim*),” insofar as trees are similar to immobile beings due to being full of ignorance.

“May they have remembrance,” that is, either awareness or the remembrance of what happened in their previous life, this one, because they would not engage in such sinful actions and because they would serve *sādhus*: They always served the people of Vraja by providing nice shade. For example, in *Hari-varṇa: yau tāv arjuna-vrkṣau tu vraje satyopayācanau*, “[The gopīs said to Yaśodā:] Those two *arjuna* trees, which fulfill requests in Vraja” (*Hari-varṇa* 2.7.22).

“... by my grace,” otherwise that would be impossible. Thus, Nārada was not really angry. He makes that understood. He cursed only out of mercy.

10.10.22

“Upon gaining the presence of Vāsudeva only because of His mercy to me (*vāsudevasya mad-anugrahāt sānnidhyam* = *vāsudevasya mayi yaḥ anugrahaḥ tasmāt tasya eva sānnidhyam*).” This is to be understood: “after obtaining a birth as two big *arjuna* trees, whose splendid shade benefits everyone, near Śrī Nanda’s residence, in Brhadvana in Śrī Mathurā.”

One hundred celestial years (*divya-śarac-chate*) was the period of time beginning from the curse to the descent of the Lord. Regarding *labdha-bhaktī bhavisyataḥ* (they will become steady devotees): That is said because without *bhakti* the distress of unlimited faults does not go away. Or Nārada said this inasmuch as a Bhakti-rasika does not give a blessing that does not involve *bhakti*. The word *labdha* indicates that their *bhakti* became firm.

Jīva Gosvāmī—(The commentary on verse 20 is the same.)

10.10.21

This verse and the next form one syntactic unit. “Therefore, because of the fault of their own actions, both deserve the species of trees,” insofar as trees are similar to immobile beings due to being full of ignorance. Hence, while being the most poor, in terms of being

immobile, “they might not become like this (*evam* = *īdrśau*) again.”

“But it’s not because they’re immobile that they will learn their lesson.” In response to that he says: “May they have remembrance,” that is, the remembrance of what happened in their previous life. For this reason, they always did service to the people of Vraja, who are very dear to the Lord. For example, in *Hari-varṁśa*: *yau tāv arjuna-vrkṣau...* (see above). (The commentary on verse 22 is the same.)

Viśvanātha Cakravarti—The significance of *sthāvaratām* (immobility) is: “Immobility is certainly fitting for these two, who are not speaking, who are rigid, and who are not covered.”

“Even while they are immobile, may they have remembrance by my grace. And while remembering, by my mercy they will gain proximity to Vāsudeva when one hundred years by the measurement of gods will have passed (*divya-śarac-chate vṛtte* = *deva-mānena varṣa-śate sati*), become devotees (*labdha-bhakti* = *labdha-bhakti santau*) and attain (*bhavisyataḥ* = *prāpsyataḥ*) godhood (*svar-lokatām*).” The verbal root in *bhavisyataḥ* is *bhū prāptau* (10A) (to attain, obtain). The *parasmaipada* is poetic license.

10.10.23

śrī-śuka uvāca

*evam uktvā sa devarṣir gato nārāyaṇāśramam |
nalakūvara-manigrīvāv āsatuh yamalārjunau ||*

śrī-śukah uvāca—Śrī Śuka said; *evam*—in that way; *uktvā*—after speaking; *sah devarṣih*—he, a Devarṣi (or that [same] Devarṣi); *gatah*—went; *nārāyaṇa-āśramam*—to Nārāyaṇa’s hermitage; *nalakūvara-manigrīvau*—Nalakūvara and Maṇigrīva; *āsatuh*—became; *yamala-arjunau*—twin *arjuna* trees.

śrī-śukah uvāca—*sah devarṣih evam uktvā nārāyaṇāśramam gatah.
nalakūvara-manigrīvau yamalārjunau āsatuh.*

Śrī Śuka continued: Having said this, Devarṣi went to Nārāyaṇa’s abode. Nalakūvara and Maṇigrīva became twin *arjuna* trees.

Sanātana Gosvāmī—Upon reflecting that his speech to be a big offense because of cursing the followers of Śrī Rudra, who is dear to the Lord, Nārada went to Nārāyaṇa’s abode (*nārāyaṇāśramam* = *nārāyaṇasya āśramam*), Śrī Vaikuṇṭha-loka, to ask Nārāyaṇa for forgiveness. Or his motive was to request the perfection of what he uttered. Alternatively, he went to Badarikāśrama to request it to his own guru, an Avatāra of the Lord, because requesting that to Śrī Bhagavān in person might be improper due to being a bold request. Or his reason was simply to see his guru, on account of devotion, and to inform him of his conduct.

Yamala (twin) means they were produced together. Since Śrī Kṛṣṇa is a friend of Arjuna-sakha, He will certainly be merciful to both of them, also because of that name. Thus, the two trees had that designation only by the favor of Śrī Nārada.

Jīva Gosvāmī—With *gataḥ*, Śukadeva shows what Nārada was doing, because of which his arrival had been described as accidental (*yādrccchikam*) (ref. *yadrcchayā*, 10.10.5).

“They became (*āsatuh* = *babhūvatuh*) two *arjuna* trees that came to life together (*yamalārjunau* = *saha-jātau arjunau*).” Since Śrī Kṛṣṇa is a friend of the cowherd named Arjuna, He will certainly be merciful to both of them, also because of that name. The gist is: Only due to Nārada’s mercy.

Vira-Rāghava—He went to Badary-āśrama.

Vallabhācārya—He went to Nārāyaṇāśrama to inform Him and to atone for the fault of cursing.

ANNOTATION

Nārāyaṇāśrama is mentioned in *Hari-varṇśa* (1.50.1) and is described throughout that chapter: It is Viṣṇu’s abode where He lies in *yoga-nidrā*. Brahmā and other gods worshiped Him there to inform Him of Mother Earth’s distress. The Lord arose from the water (*Hari-varṇśa* 1.50.43-44). He went to Mount Sumeru with the gods and Mother Earth (*Hari-varṇśa* 1.51.32-52.1).

10.10.24

*rṣer bhāgavata-mukhyasya³³⁶ satyam kartum vaco hariḥ |
jagāma śanakais tatra yatrāstām yamalārjunau ||*

rṣeh—of the great sage; *bhāgavata-mukhyasya*—who is the foremost devotee of the Lord; *satyam kartum*—to make true; *vacah*—the speech; *hariḥ*—Hari; *jagāma*—went; *śanakaiḥ*—slowly; *tatra*—there; *yatra*—where; *āstām*—were; *yamala-arjunau*—the twin *arjuna* trees.

hariḥ rṣeh bhāgavata-mukhyasya vacah satyam kartum yatra yamalārjunau āstām tatra śanakaiḥ jagāma.

That Rṣi was the foremost devotee of the Lord. To make his words come true, Hari slowly went where the twin *arjuna* trees were.

Śrīdhara Svāmī—In this verse he talks about the subject matter.

Viśvanātha Cakravartī—(The commentary is the same.)

Sanātana Gosvāmī—The term ‘Rṣi’ signifies that his words come true. He is called Bhagavān in the sense that he is similar to Bhagavān (*bhagavataḥ* = *bhagavat-tulyasya*) on account of being the topmost *mahā-bhāgavata*. In this way the highest *bhakti* is also indicated. Therefore: *satyam kartum* (to make true). The name Hari is used with the intent to express an upliftment (*uddharanam*) from his curse.

Hari went slowly (*śanakaiḥ*), suspecting that Yaśodā and others would arrive if they heard the sound the mortar would make by being pulled quickly. Or the reason He went slowly is simply that, as a baby pastime, He was a toddler dragging a large mortar. It's understood that He was crawling, for the purpose of pulling it by force. For instance, it was said in the Second Canto, *yad riṅgatāntarāgatena*, “by Him who was crawling and had gone between both trees” (2.7.27).

336 *rṣer bhagavatas tasya* (Vallabhācārya's reading).

Jīva Gosvāmī—After explaining that historical event, now Śuka illustrates what the Lord remembered at that time, which has been shown. The truthfulness of a Ṛṣi's words is proper. In addition, it should be implemented specifically because of him: That's the idea. On top of that: *bhagavataḥ*, which means *parama-pūjyasya* (supremely worthy of being worshiped) because he knows the topmost knowledge, called *bhakti*. Sometimes the reading is: *bhāgavata-mukhyasya* (of the foremost devotee of the Lord).

Hariḥ is said with the intention of expressing an upliftment from Nārada's curse. Hari went slowly, suspecting the arrival of Mother and others because of a concomitant rise of sound. Or it was done as a baby pastime. His motion was only by crawling for the purpose of pulling that by force in this way. And that was said in the Second Canto: *yad-ringatāntara-gatena* (2.7.27).

Vallabhācārya—The term 'Ṛṣi' signifies that Nārada knows the future. Bhagavān had established His mercy in him: That is why he is called Bhagavān. Here the Lord is called Hari to signify that He takes away the sorrow of all. To make Nārada's words come true, and to prove that he is a Ṛṣi and that he is Bhagavān, Hari went there, between the two *arjuna* trees. He went slowly so that the cowherd ladies would not follow Him.

Anvitārtha-prakāśikā—The extra syllable in the first line (in Śrīdhara Svāmī's reading) is to be tolerated.

10.10.25

*devarśir me priyatamo yad imau dhanadātmajau |
tat tathā sādhayiṣyāmi yad gītam tan mahātmanā ||*

devarsiḥ—the great sage, who is a god; *me*—to Me; *priya-tamah*—dearest; *yat*—since; *imau dhanada-ātmajau*—these two sons of Kuvera; *tat*—therefore; *tathā*—in that way; *sādhayiṣyāmi*—I will make successful (or I will accomplish); *yat gītam*—what was sung (or *yad* = *yathā*, in which way [it was sung]); *tat*—that (or *tat* = *tena*, by him); *mahā-ātmanā*—by the great soul.

Baladeva Vidyābhūṣaṇa—

yad devarṣih me priyatamah (bhavati, aham) tad imau dhanadātmajau tathā sādhayiṣyāmi yad tad mahātmanā gitam.

Vīra-Rāghava / Śukadeva Mahārāja (*Siddhānta-pradīpa*)—
yad devarṣih (nāradah) me priyatamah (bhavati), tad (tena) mahātmanā imau dhanadātmajau (uddiṣya) yad gitam, tat tathā (eva) sādhayiṣyāmi.

“Since Devarṣi is dearest to Me, I will make these two sons of Kuvera successful in accordance with the song of that great soul.”

Śrīdhara Svāmī—*Yad* means *yataḥ* (because); *tat* means *tataḥ* (therefore).³³⁷

Sanātana Gosvāmī—“Just as (*yad* = *yathā*) it was sung by him (*tat* = *tena*), the great soul (*mahātmanā*)—that is, by him whose nature (*ātman* = *svabhāva*),³³⁸ characterized by the expansion of devotion to Me, is great: this is the reason Nārada is dearest to Him—, so (*tathā*) I will make these two successful (*sādhayiṣyāmi* = *sampādayiṣyāmi*).” The sense is: “I will make them have the topmost *bhakti* above the immobile species,” insofar as it was said: *labdha-bhakti bhaviṣyataḥ* (they will become steady devotees) (10.10.22).

Jīva Gosvāmī—The syntactical connection is: *yad yasmād devarṣir me priyatamah tat tasmād imau dhanadotmajau tathā sādhayiṣyāmi yat yathā tat tena mahātmanā gitam*, “Because Devarṣi is dearest to Me, therefore, just as it was sung by him, who has great authority (or elevated emotions) (*mahātmanā*= *mahānubhāvena*), so I will make these two sons of Kuvera successful.” The sense is: “I will elevate them from an immobile species, bestow a place in heaven, and make them have the topmost *bhakti*.”

³³⁷ These definitions are sourced in *Amara-koṣa*: *yat tad yatas tato hetau* (3.4.3).

³³⁸ This is substantiated as follows: *ātmā yatno dhrtir buddhiḥ svabhāvo brahma varṣma ca*, “Ātmā means *yatna* (effort), *dhṛti* (firmness), *buddhi* (intelligence), *svabhāva* (nature, temperament), *brahman* (*jīva*, and *param brahma*), and *varṣman* (body)” (*Amara-koṣa* 3.3.109).

Viśvanātha Cakravartī—The prose order is: *yady asmād devarṣir me priyatamah tasmād imau tathā sādhayiṣyāmi yad yathā tat tena mahātmanā gītam*, “If (yat = yadi) Devarṣi is dearer to Me than Myself, then I will make these two successful in the way it was sung by that great soul.”

Siddhānta-pradīpa—The syntactical connection is: *yad devarṣih me priyatamah, tad imau uddiṣya yad mahātmanā gītam, tat tathā sādhayiṣyāmi*, “Because Devarṣi is dearest to Me, I will accomplish that which was sung by the great soul, when he instructed these two, in that way.”

10.10.26

ity antareṇārjunayoh kṛṣṇas tu yamayor yayau |
ātma-nirveśa-mātreṇa tiryag-gatam³³⁹ ulūkhalam ||

iti—thus (*iti* marks the end of the quotation, in the previous verse); *antarena*—between; *arjunayoh*—the two *arjuna* trees; *kṛṣṇah*—Kṛṣṇa; *tu*—only (or a word used to fill the meter); *yamayoh*—pair; *yayau*—went; *ātma-nirveśa-mātreṇa*—merely because of His entrance; *tiryak*—horizontally (i.e. transversely); *gatam*—went; *ulūkhalam*—the mortar.

iti (vicārya) kṛṣṇah arjunayoh yamayoh antarena yayau. (tataḥ ca) ātma-nirveśa-mātreṇa ulūkhalam tiryag-gatam.

Thus, Kṛṣṇa went through the middle of the two *arjuna* trees. Simply because of His penetration, the wooden mortar went crosswise.

Śrīdhara Svāmī—*Yamayoh* means *yamalayoh* (twins), that is, *saha-jātayoh* (they had come to life together). *Ātma-nirveśa-mātreṇa* signifies: *ātmanah kṛṣṇasya tan-madhyā-praveśa-mātreṇa*, “merely because of Kṛṣṇa’s entrance through the middle.”

Sanātana Gosvāmī—*Iti* means *iti vicārya*, “after pondering thus,”

339 *tiryag-bhūtam* (Vallabhācārya’s reading).

that is, “Because of Me, may these two, who committed a very big offense, obtain *bhakti* only by a connection with this amazing *bālyalilā* of Mine. Their *bhakti* will nullify their that sinful reaction of theirs.”

“The mortar became horizontal (*tiryag-gatam* = *tiryaktvam prāptam*),” in conformity with the Lord’s intention. It is stated in *Viśva-kośa*: *tiryag vakre tiro-’rthe ca*, “*Tirak* means *vakra* (crooked) and *tiras* (oblique, transverse).”³⁴⁰ Or *tiryak* is an adverb: *tiryak yathā syāt tathā calitam*, “It moved in such a way that it was horizontal.”

In the occasional reading *bhṛtam* (carried), this word suggests that the mortar was as if conscious. That is due to a connection with the Lord. Or it’s because even the things helpful for His games are a form of *sat-cid-ānanda*. The rope is inferred to be that way, otherwise there would be an impossibility of a connection of those two with the Lord, who is condensed *sat-cid-ānanda*. Therefore, in *Padma Purāṇa*, in *Śrī Dāmodarāṣṭakam*, it is stated: *namas te ’stu dāmne sphurad-dipti-dhāmne*, “Obeisances to Your rope, a locus of shining effulgence.” Similarly, it is said in *Śrī Hari-varīṣa*: *tad dāma tasya bālasya prabhāvād abhavad dr̥ḍham*, “That rope became strong because of the power of that child” (*Hari-varīṣa* 2.7.19). In this way, the doubts whether the mortar broke, the rope ruptured, and so on, are automatically repudiated.

Jīva Gosvāmī—(Additions are underlined.) *Iti* means *iti vicārya*, “after pondering thus,” that is, “Because of Me, may these two, who did a very big offense, become like that by becoming playthings for My baby pastime.”

Tiryag-gatam means: *tiryaktvam prāptam*, “The mortar became horizontal,” in conformity with the intention of the Lord. It is stated in *Viśva-kośa*: *tiryak vakre tiro-’rthe ca*, “*Tirak* means *vakra* (crooked) and *tiras* (oblique, transverse).” The word *mātra* implies that there was no effort involved.

Concerning *gatam*, the mortar itself was the doer, therefore it is suggested that it was as if conscious. That is because *lilā-śakti* spontaneously effects everything. For example, in *Hari-varīṣa*: *tad dāma tasya bālasya prabhāvād abhavad dr̥ḍham*, “That rope became

340 *tiryak tiro-’rthe vakre ca vihaṅgādau tv anavyayam* (*Viśva-kośa* 2.8).

strong because of the power of that child” (*Hari-varṇśa* 2.7.19). In *Padma Purāṇa*: *namas te ’stu dāmne sphurad-dipti-dhāmne* (*Dāmodarāṣṭaka* 8).

Viśvanātha Cakravartī—“After considering in this way, He went in the middle of the pair that was engendered together (*yamayoh* = *sahajātayoh dvayoh*). Afterward, merely because of His own (*ātma* = *ātmanah*) entrance (*nirveśa* = *praveśa*), the mortar became horizontal (*tiryag-gatam* = *tiraścīnam abhūt*).”

10.10.27

*bālena niṣkarṣayatānv-ag ulūkhalam tad
dāmodareṇa tarasotkalitāṅghri-bandhau |
niṣpetatuḥ parama-vikramitātivepa-
skandha-pravāla-vitapau krta-caṇḍa-śabdau ||*
(*vasanta-tilakā*)

bālena—by the boy; *niṣkarṣyatā*—who was causing to pull down (i.e. who was pulling); *anv-ak*—which was going after [Him]; *ulūkhalam tat*—that mortar; *dāma-udareṇa*—by Kṛṣṇa (“on whose belly there is a rope”); *tarasā*—with speed (or who was quick) (or because of speed); *utkalita*—driven up; *āṅghri-bandhau*—whose bindings of roots; *niṣpetatuḥ*—fell; *parama-vikramita*—because of the great prowess; *ati-vepa*—were greatly shaking; *skandha-pravāla-vitapau*—whose trunks, leaves and branches; *krta-caṇḍa-śabdau*—[both trees,] by whom a violent sound was done.

(tau arjuna-vṛkṣau) tad ulūkhalam anv-ag niṣkarṣyatā bālena dāmodareṇa (krṣṇena) tarasā utkalitāṅghri-bandhau (santau) parama-vikramitātivepa-skandha-pravāla-vitapau krta-caṇḍa-śabdau niṣpetatuḥ.

The *arjuna* trees were quickly uprooted by the boy, on whose belly there was a rope and who was incessantly dragging that mortar, which was following behind. Their trunks, leaves and branches shook because of the great force, made a strident sound, and crashed.

Śrīdhara Svāmī—*Anv-ak* is derived as: *anu añcati ity anv-ak*, “It goes after.” This means the mortar followed Him. The reason for that is: *dāmodarena* (by Him on whose waist there is a rope). The rope was tied to the mortar.

◊ *utkalitāṅghri-bandhau* means: *utkalitah utpātitah aṅghri-bandhah mūla-bandhah yayoh tau*, “The two trees, whose network of roots (*aṅghri-bandha* = *mūla-bandha*) was uprooted (*utkalita* = *utpātita*).”

◊ *parama-vikramitātivepa-skandha-pravālā-viṭapau* is construed as: *paramasya śrī-kṛṣṇasya vikramitān vikramah tena ati-vepah kampah yeṣu te skandha-pravālā-viṭapāḥ yayoh tau*, “They each had a trunk, leaves and branches, in regard to which there was a shake (*ati-vepa* = *kampa*) because of the force (*vikramita* = *vikrama* = *vikramena*) of the supreme being, Śrī Kṛṣṇa (*parama* = *paramasya* = *śrī-kṛṣṇasya*).”

Sanātana Gosvāmī—“Both trees, whose structures of roots were driven upward (*utkalitāṅghri-bandhau*) by Dāmodara, who was incessantly pulling (*niṣkarṣayatā* = *niḥśeṣenā karṣayatā* = *niḥśeṣenā karṣatā*) the mortar, which was stuck to both of them on account of the horizontal motion, completely fell (*nispetatuḥ* = *niṣeṣāṁ petatuḥ*) because of the velocity (*tarasā* = *vegena*).” How? Therefore he says *parama* and so on (see above). The rest was explained by Śrīdhara Svāmī.

There is another explanation. Here *parama-vikramitātivepa* is separated as *param avikramitātivepa*: “Both trees, whose structures of roots went out of the earth (*utkalitāṅghri-bandhau* = *bhūmi-nirgatāṅghri-bandhau*) because of Dāmodara, and whose trunks, leaves and branches were greatly shaking (*atiṣepa-skandha-pravālā-viṭapau* = *mahā-kampa-yukta-skandha-pravālā-viṭapau*), just (*param* = *kevalam*) fell.” The sense is: They fell, but, unlike Pūtanā, did not make anything else fall.” They fell “even without the manifestation of His prowess” (*avikramita* = *avikramitena* = *dāmodarasya vikramāprakaṭanena api*), or they fell, “but did not have a steady motion” (*avikramita* = *avikrama* = *na vidyate vikramah yayoh*).

Concerning *bālēna* (by the toddler), there is a nontransgression of *bālyā-lilā* by not manifesting strength and so on. Regarding *dāmodarena*, the sweetness relates to the same pastime. (This is the first time the name Dāmodara is mentioned in the tenth canto.) Further, there is *aiśvarya* also because of *utkalita* (uprooted) and so

on. In this way, a manifestation of a special godhood is inferred as before.

Jīva Gosvāmī—(The first paragraph is the same.) “Both trees, whose structures of roots were driven upward (*utkalitāṅghri-bandhau*) by Dāmodara, who was incessantly pulling (*niṣkarṣayatā = niḥśeṣena karṣayatā = niḥśeṣena ākarṣatā*) the mortar, which was stuck to both of them on account of the horizontal motion, completely fell (*niṣpetatuḥ = niṣeṣam petatuḥ*) because of the velocity (*tarasā = vegena*).” How? Therefore he says *parama* and so on.

In that compound, *viṭapa* stands for the plural and means *sākhāḥ* (branches). It is stated in *Viśva-kośa*: *viṭapah pallave śidge³⁴¹ vistare stamba-śākhayoh*. The rest was explained by Śrīdhara Svāmī. Alternatively, the separation is: *parama*.

Regarding *dāmodarena*, the sweetness relates to the same pastime. A sweet manifestation of godhood is inferred as before. Making a name takes place here too. The *Hari-varṇa* states:

*sa ca tenaiva nāmnā tu krṣṇo vai dāma-bandhanāt |
goṣṭhe dāmodara iti gopibhiḥ parigīyate ||*

“And He was known specifically by that name. In the cowherd village, because of a binding with a rope Kṛṣṇa was celebrated as ‘Dāmodara’ by the gopis.” (*Hari-varṇa* 2.7.36) (quoted in *Laghu-bhāgavatāmrta* 1.5.72)

Viśvanātha Cakravartī—“Both trees, whose structures of roots were uprooted (*utkalita = utpāṭita*) by the boy, who was incessantly pulling the horizontal (*tat = tiraścīnam eva*) mortar (*ulūkhalam = udūkhalam*) in such a way that it was favorable to Him (*anv-ak = svānukūlāni yathā syāt tathā*), fell.”

Parama-vikramitātivepa-skandha-pravāla-viṭapau means: *parama-vikramitena atibalena ākarṣanena ativepāḥ atikampamānāḥ skandhādayah yayoh tau*, “both trees, whose trunks and so on were greatly shaking on account of the pull, which was very forceful (*parama-vikramita = parama-vikramitena = atibalena ākarṣanena*).”

341 śrīge (horn) (*Viśva-kośa*).

Regarding *dāmodareṇa*, the renown declared in *Hari-varṇśa* is remembered: *sa ca tenaiva nāmnā...* (see above).

10.10.28

*tatra śriyā paramayā kakubhah sphurantau
siddhāv upetya kujayor iva jāta-vedāḥ |
krṣṇam pranamya śirasākhila-loka-nātham
baddhāñjali virajasāv idam ūcatuh sma ||*
(*vasanta-tilakā*)

tatra—there; *śriyā paramayā*—with very great splendor; *kakubhah*—the cardinal directions (the nominal base is *kakubh*); *sphurantau*—illuminating; *siddhāv*—two perfect persons; *upetya*—after approaching; *ku-jayoh*—in two trees (“born in the earth”); *iva*—like; *jāta-vedāḥ*—fire (“because of which science has occurred”); *krṣṇam*—Krṣṇa; *pranamya*—after bowing; *śirasā*—with the head; *akhila-loka-nātham*—the master of all the worlds; *baddha-añjalī*—they by whom the hand palms are joined [prayerfully]; *virajasau*—devoid of *rajas*; *idam*—this (which is about to be said); *ūcatuh*—said; *sma*—(a word used to fill the meter).

*tatra kujayoḥ (sthitau nalakūvara-mañigrīvau) siddhau jāta-vedāḥ
iva śriyā paramayā kakubhah (vyāpya) sphurantau krṣṇam akhila-
loka-nātham upetya śirasā pranamya (ca) baddhāñjali virajasau (ca
santau) idam ūcatuh.*

Like fire, the two gods in those two trees were shining with a great splendor pervading the directions. Devoid of *rajo-guna*, they approached Krṣṇa, the master of all the worlds, bowed with the head, prayerfully joined their own hands and spoke as follows.

Śrīdhara Svāmī—*Kakubhah sphurantau* means: *kakubhah prati sarvataḥ sphurantau*, “Both of them were shining in every way toward the cardinal directions.” Or: *diśah prakāśayantau*, “Both of them were illuminating the directions (*kakubhah* = *diśah*).”

Just as fire (*jāta-vedāḥ* = *agnih*) in two trees (*kujayoh* = *vrkṣayoh*) become one and come forth, so the two gods came forth

(*upetya*) toward Kṛṣṇa. The two gods were devoid of *rajas*, meaning they had no pride, that is, no false ego. The drift is their arrogant pride was gone.

Sanātana Gosvāmī—*Tatra* stands for *tayoh*. The sense is: *tayoh vṛkṣayoḥ sthitau siddhau devau*, “the two gods (*siddhau* = *devau*) who were in those two trees.” Alternatively, *siddhau* means *śāponmuktau san* (being delivered from the curse), or *sa-phala-janmānau san* (being two persons whose births have become successful). Therefore “they were illuminating all the directions (*kakubhaḥ* = *sarvāḥ diśah*).” The causative sense is meant to be included in *sphurantau* (shining). The gist is: “causing a resplendence, illuminating.”

Or *sphurantau* is connected in a different clause: *kujayoh kakubho dig-bhāgāt tad-antike upetya mitho-jyotir-milanād eka-jātavedā iva sphurantau*, “Having approached Kṛṣṇa from the direction of the two trees, they were shining like lights unite to become one fire.”

“They eminently bowed with the head” (*śirasā pranamya* = *śirasā prakarṣeṇa natvā*): Had they offered obeisances by falling like a stick, they would not have seen His beautiful face. Moreover, the name ‘Kṛṣṇa’ is used to hint at the action of pulling (*ākarṣanam*) the mortar, among other meanings.

But why did they bow to the boy, who, as Dāmodara, was very intent on *bālyā-lilā*? In that regard Śuka says: “He is the master of all the worlds (*akhila-loka-nātham* = *akhila-lokānām iśvaram*).” The drift is: The bowed to the boy because they were beginning to understand this on account of the might of His *aiśvarya* and on account of Śrī Nārada’s favor.

“How could they, who had committed such an offense and who remembered what happened by Śrī Nārada’s grace, be shameless and go near the Lord?” To that too Śuka says *akhila-loka-nātham*. The sense is: because they had no other refuge.

Regarding *virajasau* (devoid of *rajas*): Previously they were *tamah-plutau* (immersed in ignorance), but at this time, either because of being near the Lord or specifically because of Śrī Nārada’s favor, the *rajo-guṇa* in them, which was the cause of their pride of being wealthy, was gone.

Sma has the sense of *vismaya* (astonishment), because they

immediately became gods again even though they were great offenders.

Jīva Gosvāmī—(Additions are underlined.) *Tatra* stands for *tayoh*. The sense is: *tayoh vrksayoh sthitau siddhau devau*, “the two gods (*siddhau* = *devau*) who were in those two trees.” Therefore “they were illuminating all the directions (*kakubhah* = *sarvāh diśah*).” The word *prati* (toward) is obtained in connection with a word in the accusative case, just like the word *saha* with a word in the instrumental case. The causative sense is meant to be included in *sphurantau* (shining). The gist is: “causing a resplendence, illuminating.”

Or *sphurantau* is connected in a different clause: *kujayoḥ kakubho dig-bhāgāt tad-antike upetya mitho-jyotir-milanād eka-jāta-vedā iva sphurantau*, “Having approached Kṛṣṇa from the direction of the two trees, they were shining like lights unite to become one fire.”

“They eminently bowed with the head” (*śirasā pranamya* = *śirasā prakarṣena natvā*): Had they offered obeisances by falling like a stick, they would not have seen His beautiful face. Moreover, the name ‘Kṛṣṇa’ is used to hint at the action of pulling (*ākarṣanam*) the mortar, among other meanings.

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“How could they, who had committed such an offense and who remembered what happened by Śrī Nārada’s grace, be shameless and go near the Lord?” To that too Śuka says *akhila-loka-nātham*. The sense is: because they had no other refuge.

Regarding *virajasau* (devoid of *rajas*): Previously they were *tamah-plutau* (immersed in ignorance), but at this time, either because of being near the Lord or specifically because of Śrī Nārada’s favor, the *rajo-guṇa* in them, which was the cause of their pride of being wealthy, was gone.

Viśvanātha Cakravartī—“Pervading the directions (*kakubhah* = *kakubhah* *vyāpya*), both of them were shining like fire (*jāta-vedāḥ* = *agnih*) in two trees (*kujayoh* = *vrkṣayoh*),” that is, like lights unite to become one fire.

Vīra-Rāghava—*Tatra* stands for either *tadā* (at that time) or *tayoh* (in those two).

Vallabhācārya—Regarding *sma*, the renown is indicated.

10.10.29

*kṛṣṇa kṛṣṇa mahā-yogīṁs tvam ādyah puruṣah paraḥ |
vyaktāvyaktam idam viśvam rūpam te brāhmaṇā viduh ||*³⁴²

kṛṣṇa kṛṣṇa—O Kṛṣṇa, Kṛṣṇa!; *mahā-yogin*—O great unifier (or O you who have great *aiśvarya*); *tvam*—You; *ādyah*—first; *puruṣah paraḥ*—the topmost Puruṣa; *vyaktāvyaktam*—which is manifest and unmanifest; *idam viśvam*—this universe; *rūpam te*—a form of Yours; *brāhmaṇāḥ*—Brāhmaṇas; *viduh*—know.

kṛṣṇa kṛṣṇa mahā-yogin! tvam puruṣah paraḥ (tatra api) ādyah (bhavasi). brāhmaṇāḥ idam viśvam vyaktāvyaktam te rūpam viduh.

“O Kṛṣṇa, Kṛṣṇa! O great yogi! You, the topmost Puruṣa, are first. Brāhmaṇas know that this world, the coarse and the subtle, is a form of Yours.

Śrīdhara Svāmī—In case He were to respond: “Why do you two gods bow to Me? I’m a cowherd!”, they say: “O Kṛṣṇa, Kṛṣṇa, great yogi! You, whose might is inconceivable, are not a cowherd but the topmost Puruṣa, since You are first, that is, You are the cause (*ādyah* = *kāraṇa-bhūtaḥ*). Over and above that, You are not just the instrumental cause, but the ingredient cause too.” They praise with this intention. “They know that the universe, consisting of the coarse and the subtle (*vyaktāvyaktam* = *sthūla-sūkṣmam*), is a form of Yours.”

342 *brahmaṇo viduh* (Vallabhācārya’s reading).

Sanātana Gosvāmī—“Although both of us are great offenders, still, we are continuously favored by You, and that is certainly appropriate on Your part.” They speak with this intention. The vocative *kṛṣṇa* signifies “O Para-Brahman in a human form!” The vocative is repeated either because they felt the topmost bliss or because of the reverential excitement of *prema*. Or it’s because of the nature of the name ‘Kṛṣṇa’, which attracts the tongue. Or the reason is that they wanted to draw His attention, given that He was absorbed in His baby pastime of pulling a mortar.

Mahā-yogin means “O you whose *aiśvarya* is inconceivable and endless,” because: *ādyah*, “You are the best of all the gods” (= *sarva-deva-śreṣṭhaḥ*), and: *puruṣaḥ parah*, “You are Paramātmā” or else “You are Parameśvara.” Therefore the drift is: “A mercy like this is certainly proper.”

Moreover, “The Vedāntists know: All this universe, comprised of causes and effects (*vyaktāvyaktam* = *kārya-kāraṇātmakam*), belongs to You, who pervade everything (*brahmaṇaḥ* = *sarvavyāpakasya tava*).” Alternatively: *idam viśvam tvad-vibhūtasya brahmaṇo rūpaṁ vivartan vidur vedāntinah*, “The Vedāntists know: Brahman is a manifestation of Your might, and the universe is an illusory form of Brahman.” In this way, the idea is: “It makes sense that You do us a favor, because we eternally belong to You.”

Jīva Gosvāmī—(The first paragraph is the same.) “Although both of us are great offenders, still, we are continuously favored by You, and that is certainly appropriate on Your part.” They speak with this intention. The vocative *kṛṣṇa* signifies “O Para-Brahman in a human form!” The vocative is repeated either because they felt the topmost bliss or because of the reverential excitement of *prema*. Or it’s because of the nature of the name ‘Kṛṣṇa’, which attracts the tongue. Or the reason is that they wanted to draw His attention, given that He was absorbed in His baby pastime of pulling a mortar.

“O *Mahā-yogin*, You whose *aiśvarya* is inconceivable and endless, because the Puruṣa is just the one who glances at Prakṛti, but You are the topmost Puruṣa, that is, that Puruṣa too is Your *ariṣā*.” Even though He is an *ariṣī*, the *āvirbhāva* is manifold because of the varieties of Mahā-Nārāyaṇa and others, therefore, over and above that, “You are the Lord Himself (*ādyah* = *svayaṁ bhagavān*).” That

has been proven in two verses in *Brahma-saṁhitā*, starting from *iśvarah paramah kṛṣṇah* (5.1-2). Hence the drift is: “Even such a mercy of You who have superior qualities in every way (or who surpass the *gunas* at all times) is certainly proper.”

Moreover: *iśasyāpi tava brahmaṇah parama-brīnhato rūpam adhiṣṭhānam kāryam vā viduh*, “They know that the world is a form of You, who, although Īśvara, are the biggest. They know it either as the foundation or as an effect.” Sometimes the reading is *brāhmaṇah* (Brāhmaṇas) instead of *brahmaṇah* (of Brahman). Thus, the idea is: “It makes sense that You do us a favor, because we eternally belong to You.”

Krama-sandarbhā—Regarding *kṛṣṇa kṛṣṇa*, the first mention and the repetition are because He is the topmost *svarūpa* and because it is the topmost name. “Although in truth You, sir (*tvam = bhavān*), are the topmost Puruṣa, You are God in person (*ādyah = svayam bhagavān*).”

Viśvanātha Cakravartī—“Why do you two gods bow to Me, a cowherd boy bound to a mortar?” Because of this they say *kṛṣṇa kṛṣṇa* and so on. The duality is because their utterance was simultaneous. “You are the topmost Puruṣa, Bhagavān, and in addition to that, You are primeval.” The sense is: “Therefore You are a cowherd boy.” *Mahā-yogin* means *acintya-prabhāva*, “O You whose might is inconceivable!” The gist is: “You are our saviour. The cause of Your binding is not surmisable.” With *vyaktāvyaktam*, which means *kārya-kāraṇātmakam* (the world is comprised of causes and effects), they say: “Binding You, the *svarūpa* of all, is possible with what?”

Baladeva Vidyābhūṣāṇa—“You, a cowherd, are the supreme God (*parah purusah = pareśah*). In addition to that, You are the Almighty in person (*ādyah = svayam prabhuḥ*).”

Śrinātha Cakravartī—“They know Your form, Yaśodā-nandana, is *vyaktāvyaktam* (manifest and unmanifest): It is manifest to the devotees in the way it really is (*vyakta = vyaktam = bhakteṣu yathārthatayā prakaṭam*), but appears to the nondevotees in a way that is not what it really is (*avyaktam = abhakteṣu ayathārthatvena*

sphurat)." The drift is: "They don't know the truth about You."

Brahmaṇah (of Brahman) is an adjective of *te* (of Yours). Or else *brahmaṇah* is a genitive absolute (*anādare ṣaṣṭhi*). The sense is: *brahma ca anādrtya viduh*, "Disregarding Brahman too, they understand that this world is a form of Yours."

Brhat-krama-sandarbha—In the vocative *mahā-yogin*, *mahā-yoga* means *acintya-paramaiśvaryam* (unthinkable supreme capabilities). The suffix *in* is used in the sense of *tasyāsti* (he has that), specifically in the sense of *nitya-yoga* (eternal connection).

"You are primary (*ādyah*), since You are Puruṣottama (*puruṣah paraḥ = puruṣottamah*)."³⁴³ In that way, "those who know the truth (*tattva-vidah* is added) know the form called Yaśodā-tanaya (Yaśodā's son) is *vyaktāvyaktam*." It is manifest to the devotees (*vyakta = vyaktam = bhakteṣu prakaṭam*), and it is not manifest to the nondevotees (*avyakta = avyaktam = abhakteṣu aprakaṭam*).

Brahmaṇah, which means *brahma-svarūpasya*, is an adjective of *te* (Your): "Your nature is Brahman. You are the complete Brahman. It is not distinct from You, nor is it something other than You." Or *brahmaṇah* is a genitive absolute (*anādare ṣaṣṭhi*). The syntactical connection is: *nirvišeṣam prati yad anyam manyante, tad anādrtya viduh*, "They understand by disregarding those who think that *nirvišeṣa* Brahman is distinct from You."

Viśvam is an adjective of *rūpam*. The world is called *viśvam* because it enters (*viśati*) everyone's minds by its enchantment. The suffix *va*, which is an *Uṇādi*, is applied after the verbal root *viś*.³⁴³ Or, "The learned know His form is everything (*viśvam = akhilam*)³⁴⁴ of this kind (*idam = etat-prakārakam*)," that is, this kind of sporting, such as the killing of Pūtanā.

343 The rule is: *asū-prusi-lati-kanī-khati-viśibhyah kvan*, "The suffix /k/ *va[n]* is applied after the verbal roots *as[ūn]*, *prus[u]*, *lat[ū]*, *kan[ī]*, *khat[ū]*, and *viś*" (*Unādi-sūtra* 1.151). The *vṛtti* on that *sūtra* says: *viśati sarvatra sa viśvah, viśvam jagat*, "That which enters everything is *viśva*. *Viśvam* means *jagat*." The verbal root is *viś praveṣane* (6P) (to enter).

344 Here *viśva* is an adjective and means 'entire': *Amara-koṣa* states: *viśvam aśeṣam kṛtsnam samasta-nikhilākhilāni niḥśeṣam, samagraṁ sakalam pūrnām akhanḍam syād anūnake*, "The words *viśva*, *aśeṣa*, *kṛtsna*, *samasta*, *nikhila*, *akhila*, *niḥśeṣa*, *samagra*, *sakala*, *pūrṇa*, and *akhanḍa* are used in the sense of entirety" (3.1.65).

Siddhānta-pradīpa—“You are the primeval Puruṣa (*ādyah purusah*), the cause of the world.” With *vyaktāvyaktam*, the two of them say the Lord is both different and not different from the world: “The Brāhmaṇas, including Sanaka, Nārada and others, say the world, which is composed of consciousness and inertness (*vyaktāvyaktam* = *cid-acid-ātmakam*), is a form of Yours.” This means: “Although it is different in terms of nature, it is not different from You because of reasons such as the state of originating from it,” since the Śruti states: *sarvam khalv idam brahma taj-ja-lān iti*, “Indeed, all this universe is Brahman, because it originates in it, merges in it, and functions in it” (*Chāndogya Upaniṣad* 3.14.1).

ANNOTATION

The word *ta-jā-lān* is understood as follows: *tasmin jāyata iti taj-jām, tasmin liyata iti tal-lām, tasminn aniti ceṣṭata iti tad-anām. taj-jām ca tal-lām ca tad-anām ceti taj-ja-lān. sāka-pārthivādi-nyāyena madhyamasya tac-chabdasya lopah. taj-jalānam iti vaktavye chāndaso vayava-lopah*, “*Taj-ja* means “It originates in it.” *Tal-la* means “It is merged in it.” *Tad-ana* means “It breathes, i.e. functions, in it.” *Taj-ja*, *tal-la*, and *tad-ana* make the form *taj-ja-lān*. By the logic of the construction of a *sāka-pārthivādi* compound (ref. *Sārārtha-darśini* 10.8.36), there is a deletion of the middle word *tad*. Given that it should be said *taj-jalāna* (as the nominal base), the deletion of a portion of the word pertains to the Vedas.”³⁴⁵

Vāsudeva Sharma’s explanations of *taj-ja*, *tal-la*, and *tad-ana* are taken from Śaṅkarācārya’s commentary on *Chāndogya Upaniṣad* 3.14.1. The rest is his own interpretation. The verbal root in *tal-la* is: *lā dāne* (to give; to take): the derivation as *liyate* (merged) indicates a Vedic irregularity, for the form would be *tal-laya* (because of the addition of the suffix *a/l*), in the passive voice, HNV 893) since the corresponding verbal root is *lī dravya-karane* (10 P) (to melt). Thus, *taj-ja-lān iti* stands for *taj-ja-layānād iti*. The verbal root in *tad-ana* is *an prānane* (2P) (to breathe): Here also another meaning (*ceṣṭate*, ‘it functions’) is attributed to it instead of the verbal root’s own meaning.

³⁴⁵ Sharma, Vāsudeva (1998), *Brahma-sūtra-śaṅkara-bhāṣyam*, Varanasi: Caukhambā Vidyā Bhavan, footnote to *sūtra* 1.2.1, p.63.

10.10.30-31

tvam ekaḥ sarva-bhūtānāṁ dehāsv-ātmendriyeśvaraḥ |

tvam eva kālaḥ bhagavān viṣṇuḥ avyaya iśvaraḥ ||

tvāṁ mahān prakṛtiḥ sūkṣmā rajaḥ-sattva-tamo-mayī |

tvam eva puruṣo 'dhyakṣaḥ sarva-kṣetra-vikāra-vit ||

tvam—You; *ekah*—sole (or foremost)³⁴⁶; *sarva-bhūtānām*—of all beings; *deha*—of the body; *asu*—of the life airs; *ātma*—of the mind; *indriya*—of the senses; *iśvaraḥ*—the controller; *tvam*—You; *eva*—only³⁴⁷; *kālah*—Time; *bhagavān*—the Lord; *viṣṇuḥ*—Viṣṇu; *avyayah*—imperishable; *iśvaraḥ*—the controller; *tvam*—You; *mahān*—*mahat-tattva* (or the great); *prakṛtiḥ*—*prakṛti* (“fundamental form”); *sūkṣmā*—subtle; *rajaḥ-sattva-tamo-mayī* composed of *rajo-guṇa*, *sattva-guṇa*, and *tamo-guṇa*; *tvam*—You; *eva*—only; *puruṣaḥ*—the Puruṣa (either Garbhodaka-sāyi Viṣṇu; Mahā-Viṣṇu, also called Viśvātmā; or Nārāyaṇa in the Causal Ocean); *adhyakṣaḥ*—the Ruler (or the witness); *sarva-kṣetra*—pertaining to all bodies (see other explanations); *vikāra-vit*—He knows the transformations.

tvam ekaḥ sarva-bhūtānāṁ dehāsv-ātmendriyeśvaraḥ (bhavasi). *tvam eva kālaḥ bhagavān viṣṇuḥ avyayaḥ iśvaraḥ (bhavasi).* *tvāṁ mahān (bhavasi. tvāṁ) prakṛtiḥ sūkṣmā rajaḥ-sattva-tamo-mayī (bhavasi).* *tvam eva puruṣaḥ adhyakṣaḥ sarva-kṣetra-vikāra-vit (bhavasi).*

“You are the primary controller of the body, of the life force, of the ego and of the senses. You are Time, Bhagavān, Viṣṇu, the Imperishable, and the Controller. You are *mahat-tattva*, and the subtle *prakṛti*, composed of *rajas*, *sattva*, and *tamas*. You are the Puruṣa, the witness: You know the transformations in all bodies.

Śrīdhara Svāmī—In the first half verse they say: “Īśvara too, the

346 The definition of *eka* is: *eke mukhyānya-kevalāḥ*, “*Eka*, *mukhya* (chief, best), *anya* (other), and *kevala* (only), are synonymous (*Amara-koṣa* 3.3.16).

347 In this type of construction, *eva* (only) is expressive of a metaphor: *tvam eva kālaḥ*, “You are Time.”

Controller, is You alone.” *Dehāsv-ātmendriyeśvarah* means “He is the Lord of the body, of the life airs (*asu* = *asavah* = *prāṇāḥ*), of the ego (*ātman* = *ahārikāra*) and of the senses.”

“Time is the instrumental cause of it, *prakṛti* is the ingredient cause, *mahat* originated from *prakṛti*, and the Puruṣa (in the Causal Ocean), the doer and the controller, transforms as Viśvātmā. What do I have to do with this?” Therefore they say the verse and a half beginning from *tvam eva kālah*. “Because You are Bhagavān, Īśvara and Viṣṇu, Time comes from You and hence must be Your *līlā*.”

Prakṛti is *śakti*, Puruṣa is an *amṛta*, and *mahat-tattva* is an effect. The gist is: “Therefore, You are everything.”

Sanātana Gosvāmī—“Both of us have become worthy of being favored, either because of the nonexistence of our offense since, in truth, only You set everything in motion, or because naturally the sole master is You, who are the inside and the outside.”

“Isn’t it that Time, the agitator of all, is the form of worldly causes, such as *mahat*?” In response to that they say the verse and a half beginning from *tvam eva*. Four adjectives are stated in terms of being the cause of Time: *Bhagavān* means *sarva-sāmarthyā-yuktah* (endowed with all capabilities); *viṣṇuh* means *vyāpakah* (pervader); *avyayah* is derived as: *na vyeti kṣiyate ity avyayah*, “He does not change, meaning He does not dwindle, therefore He is *avyaya* (imperishable),” and *īśvarah* is *sarva-niyantā* (the controller of all). Thus, Time too is like that because it is an *amṛta* of His.³⁴⁸

348 Time has a dual nature: It is both transcendental and material: *etāvān eva saṅkhyāto brahmaṇāḥ sa-gunasya ha, sanniveśo mayā proktō yaḥ kālaḥ pañca-vimśakah, prabhāvāṁ paurusāṁ prāhuḥ kālam eke yato bhayam, ahaṅkāra-vimūḍhasya kartuḥ prakṛtim iyuṣah*, “This is the composition, which I have described and enumerated, of the world, the Brahman that has attributes. Time is the twenty-fifth component. Some say Time, which the souls who have attained Prakṛti and who are bewildered by ego fear, is the Puruṣa’s power” (*Bhāgavatam* 3.26.15-16). Śrīdhara Svāmī comments: *prakṛter evāvasthā-viśesa ity arthah. eke tu paurusāṁ purusasyeśvarasya prabhāvāṁ vikramāṁ kālam āhuḥ. tam eva kālam dvedhā lakṣayati*, “This means Time is a special condition of Prakṛti. However, some say Time is a power of the Lord. He defines the same Time in two ways” (*Bhāvārtha-dipikā* 3.26.16-17). Yogamāyā is the transcendental form of Time: *nidrayā kāla-rūpiṇyā*, “by Nidrā, who is the form of Time” (*Hari-vamśa* 2.2.25). On

The word *sūkṣmā* (*prakṛti* is ‘subtle’) refers to the state of being a cause. The term *rajaḥ-sattva-tamo-mayī* is used in consideration of the diversity of the world and for the sake of excluding the *śakti* that is *sat-cid-ānanda*. Or it is said with this intention: “The *gunas* beginning from *rajas* are You alone.”

Puruṣah means *jīvah* (soul). He is unmanifest (*avyaktah*) because He is most subtle as the entire consciousness. In the reading *adhyakṣah*, the meaning is *dehādy-adhiṣṭhātā* (the ruler of the body and so on): *Sarva-kṣetra-vikāra-vit* characterizes Him specifically. It means: *sarve kṣetrasya dehasya vikarāḥ bālyādy-avasthāḥ tad-anusandhāna-kartā*, “He effects an interest in all the transformations of the body: the stages beginning from babyhood.” For example, in the eleventh canto:

*nātmā jajāna na marisyati naidhate 'sau
na kṣiyate savana-vid vyabhicāriṇāṁ hi |*

“The Soul was never born and will never die. It does not increase and does not decrease, because it knows the changing periods of time.” (11.3.38).

Alternatively, *puruṣah* means *prakṛty-adhiṣṭhātā sr̥ṣti-hetuḥ*, “the ruler of *prakṛti* and the cause of creation.” *Adhyakṣah* means *sākṣī* (the witness). Therefore: *sarva-kṣetra-vikāra-vit* (He knows the transformations related to all bodies).

Jiva Gosvāmī—(The first two paragraphs below are the same as those above.) “Both of us have become worthy of being favored, either because of the nonexistence of our offense since, in truth, only You set everything in motion, or because naturally the sole master is You, who are the inside and the outside.”

“Isn’t it that Time, the agitator of all, is the form of worldly causes, such as *mahat*?” In response to that they say the verse and a half beginning from *tvam eva*. Four adjectives are stated in terms of

account of a nondifference in nature between Viṣṇu and Yogamāyā, it is said: *sa viṣṇv-ākhyo 'dhiyajño 'sau kālāḥ*, “He who is known as Viṣṇu, who presides over Vedic fire sacrifices, is Time” (*Bhāgavatam* 3.29.38).

being the cause of Time: *Bhagavān* means *sarva-sāmarthyā-yuktah* (endowed with all capabilities); *viṣṇuh* means *vyāpakah* (pervader); *avyayah* is derived as: *na vyeti kṣiyate ity avyayah*, “He does not change, meaning He does not dwindle, therefore He is *avyaya* (imperishable),” and *iśvarah* is *sarva-niyantā* (the controller of all).

“Thus, because Time is an *arṁśa* of Yours, it has those attributes, and so You are the foremost Time. In like manner, because *mahat-tattva* is all-pervasive, You, who pervade it and the rest on account of being *mahat* Yourself, are the foremost *mahat* (*mahān*). You are also the foremost *prakṛti* (nature) because You, Bhagavān, are imperishable in terms of being the fundamental cause of all, in conformity with texts such as this passage in the third canto: *bhagavān eka āsedam agra ātmātmanāṁ vibhuḥ*, “At the outset of creation, this universe was Bhagavān alone. He is the Soul of souls, the pervader” (3.5.23). You are also the foremost Puruṣa insofar as the Puruṣa, the controller of the body, the senses and so on, is one of Your *arṁśas*.³⁴⁹

The word *sūkṣmā* (subtle) refers to Prakṛti’s state of being a cause, in the sense that Prakṛti comprises the eight imperishable effects mentioned in the *Gītā*:

*bhūmir āpo 'nalo vāyuḥ khari mano buddhir eva ca |
ahaṅkāra itiyāṁ me bhinnā prakṛtir aṣṭadhā ||*

“This is the separated, eightfold *prakṛti* of Mine: earth, water, fire, air, space, mind, intelligence, and ego.” (*Bhagavad-gītā* 7.4)

The term *rajaḥ-sattva-tamo-mayī* is used in consideration of the

349 The purport of this part of the verse is to illustrate that Kṛṣṇa is the cause of everything in the material world. For example, commenting on: *sarvam khalv idam brahma*, “Indeed, the entire universe is Brahman” (*Chāndogya Upaniṣad* 3.14.1), Śaṅkarācārya says the real meaning is “Brahman is the cause of everything”: *idam jagat nāma-rūpa-vikṛtam pratyaksādī-viṣayam brahma kāraṇam* *vriddhamatvād brahma. katham sarvasya brahmatvam* *ity ata āha—taj-jalān iti* (Śaṅkarācārya’s commentary on *Chāndogya Upaniṣad* 3.14.1). Thus, figurative usage is involved. The intent is to imply that duality does not exist: *dvaitasyāvastunah* (*Bhāgavatam* 11.28.4). As a pun, Jīva Gosvāmī says Kṛṣṇa is the foremost dark blue (*mukhyah kālah*), is the great Soul (*mukhyo mahān*) and has a transcendental nature (*mukhyā prakṛtiḥ*).

diversity of the world and for the sake of excluding the *śakti* that is *sat-cid-ānanda*. Moreover, “because You are *mūla-prakṛti* (the primordial form of material nature), this *prakṛti* acts in accordance with You.” He is *mūla-prakṛti* by the logical reasoning in: *prakṛtiś ca pratijñā-drṣṭāntānuparodhāt*, “[Brahman/ Viṣṇu] is *prakṛti* too (i.e. the material cause) because there is no discord between the assumption to be proved (namely that the Lord is also the material cause) and the examples in the scriptures” (*Vedānta-sūtra* 1.4.23).

There is another explanation. “You are the nature which is hard to understand (*sūkṣmā* = *durjñeyā*), the nature which is transcendental, ‘not composed of *rajas*, *sattva* or *tamas*’,” by separating *sūkṣmārājaḥ-sattva-tamo-mayī* as *sūkṣmā arājaḥ-sattva-tamo-mayī*.

He is unmanifest (*avyaktaḥ*) in the sense that He is the most subtle consciousness. In the reading *adhyakṣaḥ*, the meaning is *dehādy-adhiṣṭhātā* (the ruler of the body and so on): *Sarva-kṣetra-vikāra-vit* characterizes Him specifically. It means: *sarve kṣetrasya dehasya vikāraḥ bālyādy-avasthāḥ tad-anusandhāna-kartā*, “He brings about an interest in all the transformations of the body, the stages beginning from babyhood.” For example, in the eleventh canto: *nātmā jajāna na marīṣyati naidhate ’sau...* (see above).

Alternatively, *puruṣaḥ* means *prakṛty-adhiṣṭhātā srṣṭi-hetuḥ*, “the ruler of *prakṛti* and the cause of creation.” *Avyaktaḥ* means *sarvāgocaraḥ* (out of the range of everything). In the reading *adhyakṣaḥ*, the meaning is *sarva-sākṣī* (the witness of all). Therefore: *sarva-kṣetra-vikāra-vit*.

Viśvanātha Cakravartī—“It is not that there is some God other than You who binds.” *Asu* means life airs; *ātman* denotes the ego. With *tvam* and so on they say: “Given that You comprise everything, only You are the sole God. Indeed, Time is Your activity (*ceṣṭā*).” *Mahān* (*mahat-tattva*) is an effect, *prakṛti* is *śakti*, and *Puruṣa* is an *ariṣā*. Of which kind is He? *Adhyakṣaḥ* means *antaryāmī*. *Sarva-kṣetra-vikāra-vit* signifies: *sarveṣu kṣetreṣu deheṣu vikārāṇ manādīn vetti*, “He knows the transformations, beginning from ‘mind’, in all bodies.” “Consequently: *viṣṇur iśvara eko bhagavāṁs tvam eva*, “Viṣṇu, God, the one Bhagavān, is You alone.”

Baladeva Vidyābhūṣaṇa—In one set of two verses they say: “There is no controller other than You.” “Since You are Īśvara, Bhagavān, and Viṣṇu, the pervader, Time and the rest are only You,” because of the statement: *sarvam samāpnosi tato 'si sarvah*, “You accomplish everything, therefore You are everything” (*Bhagavad-gītā* 11.40).³⁵⁰

“You are the ruler of Time and so on (*adhyakṣah* = *kālādy-adhyakṣah*), but the Puruṣa, the one who lies on the Causal Ocean, is Your *amṛta*, and so He too is You.” A pervasive nonduality is mentioned thus, because the main type of nonduality, between *cit* (consciousness) and *jada* (inert matter), is out of the question. *Sarva-kṣetra-vikāra-vit* means “He knows the transformations, beginning from ‘mind’, in all bodies.” This means He is omniscient.

Vijayadhvaja Tīrtha—*Adhyakṣah* means *sākṣī*. ‘*Sarva-kṣetra-vikāra-vit*’ clearly illustrates the fact of being *sākṣī*. “He knows ether, air, and so on, which are expressive of the word *vikāra* (transformation), of all the bodies.”³⁵¹

Vallabhācārya—Kṛṣṇa is *avyaya*, meaning He is Akṣaram (Brahman), otherwise it could not be said that Bhagavān inheres everywhere (*saṁvāyin*). Akṣaram is the *saṁvāyi-kāraṇam* (that inhering in which the result is produced). Because *prakṛti* and *puruṣa* are the *upādāna* (ingredient cause³⁵²), it is said: *sarvam samāpnosi tato 'si sarvah*, “You accomplish everything, therefore You are everything” (*Bhagavad-gītā* 11.40): Being everything is thus arrived at in another way (just like in ordinary parlance the *saṁvāyi-kāraṇa* is called the *upādāna-kāraṇa*, the ingredient cause). Īśvara, the controller of all, is Paramātmā.

350 Baladeva Vidyābhūṣaṇa left out the term *avyayah*, but he explains it in his commentary on the words “*mām ajam avyayam*” in *Bhagavad-gītā*: *avyayam apracyuta-svarūpa-sāmarthyā-sārvajñyādikam ity arthah*, “He is *avyaya* in the sense that His qualities, such as omniscience, which are capabilities of the *svarūpa*, do not deviate” (*Gitā-bhūṣaṇa* 7.25).

351 In Sāṅkhya philosophy, the word *vikāra* denotes the sixteen transformations: the five elements, the mind, and the ten senses: *śoḍaśāś ca vikāraḥ* (*Sāṅkhya-kārikā*) (quoted in *Sārārtha-darśinī* 11.16.37).

352 Alternatively, the *jīvas* are *sahakāri-kāraṇam*, the auxiliary cause. The *puruṣa* in the sense of Viṣṇu, however, is the instrumental cause by His energy of Time.

Having thus described Time and so forth, which are *ādhidaivika*, with *tvam mahān* and so on they describe the modes of *ādhyātmika* and *ādhibhautika*. *Adhyakṣaḥ* means *sākṣī* (witness). There is not only one type of *sākṣī*. This philosophical truth should be understood. The Puruṣa is *kṣetra-jñā*, and so is a *jīva*, who has the conceit of having a body.³⁵³ By the derivation, *kṣetram jānāti* (he knows the body), “the foremost *kṣetra-jñā* is You.” The purport of these two verses is: “You are the substratum of any activity.”

Siddhānta-pradīpa—*Puruṣaḥ* means *jīvah* (soul). The singular is used in the sense of *jāti* (category) (the sense is: the souls).

Bhāvārtha-dīpikā-prakāśa—*Sarva-kṣetra-vikāra-vit* signifies “He knows the six transformations, beginning with birth, of all bodies,” in other words He sees as the witness.

ANNOTATION

As a pun, *sarva-kṣetra-vikāra-vit* means: “He knows the changes in all the holy places.” Krṣṇa knows that they took birth as trees in Vraja. The definition of *kṣetra* is: *kṣetram śarīre kedāre siddha-sthāna-kalatrayoh*, “*Kṣetram* means *śarīram* (body), *kedāra* (field), *siddha-sthānam* (place of a perfect being), and *kalatram* (wife)” (*Viśva-koṣa*).

353 The Lord is *sākṣī* and a soul is *sākṣī*. Firstly, the Lord is *sākṣī* in two forms: (1) as Paramātmā: *tayor anyaḥ pippalam svādv aty anaśnann anyo abhicākaśī*, “Of those two, one eats the tasty fruit; the other, who is not eating, watches” (*Śvetāśvatara Upaniṣad* 4.6), and (2) as the all-pervasive Godhead, the onlooker: *sa vā eṣa tadā draṣṭā* (*Bhāgavatam* 3.5.24); *ātmā tathā prthag̃ draṣṭā bhagavān brahma-saṁjñitah* (3.28.41). Secondly, a soul is a witness: *jīvah sākṣitvena viniścitaḥ* (11.13.27). This means the soul is not involved with bodily functions and mental functions and merely observes them. However, in trance the *sākṣī jīva* is no longer cognizant of the mind, hence the soul is called *śuddha-jīva*, until the final stage, *nirvikalpa-samādhi*, where the soul loses awareness of its distinct identity. For the details, consult Śrīdhara Svāmī’s commentaries on *Bhāgavatam* 2.2.16 and 7.15.54, which were copied by Viśvanātha Cakravartī. Similarly, the Puruṣa is not always a witness: Nārāyaṇa in the Causal Ocean is not a witness of the world since Māyā has not been activated: *ātmā kevala ātma-stho vikalpapāya-laksanah* (11.24.27). But the moment He glances at Pradhāna (*mūla-prakṛti*, the unmanifest form of material nature), a form of Māyā, He is called Mahā-Viṣṇu or Viśvātmā and is a *sākṣī* as the all-pervasive Godhead.

10.10.32

*grhyamāṇais tvam agrāhyo vikāraih prākṛtair gunaiḥ |
ko nv ihaḥṛati vijñātum prāk siddham guṇa-saṁvṛtaḥ ||*

grhyamāṇaiḥ—that are being grasped; *tvam*—You; *agrāhyah*—not graspable; *vikāraih*—by the transformations; *prākṛtaih*—material; *gunaiḥ*—the *guṇas* [of Nyāya philosophy] (or effects of the *guṇas* of *prakṛti*); *kah*—who; *nu*—at all (i.e. possibly); *iha*—in this [world]; *arhati*—deserves; *vijñātum*—to understand; *prāk*—before; *siddham*—established (or proved); *guṇa-saṁvṛtaḥ*—who is covered by the *guṇas*.

grhyamāṇaiḥ prākṛtaih vikāraih gunaiḥ tvam agrāhyah. iha (jagati vartamānah) kah nu (jīvah) guṇa-saṁvṛtaḥ (jīvādy-utpatteḥ) prāk (eva sva-prakāśatayā) siddham (tvām) vijñātum arhati?

Sanātana Gosvāmī’s and Jīva Gosvāmī’s additional explanation—*grhyamāṇaiḥ avikāraih prākṛtaih gunaiḥ (viśiṣṭah api) tvam agrāhyah. (tatra ca) iha (śrī-nanda-gokule prāk siddham (tvām) kah nu guṇa-saṁśritah (api) vijñātum arhati?*

“You cannot be grasped by means of sensory objects and other material transformations that are being grasped. In this world, who at all, being covered by the *guṇas*, is able to understand You? It has been proven that You exist even before creation.

Śrīdhara Svāmī—“If I am everything, then, given that one can see things, why am I not known? Fine, let everyone know Brahman.” They speak in response to that. The sense is: *drśyatvena vartamānair buddhy-ahaṅkārendriyādibhir draṣṭā tvām na grhyase*, “You, the onlooker, are not grasped (*agrāhyah = na grhyase*) by means of the intellect, ego, senses, etc., which are being seen.”

“Well, a soul might know.” “Never”: That is what they say with *ko nv iha*. “Who at all (*ko nu = kah vā*), being covered by the body and so forth (*guṇa-saṁvṛtaḥ = dehādy-āvṛtaḥ*), knows (*vijñātum arhati = jānāti*) You as the one who was established, by Your quality of being self-manifest, even before the origination of the souls and so on (*prāk = jīvādy-utpatteḥ prāg eva*)?”

Sanātana Gosvāmī—*Iha* (here) signifies *samsāre vartamānah* (anyone existing in this material world). “Because everyone is covered by the *guṇas*, therefore: Who at all can (*arhati* = *śaknoti*) know You in truth (*vijñātum* = *viśeṣena jñātum*) (*viśeṣena* = *tattvataḥ*)?” The knowledge as the generality: *iśvarah asti*, “God exists” is implied by the prefix *vi*.

The rest was expounded by Śrīdhara Svāmī. In his commentary, the explanation of *vikāraih prākṛtaih guṇaiḥ* was given in one take: *vikāraih prākṛtaih* means *buddhi-vikāraih* (by transformations of the intelligence), and *guṇaiḥ* means *indriyādibhiḥ* (by the senses). (The second word *guṇa* in the verse has the same meaning.)

Alternatively, *guṇa* means ‘quality’, and *agrāhyo vikāraih* stands for *agrāhyo ’vikāraih*. “You, although the highest giver of favors in this way and although directly seen, cannot be brought under control—or ‘cannot be known in truth’—by persons like us.” That is just what they mean to say, “Although You are characterized by compassion and other qualities (*guṇaiḥ* = *guṇaiḥ viśiṣṭaḥ*) which are natural to You (*prākṛtaih* = *svābhāvikaḥ*), which never deteriorate (*avikāraih* = *sadā eva vikriyā-śūnyaiḥ*), and which are being perceived directly (*grhyamānaiḥ* = *sākṣād anubhūyamānaiḥ*), You cannot be grasped, that is, You cannot be brought under control (*agrāyah* = *vaśī-kartum aśakyah*),” inasmuch as He is supremely independent. Alternatively: *tattvataḥ jñātum aśakyah*, “You cannot be known in truth,” insofar as He is extremely difficult to conjecture, since He is simultaneously *nirguṇa* (devoid of the three *guṇas*) and *saguṇa* (endowed with transcendental qualities), and so on.

In addition, “Who, even though filled with qualities of *bhakti* (*guṇa-saṁśritah*³⁵⁴ = *guṇān samyag āśritah* = *guṇān bhakti-lakṣaṇān āśritah api*), is qualified to know You particularly (*vijñātum arhati* = *viśeṣena jñātum yogyaḥ bhavati*)?” or “Who is able to know You particularly (*vijñātum arhati* = *viśeṣena jñātum śaknoti*)?” No one knows. “You were the very first one (*prāk* = *prathamataḥ eva*) in Nanda’s Gokula (*iha* = *śrī-nanda-gokule*)—or You are ancient (*prāk* = *prācīnam*)—and are present in terms of being eternally manifest (*siddham* = *nityam prakaṭatayā vartamānam api*).”

354 The reading *guṇa-saṁśritah*, although accepted by Jiva Gosvāmī, is not listed in any modern edition of *Bhāgavatam*.

Or, by a modulation of the tone of voice (*kāku*), the sense culminates into a question: “Brahmā (*kah* = *brahmā*) deserve to know You particularly?” The sense is: “Not at all,” because Kṛṣṇa has pastimes that are extremely difficult to understand due to a manifestation of His own unlimited godhood that was shown to be wonderful and unprecedented. Or the sense is: “Not at all, no one deserves to know You, because: *guna-saṁśritah*, “You are joined with ropes” (= *gunaiḥ dāmabhiḥ saṁśritah*) or else “You shelter the modes of material nature” (= *guṇān saṁśritah*). “No one can possibly know You because You were tied up with ropes although You cannot possibly be bound by the *gunas*. We were floored by astonishment.”

Jīva Gosvāmī—(Additions are underlined.) “Who deserves to meet You face to face?” or “Who is able to have direct realization of You?” (*vijñātum* = *sākṣat kartum*). The rest was expounded by Śrīdhara Svāmī. In his commentary, the explanation of *vikāraih prākṛtaih gunaih* was given in one take: *vikāraih prākṛtaih* means *buddhi-vikāraih* (by transformations of the intelligence), and *gunaih* means *indriyādibhih* (by the senses).

Further, as a pun: “You, although the highest giver of favors in this way and although directly seen, cannot be brought under control—or ‘cannot be known in truth’—by persons like us.” That is just what they mean to say, “Although You are characterized by compassion and other qualities (*guṇaiḥ* = *guṇaiḥ viśiṣṭah*) which are natural to You (*prākṛtaih* = *svābhāvikaḥ*), which never deteriorate (*avikāraih* = *sadā eva vikriyā-sūnyaiḥ*), and which are being perceived directly (*grhyamāṇaiḥ* = *sāksād anubhūyamāṇaiḥ*), You cannot be grasped, that is, You cannot be brought under control (*agrāhyaiḥ* = *vaśi-kartum aśakyaiḥ*),” inasmuch as He is supremely independent. Alternatively: *tattvataḥ jñātum aśakyah*, “You cannot be known in truth,” insofar as He is extremely difficult to conjecture, since He is simultaneously all-pervasive and situated in the middle of the universe, and so on.

In addition, “Who, even though filled with qualities of *bhakti* (*guna-saṁśritah* = *guṇān samyag śritah* = *guṇān bhakti-lakṣaṇān āśritah api*), is qualified to know You particularly (*vijñātum arhati* = *viśeṣena jñātum yogyah bhavati*)?” or “Who is able to know You

particularly (*vijñātum arhati* = *viśeṣena jñātum śaknoti*)?" No one knows because His pastimes are extremely difficult to understand on account of a manifestation of worldliness and otherworldliness. "You were the very first one (*prāk* = *prathamataḥ eva*) in Nanda's Gokula (*iha* = *śri-nanda-gokule*) and are present in terms of being eternally manifest (*siddham* = *nityam prakaṭatayā vartamānam api*)."

Alternatively, "You, although You cannot really be seized (*agrāhyah* = *agrāhyah api*) with ropes (*gunaiḥ* = *dāmabhīḥ*), join those ropes (*guna-samīritah* = *tān gunān samīritah*)."³⁵⁵ This means He is bound by them. Not clearly mentioning it is due to high regard. Therefore, that is, because He evokes complete bewilderment by showing bondage, no one can know Him. In the reading *saṁvrtah* too, the meaning is He is completely covered by the ropes, and so the sense is the same.

Viśvanātha Cakravarti—In this verse they say: "You are seen only by Your mercy. In truth, You cannot be seen." "You, the onlooker, are not grasped (*agrāhyah* = *na grhyase*) by means of the intellect, senses, and other transformations (*vikāraih* = *buddhindriyādibhiḥ*), which are seen by You (*grhyamānaiḥ* = *tvayā drśyamānaiḥ*) [as Paramātmā]."³⁵⁶ Of which kind are those transformations? *prākṛtair* *gunaiḥ*, "they are material and are products of the modes of material nature" (= *prākṛtaih guna-kāryaiḥ*). The upshot is: "You are certainly seen by the intellect, senses, and so on, that are not material and that are not an effect of the *guṇas*."

"But because a soul is not material, a soul can know Me." "Never": That is what they say with *ko nv iha* (who at all here). Concerning *prāk siddham*, the sense is: You are the cause of a soul too because a soul is the play of *taṭa-stha-sakti*, which belongs to You. Regarding *guna-saṁvṛtah* (who at all, being covered by the *guṇas*), the gist is: "Only one who transcends the *guṇas* knows You, somehow, by *bhakti* to You."

Baladeva Vidyābhūṣaṇa—"I was bound to a mortar by Mother Yaśodā in your presence. Why do praise so much?" They respond here. "You, the onlooker, are not grasped by means of the eyes and other senses (*gunaiḥ* = *cakṣurādibhiḥ indriyaiḥ*),³⁵⁵ which are

355 This definition of *guṇa* is sourced in *Medinī-kośa*: *guṇo maurvyām*

seen by You (*grhyamāṇaiḥ* = *tvayā drśyamāṇaiḥ*) and which are transformations.” Why? *prākṛtaiḥ*, those transformations are effects of Māyā. The sense of *prāk siddham* is: “You existed before (*prāk* = *pūrvam eva*)” as the creator of the souls’ bodies.

10.10.33

*tasmai tubhyam bhagavate vāsudevāya vedhase |
ātma-dyota-guṇaiś channa-mahimne brahmaṇe namah ||*

tasmai—to Him (or to the renowned one); *tubhyam*—who is You; *bhagavate*—to the Lord; *vāsudevāya*—to the son of Vasudeva; *vedhase*—to the Maker; *ātma-dyota-guṇaiḥ*—by the *guṇas*, which shine because of Him; *channa-mahimne*—whose glory is covered; *brahmaṇe*—to Brahman; *namah*—obeisances.

*tasmai tubhyam bhagavate vāsudevāya vedhase ātma-dyota-guṇaiḥ
channa-mahimne brahmaṇe namah (astu).*

“Let us offer obeisance to You, the Lord. You are Vāsudeva, Brahman, and the Maker whose glory is covered by the *guṇas*, which manifest from You.

Śrīdhara Svāmī—Therefore, given that He is hard to fathom, they only bow: “Obeisances to You, whose glory is covered (*channa-mahimne* = *channāḥ mahimā yasya tasmai*) by the *guṇas*—which are like clouds in relation to the sun. The manifestation of the *guṇas* occurs from You (*ātma-dyota* = *ātmanāḥ svasmāt prakāśāḥ yeśāṁ taiḥ*).”

Sanātana Gosvāmī—The term Bhagavān denotes God, who has the six godly qualities. Vedhas is Vidyātā, the Maker, the one who does unlimited, amazing and unprecedented pastimes. Afterward Nalakūvara and Maṇigrīva suggest the attributes involved in

apradhāne rūpādau sūda indriye, “*Guṇa* is used in the senses of: *maurvi* (bow string) *apradhāna* (secondary), *rūpādau* (form and other sense objects), *sūda* (cook), and *indriya* (sense organ).”

being Bhagavān and Vedhas. *Mahimā* is the counterpart of *aṇimā* (atomic). Here the sense of *mahimā* is *aparicchinnatā* (being nondelimited): “Obeisances to You, by whom that *mahimā* is covered (*channa-mahimne = samīvṛtaḥ asau mahimā yena*), by Your accepting bondage, with ropes (*gunaiḥ = dāmabhiḥ*). Still, You are all-pervasive (*brahmaṇe = vyāpakāya*). “Thus, He is both delimited, by a bondage with ropes, and nondelimited.

“How can a binding with material ropes occur on a belly that is condensed *sat-cid-ānanda*?” The reason is: *ātma-dyota*, the ropes are self-effulgent (*ātma-dyotaiḥ = sva-prakāśaiḥ*). This means they are a form of *sat-cid-ānanda*.

Jīva Gosvāmī—“Obeisances to You, the renowned one (*tasmai = prasiddhāya*),” in reference to: *kṛṣṇas tu bhagavān svayam* (1.3.28) and the like. “You are Bhagavān, the master of Mahā-Vaikuṇṭha who is known as Nārāyaṇa; Vāsudeva, the first of Nārāyaṇa’s *catur-vyūha*; Vedhas, the Puruṣa who, as Saṅkarṣaṇa, is the maker of creation; and Brahman, which sometimes shines, in a qualified person, as the form of *nirviṣeṣa*.” Therefore, by including all these various aspects, the sense of ‘Brahman’ culminates as ‘the supremely biggest’. The reflexive pronoun *ātman* (own) in *ātma-dyota-guṇaiḥ* refers to the Puruṣa.

Another set of meanings is apparent as an interpretation on the side of *līlā*: “Obeisances to You, Bhagavān, the one who was established previously in Śrī Nanda’s Gokula (*tasmai = śrī-nanda-gokule prāg eva siddhāya*). You are sometimes Vasudeva’s offspring. You are Vedhas, one who brings about amazing pastimes, and so Your glory, Your godly might, is concealed by qualities, such as those displayed in *bālyā-līlā*, that are special manifestations of Your nature (*ātma-dyota = ātma-dyotaiḥ = svarūpa-prakāśa-viṣeṣaiḥ eva*).” Or “Your glory is hidden because of the ropes (*guna = dāma*), that is, Your pervasiveness is concealed by being bound with ropes, which shine because of Your splendor (*ātma-dyota = ātmanā tvayā tvat-prabhayā dyotante tadvad ābhānti*).” “Everything is possible in You”: This is the sense of *brahmaṇe* (Brahman).

Krama-sandarbha—Having mentioned that He is everything of a material nature, now they say He also consists of the nature beyond

that. “Obeisances to You, Svayam Bhagavān Mahā-Nārāyaṇa.” Because He is everything of a material nature and everything of a transcendental nature, He is Brahman, the biggest.

Viśvanātha Cakravartī—Therefore, given that He is hard to fathom, they only bow. *Vedhase* means *viśva-kartre* (to the Maker of the world). The reason He is hard to fathom is *guna-sarīrvṛtaḥ* (a soul covered by the *guṇas*) (10.10.32): Being covered by the *guṇas* was already mentioned, and now they make it clear again: *ātma-dyota-guṇaiḥ channa-mahimne*, which means: *ātmanā tayā eva dyotante iti tvat-prakāśaiḥ guṇaiḥ channaiḥ mahimā meghaiḥ iva raveḥ yasya tasmai*, “Obeisances to You, whose sun-like glory is covered by the cloud-like *gunas*, which shine because of You, that is, the *guṇas* are manifestations of Yours.”

Baladeva Vidyābhūṣaṇa—“Obeisances to You, whose sun-like glory is covered by the cloud-like *guṇas*, which can shine only because of You.”

Bhaktisiddhānta Sarasvatī—*Channa-mahimā* means: *āvṛtam svarūpaṁ yasya tasmai*, “whose real nature is covered.”

Vijayadhvaja Tirtha—“Obeisances to You, whose glory is hidden by *sattva*, *rajas* and *tamas*, which manifest in terms of having energy in their effects because of You” (*ātma-dyota* = *ātmanā dyotante* = *tvayā kārye śaktimattayā prakāśante*). *Vedhase* means *kartre* (to the Maker).

Vīra-Rāghava—The pronoun *tat* in *tasmai* (to Him) refers to everything stated, beginning from *kṛṣṇa kṛṣṇa* (10.10.29). He is Brahman, super huge by His nature and by His qualities.

Vallabhācārya—Vāsudeva appears when there is pure consciousness (*vasudeva* = *śuddha-sattva*). Concerning *vedhase*, He does everything (*sah hi sarvam vidadhāti*).³⁵⁶

356 The nominal base *vedhas* is made by *Uṇādi-sūtra* 4.226.

Siddhānta-pradīpa—“Therefore obeisances to You, the one whose mode of being was mentioned (*tasmai = ukta-prakārāya*). You are Bhagavān, the ocean of virtues, and are Vāsudeva, that is, You are Vāsu, You make everyone reside in You, meaning You are the substratum of all, and You are Deva, You like to play in the form of a child” (*vāsudevāya = vāsayati iti vāsuḥ sarvādhāraḥ saḥ eva dīvyati bāla-rūpena kriḍati iti devaḥ tasmai*).

10.10.34-35

yasyāvatārā jñāyante śarīriṣv aśarīriṇah |³⁵⁷
 tais tair atulyātiśayair vīryair dehiṣv asaṅgataih ||
 sa bhavān sarva-lokasya bhavāya vibhavāya ca |
 avatīrṇo ḡmśa-bhāgena sāmpratam patiḥ āśiṣām ||

yasya—of whom; *avatārāḥ*—the descents; *jñāyante*—are known; *śarīriṣu*—among those that have bodies; *aśarīriṇah*—who do not have a [material] body; *taiḥ taiḥ*—by various; *atulya-atiśayaiḥ*—whose excellence is incomparable; *vīryaiḥ*—by feats; *dehiṣu*—among embodied beings; *asaṅgataih*—unencountered (i.e. not occurring); *saḥ bhavān*—You, sir (or *saḥ*—He; *bhavān*—You); *sarva-lokasya*—of everyone; *bhavāya*—for the prosperity; *vibhavāya*—for the liberation; *ca*—and; *avatīrṇah*—have descended; *amśa-bhāgena*—because of the good luck of *amśas*; *sāmpratam*—at this time; *patiḥ*—the master; *āśiṣām*—of blessings.

yasya (bhagavataḥ) śarīriṣu (madhye) aśarīrinah (api) avatārāḥ dehiṣu asaṅgataih taiḥ taiḥ atulyātiśayaiḥ vīryaiḥ (cihnaiḥ) jñāyante, saḥ bhavān (avatārī) āśiṣām patiḥ sarva-lokasya bhavāya vibhavāya ca amśa-bhāgena sāmpratam avatīrṇah (bhavati).

Baladeva Vidyābhūṣaṇa—
aśarīrinah yasya śarīriṣu (matsyādi-jātiṣu) avatārāḥ dehiṣu asaṅgataih taiḥ taiḥ atulyātiśayaiḥ vīryaiḥ (cihnaiḥ) jñāyante, saḥ bhavān (avatārī bhavati. tvam eva) sarva-lokasya bhavāya vibhavāya ca āśiṣām amśa-bhāgena patiḥ sāmpratam avatīrṇah (asi).

357 śarīreṣv aśarīriṇah (Vallabhācārya's edition) (BBT edition).

“You do not have a body. Your Avatāras manifest among embodied beings and are known through various, unmatched supereminent feats that embodied souls cannot perform. You, the master of blessings, have descended at this time for prosperity and for liberation, because of the good luck of the souls.

Śridhara Svāmī—“How amazing! I’m God, so how can you possibly know?” They respond in this verse. Moreover, “You have descended for upliftment (*bhavāya = udbhavāya*) and for liberation,” literally: ‘that in which material life is gone’ (*vibhavāya = vigataḥ bhavaḥ yasmin tasmai = kaivalyāya*).

Sanātana Gosvāmī—“You have no body, that is, You have no material body. Your Avatāras among embodied beings (*śarīru = dehiṣu madhye*) are known by means of eminent feats. Such feats do not happen (*asāṅgataih = aghaṭamānaih*) in embodied souls (*dehiṣu = jīvesu*), are indescribable (*taiḥ taiḥ = anirvacanīyaiḥ*) and hence the excellence of those feats is incomparable (*atulyātiśayaiḥ*).”

Jiva Gosvāmī—(Additions are underlined.) “You have no body, that is, You have no material body. Your Avatāras in the category of Matsya and others (*śarīru = matsyādi-jātiṣu madhye*) are known by means of eminent feats. Such feats do not happen (*asāṅgataih = aghaṭamānaih*) in embodied souls (*dehiṣu = jīvesu*), are indescribable (*taiḥ taiḥ = anirvacanīyaiḥ*) and hence the excellence of those feats is incomparable (*atulyātiśayaiḥ*).”

Or aśarīrinah modifies avatārāḥ instead of yasya. “Your Avatāras, although counted among embodied beings (*śarīru = śarīru vartamānāḥ api*), are not material bodies (*aśarīrinah = tad-dharma-rahitāḥ*).” In the reading *śarīresu*, the sense is the same.

Krama-sandarba—His Avatāras are supereminent, so what need be said about Him, the Avatārī? Moreover, here Kṛṣṇa is described as *aśarīrin* (without a body). This means He is not like a *jīva*. There is no difference between the Lord and His body.

Viśvanātha Cakravartī—“It’s true, the supreme Lord is certainly

like you say He is, yet you assert that I Myself am the supreme Lord because of which characteristic?" They reply: "You are the one (*sa bhavān*) who has (*yasya*) Avatāras." The gist is: " You are the Avatārī."

"Your Avatāras in the category of Matsya and others (*śarīriṣu = matsyādi-jātiṣu madhye*) are inferred (*jñāyante = anumīyante*) by means of eminent feats."

"You are the Avatārī because You uprooted both of us *arjuna* trees, whose vitality was similar to Arjuna's and which were hard to uproot even by a thousand elephants. You did so with just a little display of Your strength, enhanced by Your mood of *bālyā-līlā*. Plus, You infused the rope and the mortar with a *śakti* of that sort."

"You descended with Brahmā, Rudra, and others, who are *amīśas* of Your *amīśa*. You are the king of blessings, that is, You fulfill everyone's desires."

Śrinātha Cakravartī—"You descended because of the good fortune of *amīśas*." Or *amīśa-bhāgena* is a vocative: *amīśānām bhāgah bhāgyam tasya ina prabho*, "O master (*ina = prabho*)³⁵⁸ of the good fortune of *amīśas*!" Alternatively: *amīśāḥ ca bhāgāḥ ca teṣām ina*, "O master of *amīśas* and of good fortune!"

Vira-Rāghava—"Your body is not the result of karma (*aśarīriṇāḥ = karma-kṛta-śarira-rahitaśya*). They are Your Avatāras (*yasya = tava*) and are known by feats that are set for each Avatāra (*tais taih = tad-avatāra-pratiniyataih*). That is, by those feats Your Avatāras are known to differ from those whose bodies are the result of karma (*jñāyante = karma-kṛta-dehibhyah vilakṣaṇatvena jñāyante*). Such feats cannot possibly be imagined to occur (*asaṅgataih = asambhāvitaiḥ*) in beings whose bodies are the result of karma (*dehiṣu = karma-kṛta-dehiṣu*). You have descended with Balarāma, an *amīśa* of an *amīśa*."

Siddhānta-pradīpa—"You have Avatāras among gods, animals and so on (*śarīriṣu = deva-tiryag-ādiṣu*). You are the Avatārī,

³⁵⁸ *Amara-kōṣa* states: *inah sūrye prabhau*, "Ina means sun, or master" (3.3.111).

Paramātmā, and so You have no body, meaning You are distinct from *jīvas*, who have material bodies (*aśarīraḥ* = *prākṛta-śarīrī jīvah tad-vilakṣaṇasya*)."

Arṁśa-bhāgena is construed as: *arṁśāḥ jīvāḥ teṣāṁ bhāgah bubhuksūnāṁ bhoga-rūpah muuksūnāṁ mokṣa-rūpah yasmāt tena rūpena*, "Now You have descended as a form because of which there is the good fortune of the *jīvas*." The good fortune is the form of enjoyment for those who desire worldly pleasures and the form of liberation for those who seek just that." This is exactly what they say with *bhavāya* and *vibhavāya*, "You have descended for enjoyment (*bhavāya* = *bhogāya*) and for liberation."

10.10.36

*namah parama-kalyāṇa namah parama-mangala |³⁵⁹
vāsudevāya śāntāya yadūnām pataye namah ||*

namah—obeisances; *parama-kalyāṇa*— O You because of whom there is the topmost well-being; *namah*—obeisances; *parama-maṅgala*—O supreme auspiciousness; *vāsudevāya*—unto Vasudeva's son; *śāntāya*—who is peaceful; *yadūnām*—of the Yadus; *pataye*—unto the master; *namah*—obeisances.

Bhaktisiddhānta Sarasvatī—

parama-kalyāṇa! (tubhyam) namah. parama-maṅgala! (tubhyam) namah. śāntāya yadūnām pataye vāsudevāya (tubhyam) namah.

Gaṅgā Sahāya (*Anvitārtha-prakāśikā*)—
parama-kalyāṇa! (tubhyam) namah. parama-maṅgala! (tubhyam) namah. vāsudevāya śāntāya yadūnām pataye namah.

"O You because of whom there is the topmost well-being, obeisances to You. O supreme auspiciousness, obeisances to You. Obeisances to Vāsudeva, the peaceful master of the Yadus.

Sanātana Gosvāmī—Having stated the purpose of His descent, to

³⁵⁹ *namas te viśva-maṅgala* (Vallabhācārya's reading, accepted by Sanātana Gosvāmī and Jīva Gosvāmī).

wrap things up they bow again out of devotion while glorifying Him by means of names expressive of the nectar of His endless glory.

“O You, the form of the highest well-being (*parama-kalyāṇa = svataḥ parama-kalyāṇa-svarūpa*)!” Or “O You because of whom there is well-being characterized by *prema* (*parama-kalyāṇa = paramāṁ prema-lakṣaṇāṁ yasmāt*)!” Moreover: “O You because of whom there is happiness in this world and in the next (*viśva-maṅgala = viśvasya maṅgala = viśvasya maṅgalāṁ yasmāt = aiḥikāmuṣmika-sukhaṁ yasmāt*)!” These two vocatives are said in accordance with the two types of devotees: *niskāma* (devoid of material desire) and *sakāma*.

Why is there well-being? *vāsudevāya*, which means *śrī-vasudeva-nandanāya* (to Śrī Vasudeva’s son), therefore: *śāntāya*, which means either *nirvikārāya* (to Him who is devoid of change) or *sukha-svarūpāya* (to the form of pleasure). Specifically: “to the protector (*pataye = pālakāya*) of the Yādavas,” or “to the protector of Śrī Nanda and others,” because *gopa* is indicated by the word *yadu*, in conformity with the *mathurā-khaṇḍa* in *Skanda Purāṇa*: *rakṣitāḥ yādavāḥ sarve indra-vṛṣṭi-nivāraṇāt*, “All the Yādavas were protected because of the hindrance of Indra’s rain.” Similarly: *yatrābhīṣikto bhagavān maghonaṁ yadu-vairinā*, “where the Lord was given an *abhiṣeka* by Indra, the enemy of the Yadus.”

In this way, the purpose of Him who has all the Avatāras is concisely pointed out as the reason for being both *parama-kalyāṇa* and *viśva-maṅgala*.

Jīva Gosvāmī—After making the propriety of the effectuation of their own auspiciousness by stating the purpose of His descent in this way, while applauding His virtues related to that by mentioning His names related to that, they consider themselves incapable of rendering a fitting service to Him and only bow again with the mood of *bhakti*.

(This paragraph is the same.) “O You, the form of the highest well-being (*parama-kalyāṇa = svataḥ parama-kalyāṇa-svarūpa*)!” Moreover: “O You because of whom there is happiness in this world and in the next (*viśva-maṅgala = viśvasya maṅgala = viśvasya maṅgalāṁ yasmāt = aiḥikāmuṣmika-sukhaṁ yasmāt*)!” These two vocatives are said in accordance with the two types of devotees:

niṣkāma and *sakāma*.

In the reading *parama-maṅgala*, the sense is: *paramāṇāṁ śivādīnāṁ api maṅgala-rūpa*, “O You who are auspiciousness for topmost beings, including Śiva,” because it is said: *yac-chauca-nihsrta-sarit-pravarodakena tīrthena mūrdhny adhikrtena śivah śivo 'bhūt*, “Śiva became auspicious because of the Ganges water, a holy place appointed on his head. The Ganges, the best of rivers, came forth from Him and is the footwash of His lotus feet” (*Bhāgavatam* 3.28.22).

Why is that? *vāsudevāya*, which means: *vasudeva-dvārā prakaṭāya*, “to You, who became manifest through Vasudeva.” *Śāntāya* signifies: *sarvasya parama-sukha-rūpāya*, “to the form of everyone’s highest happiness.” *Yadūnāṁ pataye* denotes: “to the master of the clan (*pataye* = *kula-pati-rūpāya*) of the Yadus, that is, of those that are specifically Kṣatriyas and of those that are specifically cowherds.” It is clear in the *mathurā-māhātmya* of *Skanda Purāna* that the divine cowherds are Yādavas: *rakṣitāḥ yādavāḥ...* (see above). Similarly: *yatrābhisikto bhagavān...* (see above).

Viśvanātha Cakravartī—“O You because of whom there is the highest well-being (*parama-kalyāṇāṁ yasmāt*). O You whose identity is most auspicious (*parama-maṅgala* = *he svayam ca parama-maṅgala-svarūpa*).”

Anvitārtha-prakāśikā—Regarding *pataye* (i.e. normally the singular, dative case of *pati* is *patye*), the rule is: *saṣṭhī-yuktaś chandasī vā*, “In the Vedas, the word *pati* connected with a word in the genitive case is optionally considered *ghi*” (*Aṣṭādhyāyī* 1.4.9). Hence the designation of *pati* as ‘*ghi*’ (a masculine word ending in *i*) pertains to the Vedas.

10.10.37

*anujāṇīhi nau bhūmarīś tavānucara-kiñkarau |
darśanāṁ nau bhagavata ṛṣer āśid anugrahāt ||*

anujāṇīhi nau—give us permission; *bhūman*—O unlimited one (“O You who have existence”); *tava*—Your; *anucara-kiñkarau*—two servants of the follower; *darśanam*—seeing; *nau*—our; *bhagavataḥ*—

the Lord; *rseḥ*—of the Ṛṣi; *āśit*—was; *anugrahāt*—because of the favor.

bhūman! nau tava anucara-kiñkarau anujānihi. nau (tava) bhagavataḥ darśanam rseḥ anugrahāt āśit.

“O great Being, allow us to leave. We are the servants of Your follower. That we are seeing You, the Lord, is because of the Ṛṣi’s favor.

Śrīdhara Svāmī—*Nau* means *āvām* (both of us). His follower is either Kuvera or Nārada. The syntactic connection is: *bhagavatas tava darśanam*, “seeing You, the Lord.”

Sanātana Gosvāmī—After praising in this way, they consider that in the absence of seasonableness their situation there near the Lord is inappropriate, and so they ask to go to their own abode: “O Almighty (*bhūman* = *parameśvara*), dismiss us (*anujānihi* = *prasthāpaya*).” The drift is: “To begin with, we never wanted to become trees. As gods we certainly do not deserve to stay here, the place of Your special games, therefore we’re going home to perform *bhajana* to You.” In point of *anucara-kiñkarau*, it was stated earlier that they are Rudra’s followers: *rudrasyānucarau* (10.10.2).

The rest was explained by Śrīdhara Svāmī. Alternatively: “O You who are completely full in every way (*bhūman* = *sarvataḥ paripūrṇa*)! That You, Bhagavān, are seeing us (*nau* = *āvām prati*) is because of the Ṛṣi’s favor.” The Ṛṣi is Nārada. The idea is: “If we offenders obtained the unobtainable by a favor of one of the greats, getting permission to leave now should be easy as pie.”

Jīva Gosvāmī—Having praised in this way, they say *anujānihi* and so on while regretting an immobility of that sort after considering their situation there improper due to being out of place, as gods. The idea is: *gantum eva*, “Grant us permission to leave.” *Bhūman* signifies *parameśvara* (O supreme Lord). The rest was explained by Śrīdhara Svāmī.

Or *anujānihi* means: *āvām prati kāñcid ajñām vidhehi*, “Give us

some order.” *Bhūman* means *sarvataḥ paripūrṇa*, “O You who are completely full in every way!”³⁶⁰ The gist is: “Although You don’t require anything, still, give us some order.” And that is only because of His *bhakta-vātsalya* (care for devotees): That is what they say with *anucara-kiṅkarau*, “the two servants of Śrī Śaṅkara, who is a devotee,” because of the text: *rudrasyānucarau*, “Rudra’s two followers” (10.10.2).

Or *anucara-kiṅkarau* means “the two servants of Śrī Nārada,” because the very remembrance of his *anugati*, by obtaining a result like that only by his grace, is the subject matter and is proper. Alternatively: *anucarāñāṁ kiṅkarau* (the two servants of the followers): “Continuously allow (*nirantaram anujāniḥi*) us to serve Your followers.”

That we (*nau = āvābhyaṁ*) are seeing You, Bhagavān, is because of the Ṛṣi’s favor.” Here the term Bhagavān signifies either *parama-dayāloḥ* (most merciful), *acintya-prabhāvasya* (whose might is inconceivable) or *prabhoḥ* (the Almighty).

The Ṛṣi is Nārada. The drift is: “We hope for this because although we are great offenders, we obtained what is unobtainable.”

Viśvanātha Cakravartī—“The two servants (*kiṅkarau*) of Nārada (*anucara = anucarasya = nāradasya*).”

Bhaktisiddhānta Sarasvatī—*Bhūman* means *viśva-rūpa*.

Vijayadhvaja Tīrtha—*Bhūman* signifies: *anavacchinna-jñānānanda-svabhāva*, “O You whose nature is unbounded consciousness and bliss.”

Vīra-Rāghava—Having perfectly praised Him in this manner, to become successful they plead while requesting *dāsyam* which extends to service to His servants. “O You who abound in limitless bliss (*bhūman = niravadhikānanda-sālin*)!”

³⁶⁰ On the topic of the vocative *bhūman*, commenting on *Bhāgavatam* 10.14.6, Jīva Gosvāmī glosses *bhūman* as: *he bhūman svarūpeṇa guṇena cānanta*, “O You who are endless because of the *svarūpa* and because of qualities!” (*Bhagavat-sandarbha* 6.1). Śrīdhara Svāmī glosses *bhūman* as *vibho*, “O all-pervading one” (*Bhāvārtha-dīpikā* 7.9.17). Conventionally, the word *bhūman*, a masculine word, means abundance.

Vallabhācārya—After offering obeisances in this way, they are requesting Him permission to leave: “Give us permission” (*nau anujānīhi = āvām anujñām prayaccha*). *Bhūman* is a vocative for the sake of expressing their lack of qualification for staying there. That is just what they say: “the two servants (*kiñkarau = dāsau*) of Nārada, Your follower.” “Only the service of a servant is proper, but we are not Your servants because You are *bhūmā*, great.” A little one is unable to do the service of a great one.

“But isn’t it that when there is a qualification for *darśana*, the qualification for serving is already accomplished? So why are they unqualified?” Not quite. That is why they say: *darśanām nau bhagavata rṣer āśid anugrahāt* (we are seeing You, the Lord, because of the Rṣi’s favor). Sometimes, a servant of a king leads his own menial servant to the place of the king, but that does not mean the menial servant is qualified to serve the king. Moreover, the mention of Rṣi and Bhagavān together is for the purpose of the oneness of guru and Deity.

Siddhānta-pradīpa—“Because our seeing You, the Lord, occurred due to the Rṣi’s favor, order us, the two followers of Devarṣi, Your disciple... through Hamṣa and Sanat-kumāra.” Nārada is the disciple of Sanaka and his brothers. In this regard, *Chāndogya Upaniṣad* (and *Sanat-kumāra-saṁhitā*) should be consulted. Sanaka and the others are disciples of the Lord in the form of Hamsa. This is well known from the eleventh canto.

10.10.38

*vāṇī gunānukathane śravaṇau kathāyām
 hastau ca karmasu manas tava pādayor nah |
 smṛtyām śiras tava nivāsa-jagat-praṇāme
 drstih satām darśane 'stu bhavat-tanūnām ||*
(vasanta-tilakā)
(with one irregularity)

vāṇī—speech; *guna-anukathane*—in a continuous discourse of [Your] qualities; *śravaṇau*—the two ears; *kathāyām*—in talks [about You]; *hastau*—two hands; *ca*—and; *karmasu*—in actions; *manah*—the mind; *tava pādayoh*—of Your feet; *nah*—our; *smṛtyām*—in

the remembrance; *sirah*—the head; *tava nivāsa-jagat-praṇāme*—in offering obeisances to the world, which is Your abode; *drṣṭih*—sight (or the eyes); *satām*—the good persons (i.e. devotees); *darśane*—in seeing; *astu*—may it be; *bhavat-tanūnām*—whose bodies belong to You (or Your forms).

nah vāṇī (tava) gunānukathane (astu, nah) śravaṇau (tvayi) kathāyām (stām, nah) hastau (tava) karmasu (stām, nah) manah tava pādayoḥ smṛtyām (astu, nah) śirah tava nivāsa-jagat-praṇāme (astu, nah) drṣṭih ca (tava) satām bhavat-tanūnām (ca) darśane astu (iti).

Viśvanātha Cakravartī—

nivāsa-jagat! nah vāṇī tava gunānukathane (eva bhavatu), śravaṇau kathāyām (eva stām), hastau karmasu (eva stām), manah (tvadiya-) pādayoḥ smṛtyām (eva astu), śirah tava praṇāme (eva astu), drṣṭih (tava) bhavat-tanūnām satām darśane (eva) astu.

“May our speech be engaged in a continual discourse of Your qualities, our ears in hearing topics about You, our hands in actions that relate to You, our minds in remembering Your feet, our heads in bowing to the universe, one of Your abodes, and our eyes in seeing Your devotees and Your deity forms.”

Śridhara Svāmī—They speak with this in mind: “When we’ll be there, we should not have the same nature that we had.” The plural in *nah* (our) has the sense of the dual: *asmado dvayoś ca*, “There is also an optionality of the dual case of *asmad*” (*Aṣṭādhyāyī* 1.2.59).³⁶¹ Or the plural is used to include more than those two. The drift is:

361 Bhaṭṭoji Dīkṣita expounds: *ekative dvitve ca vivakṣite 'smado bahu-vacanām vā syāt. vayaṁ brūmaḥ. pakṣe 'ham bravīmi. āvāṁ brūva iti vā*, “When singularity or duality is meant, the plural can optionally be used for *asmad* (I; both of us; we): *vayaṁ brūmaḥ* (we speak). In the alternative: *aham bravīmi* (I speak), or *āvāṁ brūvah* (both of us speak)” (*Siddhāntakaumudī* 818). Thus, the plural may denote the dual case, but that rule does not apply if *asmad* has an adjective: *sa-viṣeṣaṇasya pratiṣedho vaktavyaḥ*, “The prohibition of that which has a modifier should be said” (*Vārtikā* 1.2.59). For instance: *aham devadatto bravīmi*, “I, Devadatta, am speaking” (*Kāśikā* 1.2.59).

asmat-saṅgināṁ sarveśām api, “and of everyone related to us.”

“May our heads exist for offering obeisances to the universe, an abode of Yours (*tava nivāsa-jagat-praṇāme* = *tava nivāsa-bhūtam* *yat jagat tasya prāṇāme*).” The sense is the world is one of the Lord’s many abodes. “May our eyes be engaged in seeing Your deity forms” (*bhavat-tanūnām* = *bhavataḥ mūrtinām*).

Sanātana Gosvāmī—“Both of you have turned out as devotees of Mine by Śrī Nārada’s favor. Now you can go back.” They reply, “If so, give us all the ways of *bhakti*.”

Nah means *asmākam* (our). The plural is in consideration of *sambandhin* (anyone related to them). “May our sense of speech (*vāṇī* = *vāg-indriyam*) exist only for a continuous discourse (*anukathane* = *nirantaram kathane eva*) of the qualities of Your feet,” such as *bhakta-vātsalya*, but not for descriptions of fire sacrifices, *aṣṭāṅga-yoga*, and so forth. The word *pādayoh* (feet) is used because Nalakūvara and Maṇigrīva desire *dāsyam*, due to *bhakti*. Hence, considerations of the dry truths of the Absolute, and so on, are rejected.

Concerning *śravaṇau* (two ears), because of the dual case, the complete engagement of the sense of hearing is meant. The same applies to the other clauses. “May our ears be engaged only in talks about You (*kathāyām* = *kathā-mātre*).” One can also engage one’s ears in listening to one’s own discourse of these topics, inasmuch as only a narration of the glory of the Lord is proper. “May our hands be engaged in actions that relate to You,” actions such as *pūjā* (formal worship) and *paricaryā* (service). “May our heads be engaged in bowing to You.” *Nivāsa-jagat* is a vocative: *nivāsaḥ vasati-sthānam jagad yasya*, “O You for whom the world is a residence.”

“May our eyes (*drṣṭih* = *cakṣur-indriyam*) be engaged in seeing resplendent Vaiṣṇavas (*satām* = *śrī-vaiṣṇavānām*), who are Your forms.” The sense is He abides in resplendent Vaiṣṇavas, insofar as they feel His presence in them. Or the word *ca* (and) is implied: “May our eyes be engaged in seeing resplendent Vaiṣṇavas and Your deity forms.” They feel too shy to ask Him to see Him in person, because they know that is not going to happen at home.

In this way, sixfold *bhakti*, consisting of *kīrtanam*, *śravaṇam*, *pūjā*, *paricaryā*, *smaraṇam*, and *vandanā*, is requested. Soliciting

sakhyam and *ātma-nivedanam* takes place during the manifold practice of *sādhana*, because that is the culmination, usually. Alternatively, both of them will become fruitful automatically by the accomplishment of *kirtana* and so forth. Or, since both consist of a special *bhāva*, they can be included in *smarana*.

Of these, requesting *kirtana* is because, by engaging the voice in glorifying the Lord, all the senses become infused with positive energy hence there is a rise of joy in one's daily activities, not to mention that the senses no longer crave material pleasure. Or the reason they ask for *kirtana* is that it is foremost among the methods of *bhakti*, since the Lord is fond of *kirtana*:

*nāham vasāmi vaikuṇṭhe yogināṁ hr̥daye na ca |
mad-bhaktā yatra gāyanti tatra tiṣṭhāmi nārada ||*

“Nārada, I reside neither in a spiritual world nor in the yogis’ hearts. I abide wherever My devotees sing.” (*Padma Purāṇa* 6.92.21–22)

Or the reason they ask for *kirtana* is that there is a special *rasa* in *kirtana*. They ask for *kirtana* at the end because seeing the *kirtana* of splendid Vaiṣṇavas is equal to seeing the Lord, and because seeing the Lord face to face is the ultimate result of all types of *bhakti*. Others might ask for *kirtana* in the middle of their request, in accordance with their own taste. Enough of the elaboration.

Jīva Gosvāmī—(Additions are underlined.) “Both of you have turned out as devotees of Mine by Śrī Nārada’s favor. Now you can go back.” They reply, “If so, give us all the ways of *bhakti*.” Therefore, here both make a request only by the nature of *bhakti*.

“May our sense of speech exist only for a continuous discourse (*anukathane* = *nirantaraṁ kathane eva*) of the qualities of Your feet,” such as *bhakta-vātsalya* and His beauty, but not with regard to descriptions of *yoga*, *yāga*, *yada-yada-yada*. The mention of ‘feet’ is a devotional way of showing respect. The literal meaning of ‘feet’ is not meant.

Concerning *śravaṇau* (two ears), because of the dual case, the complete engagement of the sense of hearing is meant. The same applies to the other clauses. “May our ears be engaged only in

hearing talks about You (*kathāyām* = *kathā-mātre*).” This includes topics such as Brahman, the causes of creation of the universe, and so on. One can also engage one’s ears in listening to one’s own discourse of these topics, inasmuch as only the sweetness of the Lord is relishable. “May our hands be engaged in actions that relate to You,” actions such as *pūjā* (formal worship) and *paricaryā* (service).

“May our heads be engaged in bowing to You.” *Nivāsa-jagat* is a vocative: *nivāsah vasati-sthānarṁ jagad yasya*, “O You for whom the world is a residence.” Or the breakup is: *nivāsa-jagat-pranāme*. The meaning is: *tava nivāsa-bhūtāḥ ye jagataḥ janigama-rūpāḥ śrī-vaiṣṇava-rūpāḥ teṣāṁ pranāme*, “May our heads be engaged in offering obeisances to Vaiṣṇavas who are Your abodes and who make some crooked moves³⁶² (while dancing).” Or the sense of *nivāsa-jagat-pranāme* is: *tava nivāsah ayāṁ yah vrajaḥ tatra sthasya jagataḥ sarvasya dūrato ’pi pranāme*, “May our heads be engaged in offering respect, even from afar, to everyone in Vraja, which is one of Your abodes.”

“May our eyes be engaged in seeing Śrī Nārada and others (*sātām* = *śrī-nāradādinām*), who are not distinguished from Your forms (*bhavat-tanūnām* = *bhavat-tanū-nirviśeṣānām*).” Or the word *ca* (and) is implied: “May our eyes be engaged in seeing resplendent Vaiṣṇavas and Your deity forms.” They feel too shy to ask Him to see Him in person, because they know that is not going to happen at home.

Viśvanātha Cakravartī—They speak by implying this: “After perceiving Your eminent *vātsalya* for us only on account of being the servants of Your follower, we are encouraged to request this although it is hard for others to obtain.”

Here the word *ca* has the sense of *eva* (only). It should be connected at the end of every locative case. Therefore: *tava*

362 The interpretation of *jagat* as *janigama* is substantiated in the commentaries on *Uṇādi-sūtra* 2.85. The suffix *ya/ñ* is added in the sense of *kautilyam* (crookedness) after verbal roots expressing the sense of *gati* (motion): *nityāṁ kautilye gatau* (*Aṣṭādhyāyi* 3.1.23) (HNV 590). In addition to that, according to *Kalāpa* grammar and *Mugdha-bodha-vyākaraṇa*, the sense of either *paunah-punya* (repetition) or *atiśaya* (intensity) still applies (*Amṛtāsvādini-ṭikā* on HNV 590). In *janigama*, the suffix *ya/ñ* was deleted after its application.

gunānukathana eva vāṇī bhavatu, “May our speech take place only with regard to a discourse of Your qualities,” but not with regard to other types of discourse. It should be explained everywhere in that way.

“May our heads exist in regard to offering obeisances to Nārada and other devotees who move crookedly and who are Your abode (*nivāsa-jagat-pranāme = nivāsa-bhūtānām jagatānām pranāme = nivāsa-bhūtānām jaṅgamānām nāradādi-bhaktānām pranāme*).” Or *nivāsa-jagat* is a vocative. Moreover, “May our eyes be engaged in seeing the transcendentalists, who are Your forms (*bhavat-tanūnām = tvan-mūrti-rūpānām*).”

Baladeva Vidyābhūṣaṇa—Upon fully recalling Nārada’s statements: *vāsudevasya sānnidhyām labdhvā*, “having obtained proximity to Vāsudeva” (10.10.22), and *labdha-bhakti yuvām*, “Both of you will attain *bhakti*” (10.10.22), in this verse they request devotion to Him. “May our eyes see Your forms that are currently existing (*bhavat-tanūnām satām*).”

10.10.39

śrī-śuka uvāca

*ittham saṅkīrtitas tābhyām bhagavān gokuleśvarah |
dāmnā colūkhale baddhah prahasann āha guhyakau ||*

śrī-śukah uvāca—Śrī Śuka said; *ittham*—in this way; *saṅkīrtitah*—who was glorified (i.e. well praised); *tābhyām*—by those two; *bhagavān*—the Lord; *gokula-īśvarah*—the master of Gokula; *dāmnā*—with a rope; *ca*—and; *ulūkhale*—on a mortar; *baddhah*—bound; *prahasān*—while laughing; *āha*—says (i.e. spoke); *guhyakau*—to the two Yakṣas.

śrī-śukah uvāca—*bhagavān gokuleśvarah ittham tābhyām saṅkīrtitah ulūkhale dāmnā (premṇā) ca baddhah prahasān (tau) guhyakau āha (sma)*.

Śrī Śuka said: Still bound with a rope to the mortar, the Lord, the master of Gokula, who was thus glorified by those two Guhyakas, addressed them while laughing.

Śrīdhara Svāmī—*Saṅkīrtitah* (glorified) means *samstutah* (well praised).

Sanātana Gosvāmī—In *gokuleśvarah* (master of Gokula) and in *dāmnolūkhale baddhah* (bound to the mortar with a rope), the topmost *bhakta-vātsalya* is perceived, therefore He spoke to them, because: *bhagavān*, He has descended in person to benefit everyone. Or the gist of *gokuleśvarah* is: It is fitting that He should talk to them since they took birth here. That is because He is only under the control of the people of Gokula. Śukadeva mentions this with *dāmnā* (with a rope).

Kṛṣṇa was eminently smiling (*prahasan* = *prakarṣeṇa hasan*) (*hasan* = *smayamānah*), because: *gokuleśvaraḥ*, He is eager to have fun in Gokula. Moreover, He is *Bhagavān*, meaning He reveals His all in all, the essence of His entire godly might.

In this way, their uttermost good fortune, by the power of Nārada's favor, is indicated. His smile, however, occurred naturally. Or the reason His smile was not fake is because of Śrī Nārada's amazing compassion at the end of their previous lifetime; or because of a thrill of joy on account of the praise and so forth; or because of an eagerness to show His bondage with a rope.

As a pun, *gokuleśvaraḥ* means *go-kulasya indriya-vargasya iśvaraḥ*, “the master of the multitude of senses.” The drift is: By engaging all their senses in devotion to Him only by His influence, they must have obtained what they requested on His path.

Jīva Gosvāmī—In point of *guhyakau* (two Yakṣas): By referring to their previous state, Śuka implies their eminent good fortune. The reason Kṛṣṇa had a big smile on His face is: “He, God in person (*bhagavān* = *svayam bhagavān*), was addressed (*saṅkīrtitah* = *kīrtitah*) in that way (*ittham*),” that is, only in terms of being God.

Concerning *dāmnā colūkhale baddhah*, the sense is He was not just bound: He was bound with a rope, and on a mortar to boot. The gist is He was smiling because He knew they were too afraid to laugh at the condition He was in. With *gokuleśvaraḥ* and *bhagavān*, Śuka hints at this: “He is always eager to perform pastimes in Gokula by conforming to the wishes of those who are dear to Him. Therefore, Parīkṣit, you should understand that Gokula is one of a kind.”

Viśvanātha Cakravartī—“He was bound with rope... and with love.” This is implied by the word *ca* (and). Regarding *prahasan* (while laughing), His chuckle suggests that He was thinking: “These minor gods, bound by My Māyā, praise Me to obtain liberation, but here I am, bound with rope by Yaśodā’s love. I am not as pleased by their praise as I am by the loving revilement of Yaśodā and of other ladies who live here.”

10.10.40

*śrī-bhagavān uvāca
jñātam mama puraivaitad rṣinā karuṇātmanā |
yac chṛī-madāndhayor vāgbhir vibhramśo 'nugrahaḥ kṛtaḥ ||*

śrī-bhagavān uvāca—the Lord said; *jñātam*—known; *mama*—by Me; *purā*—previously; *eva*—already; *etat*—this; *rṣinā*—by the Rṣi; *karuṇā-ātmanā*—whose nature is endowed with compassion; *yat*—which; *śrī-mada-andhayoḥ*—[to both of you], who were blind because of the pride of wealth; *vāgbhiḥ*—with words; *vibhramśah*—a fall; *anugrahaḥ*—the favor (into a favor) (or the cause of a favor³⁶³); *kṛtaḥ*—was made.

śrī-bhagavān uvāca—*vāgbhiḥ rṣinā karuṇātmanā śrī-madāndhayoḥ* (*yuvayoḥ*) *vibhramśah anugrahaḥ kṛtaḥ* (*iti*) *yat* (*āśit*), *etad* (*yuvayoḥ*) *vijñāpanāt*) *purā eva mama jñātam*.

The glorious Lord said: “You were blinded by the pride of wealth. The compassionate Rṣi turned your fall into a reason to do you a favor, which He bestowed with words. I already knew this before you told Me.

Śridhara Svāmī—*Vāgbhiḥ* (with words) denotes Nārada’s speech, beginning from verse eight. The favor that was done had the form of the decline of wealth (*vibhramśah* = *śrī-vibhramśa-rūpah*).

363 This figurative usage is called *kārya-kāraṇa-bhāva* (the relation of cause and effect). Another example is: *āyur ghṛtam*, “Ghee is longevity” (the cause of longevity) (*Sāhitya-kaumudi* 2.15).

Viśvanātha Cakravartī—(The commentary is the same.)

Sanātana Gosvāmī—The sense of “This was already known to Me” is: “The favor was bestowed only by My desire through My best devotee.” Those two had told Him: *rser āśid anugrahāt*, “That we are seeing You is because of the Ṛṣi’s favor” (10.10.37). The rest was explained by Śrīdhara Svāmī. Alternatively, *vibhrāṁśah* is a *bahuvihi* adjective of *anugrahāḥ* (favor): *vigato bhramśo ’dhal-pāto yasmāt*, “the favor, because of which the fall ended.” The fall had been incurred by the great offense.

Jīva Gosvāmī—(The commentary is the same.)

10.10.41

*sādhūnāṁ sama-cittānāṁ sutarāṁ mat-kṛtātmanāṁ |
darśanān no bhaved bandhaḥ pūṁso ’kṣṇoḥ savitūr yathā ||*

sādhūnāṁ—[because of seeing] saintly persons; *sama-cittānāṁ*—who are even-minded; *sutarāṁ*—to a higher degree; *mat-kṛtātmanāṁ*—whose minds are fixed on Me; *darśanāt*—because of seeing; *no bhavet*—might not occur; *bandhaḥ*—the bondage; *pūṁsaḥ*—of a man; *akṣṇoḥ*—of both eyes; *savitūḥ*—of the sun; *yathā*—like.

yathā savitūḥ (darśanād) akṣṇoḥ (andhakāraḥ nivartate, tathā) sādhūnāṁ sama-cittānāṁ sutarāṁ mat-kṛtātmanāṁ darśanāt pūṁsaḥ bandhaḥ no bhavet.

“By seeing sādhus, who are even-minded and whose hearts are very much fixed on Me, the bondage of a person becomes nil, like darkness in the eyes is dissipated by seeing the sun.

Śrīdhara Svāmī—He means to say: “It is fitting that his favor had the form of the decline of your wealth.”

“Those whose minds are very much offered to Me (*mat-kṛtātmanāṁ = mayi arpita-cittānāṁ*) are *sādhus*, that is, they abide in their own moral codes (*sādhūnāṁ = sva-dharma-vartinām*), and are *sama-citta*, meaning they know *ātmā* (the soul and the Soul) (*sama-*

cittānām = ātma-vidām).” The term *sutarām* (to a higher degree) means they have much mercy to give. “The bondage (*bandhah*) of a person who sees them ceases like the closure (*bandhah*) of both eyes ceases upon seeing the sun.”

Sanātana Gosvāmī—“By seeing *sādhus*” means “by meeting them” (*darśanāt = sandarśanāt*). The word *pūṁsaḥ* (of a man) is used because generally only a man is qualified to see *sādhus*.

Jīva Gosvāmī—The verse has already been explained by Śrīdhara Svāmī. In his commentary, the two words *sādhūnām* and *sama-cittānām* are adjectives of *mat-kṛtātmanām* (of those whose minds are offered to Me); the word *sutarām* implies that, of the two (*sādhūnām* and *sama-cittānām*), the capacity to take away some bondage is sequentially increasing. Alternatively, *sādhūnām*, in the sense of being merciful, and *sama-cittānām*, in the sense of not considering offenses done to oneself, are two adjectives of *mat-kṛtātmanām* that indicate inherent qualities.

The connection is: *teṣāṁ darśanād api pūṁso jīva-mātrasya sutarām saṁsāra-bandhah na bhavet*, ““For sure, the bondage of material existence of any living entity ceases to exist also by seeing them,” let alone by the mercy of hearing many statements of theirs. But that was required in your case because you are big offenders.” The sense of *sutarām* (for sure) is there is no guarantee that the bondage of material life will cease by *śravaṇa, kīrtana* and so on, but it will surely take place by seeing them. As such, *sutarām* is a *jñāpaka* (suggestive word).

Aksnor bandhah (the closure of both eyes) means *akṣṇos tamah kṛtah* (the darkness of the eyes that was done). The words *darśanat sutarām* are carried forward in this clause: “like the darkness in the eyes ceases to exist even more by seeing the sun.” This indicates that darkness was somewhat dispelled before seeing the sun.

Viśvanātha Cakravarti—“How was Nārada’s favor to these two, who were disrespectful even after seeing him, possible?” He responds to that here. *Sama-cittānām* means “unagitated by either respect or disrespect to oneself.” *Sutarām* means *atiśayena* (to a high degree). *Mat-kṛtātmanām* means “whose minds are fixed only on Me.”

The bondage lasts right until the *darśana* (*darśanāntah* = *darśana-paryanta eva*).³⁶⁴ Or the end of the bondage occurs by the *darśana* (*darśanāntah* = *darśanena antah nāśah yasya sah*). “...like the closure of both eyes, the darkness that was made, comes to nil by seeing the sun.”

Therefore, just as the darkness of the blind does not disappear even by seeing the sun, there is no decrease of the bondage of asuras whose minds are sullied by various offenses, even by seeing Śrī Nārada and others.

Baladeva Vidyabhūṣaṇa—“Bondage might not occur by seeing them, like the darkness in both eyes might not occur by seeing the sun.”

Vallabhācārya—*Mat-kṛtātmānām* means “those whose minds are offered (*kṛta* = *samarpita*) to Me.” Or: *mat-kṛte ātmā yeśām*, “those whose minds/ hearts are for My sake.” On account of the perfection in them of *karma*, *jñāna*, and *bhakti*, there is no (*no bhavet* = *na bhavati*) bondage in any way. *Tamo-guṇa* is dispelled by actions (*karma*), *rajo-guṇa* by knowledge (*jñāna*) and *sattva-guṇa* by *bhakti*, therefore bondage does not remain in any aspect.

Siddhānta-pradīpa—After seeing that both of them had attained *bhakti* by Śrī Nārada’s grace, Hari Himself talks about the glory of seeing the *sādhus*.

Sutarām modifies *mat-kṛtātmānām*. The connection is: *sutarām mat-kṛtātmānām sādhūnām darśanāt bandhaḥ na bhavet*, “Bondage does not remain by seeing *sādhus*, whose minds are even more fixed on Me.” The drift: What need be said of the result achieved by serving the *sādhus*?

ANNOTATION

It was already mentioned that Nalakūvara and Maṇigrīva had achieved *bhakti*. Hence the significance of *sutarām* (even more so) is: By *sādhu-saṅga*, a person can obtain *bhakti*, let alone the cessation of material life. This is substantiated in the next verse.

364 Viśvanātha Cakravartī had the rare reading *darśanānto* instead of *darśanān no*. Vira-Rāghava too had the reading *darśanānto*.

10.10.42

*tad gacchataṁ mat-paramau nalakūvara-sādanam |
sañjāto mayi bhāvō vām ipsitah paramo 'bhavaḥ ||*

tat—therefore; *gacchatam*—both of you should go; *mat-paramau*—for whom the Supreme is I; *nalakūvara-sādanam*—to the abode of Nalakūvara; *sañjātaḥ*—has occurred; *mayi*—to Me; *bhāvah*—mindset (love or *bhakti*); *vām*—by both of you; *ipsitah*—desired; *paramah*—the topmost; *abhavaḥ*—because of which there is no material existence.

*tad (yuvāṁ) mat-paramau (santau yuvayoh) nalakūvara-sādanam
gacchatam, (yatāḥ yuvayoh) mayi paramah bhāvah abhavaḥ vām
ipsitah sañjātaḥ (iti).*

“Therefore both of you, who view Me as the Supreme, should go to Nalakūvara’s abode. You already achieved the mindset you wanted to have toward Me. That mindset is topmost and is conducive to the cessation of material life.”

Śrīdhara Svāmī—The word *nalakūvara* is a vocative. Only he is addressed since he is the best of the two. “Nalakūvara! Therefore (*tat = tasmāt*), both of you, who view Me as the Supreme, should go to your abode (*sādanam = sva-niketam*). Your (*vām = yuvayoh*) love (*bhāvah = premā*) for Me, which was desired, i.e. expected of Me (*ipsitah = apekṣitah*), has already occurred (*sañjātaḥ = jātah eva*).” Love of Kṛṣṇa is that in which there is no material mode of being (*abhavaḥ = na bhavaḥ yasmin sah*).

Sanātana Gosvāmī—“You two, being solely devoted to Me (*mat-paramau = mad-ekāntinau santau*), should go.” They are solely devoted because: *sañjātaḥ* and so on (love has occurred). The rest was explained by Śrīdhara Svāmī.

Or *mat-paramau* is a vocative, and *paramo 'bhavaḥ* is taken as *paramo bhavaḥ*. “O both of you for whom I am the Supreme, your love (*bhāvah = premā*) for Me has already fully taken place (*sañjātaḥ = samyag jātah eva*),” because: “the topmost (*paramah*)

well-being (*bhavaḥ* = *abhyudayah*), exclusive *bhakti* to Me, was desired by both of you (*ipsitah* = *yuvābhyaṁ ipsitah*)” with the words: *vāñī gunānukathane*, “May our speech be engaged in a continual discourse of Your qualities,” and so on (10.10.38). “*Bhāva* for Me happened in this way only because of your resplendent natures.”

Jīva Gosvāmī—(Additions are underlined.) “You two, being solely devoted to Me (*mat-paramau* = *mad-ekāntinā santau*), should go.” They are solely devoted because: *sañjātaḥ* and so on (love has occurred). The rest was explained by Śrīdhara Svāmī.

Or *mat-paramau* is a vocative, and *paramo 'bhavah* is taken as *paramo bhavah*. “O both of you for whom I am the Supreme, your love (*bhāvah* = *premā*) for Me has already fully taken place (*sañjātaḥ* = *samyag jātaḥ eva*),” because: “the topmost (*paramaḥ*) well-being (*bhavaḥ* = *abhyudayah*), exclusive *bhakti* to Me, was desired by both of you (*ipsitah* = *yuvābhyaṁ ipsitah*)” with the words: *vāñī gunānukathane*, “May our speech be engaged in a continual discourse of Your qualities,” and so on (10.10.38). Thus, by the implication that Nārada was very satisfied by the way his mercy turned out, it is implied that Kṛṣṇa too was very satisfied. The Lord did not directly say it because He is an ocean of the topmost virtues, including modesty.

Viśvanātha Cakravartī—He talks by addressing only one of them, the best of the two: “O Nalakūvara!” *Mat-paramau* means: *aham eva paramaḥ sevyāḥ yayoh*, “you two for whom only I should be served.” *Sādanam* is a synonym of *sadanam* (abode). *Bhāva* is that because of which there is no transmigration (*abhavaḥ* = *na bhavaḥ samśāraḥ yataḥ saḥ*).

Baladeva Vidyābhūṣana—*Bhāva* is that because of which there is no transmigration. This means: At the end of the entitlement of godhood, liberation will occur.

Vira-Rāghava—*Bhāva* is a particular kind of disposition consisting of affection (*bhāvah* = *abhiprāya-viśeṣaḥ prīty-ātmakaḥ*).

Vallabhācārya—*Mayi bhāvah* denotes: *mad-viśayakaḥ*

bhāvah prema-lakṣanakah, “a *bhāva* that has the characteristic of *prema* and whose focus is Me.” Only because of that, *śravaṇa* and so on will occur automatically. *Bhāva* is the form of a last life. There is no birth after that, therefore it is topmost (*paramah*). *Bhāva* for Me fully occurred (*sañjātah* = *samyag jātah*) on account of being desired by both of you.

ANNOTATION

Either Kṛṣṇa is exceeding Nārada’s favor by giving *prema*, or *bhāvah* means *bhaktih* and corresponds exactly to Nārada’s prediction, or here the term *prema* does not have the technical sense of being the stage after *bhāva-bhakti*. Śridhara Svāmī has glossed *bhāva* as *bhakti* in several places, for instance in *Bhāvārtha-dīpikā* 3.29.8 and 10.23.42.

10.10.43

śri-śuka uvāca

*ity uktau tau parikramya pranamya ca punah punah |
baddholūkhalam āmantrya jagmatur diśam uttarām ||*

śri-śukah uvāca—Śrī Śuka said; *iti*—in this way; *uktāu*—who were addressed; *tau*—both of them; *parikramya*—after circumambulating; *pranamya*—after offering obeisances; *ca*—and; *punah punah*—repeatedly; *baddha-ulūkhalam*—who was bound to the mortar; *āmantrya*—after taking permission; *jagmatuh*—went; *diśam uttarām*—to the northern direction;

śri-śukah uvāca—*ity (tena) uktau tau (tam) baddholūkhalaṁ parikramya punah punah pranamya āmantrya ca diśam uttarām jagmatuh (iti).*

Śrī Śuka said: Addressed in this way, Nalakūvara and Maṇigriva circumambulated Him, who was bound to the mortar, and repeatedly offered obeisances. Taking His permission, both of them left toward the northern direction.

Śridhara Svāmī—*Baddholūkhalam* means: *baddham ulūkhalam yasmin tam*, “He on whom the mortar is bound.”

Sanātana Gosvāmī—The reason for repeatedly circumambulating and offering obeisances is *baddholūkhalam*, “Him on whom the mortar is bound” (= *baddham ulūkhalam yasmin*). They were unable to relinquish Him due to a predominance of *bhakti* by seeing the bewildering pastime of the binding of the mortar on the belly. Or, since He was attached to the mortar, it’s understood that they thereby also circumambulated the mortar and offered obeisances to it.

The meaning of *āmantrya* is *anujñām ādāya* (after taking permission). They went to the northern direction because that is where many *sādhus* live. Granted, they went home, which is in that direction, but this was not the main consideration.

Jīva Gosvāmī—He was still bound to the mortar (*punar baddholūkhalam*): This is Śukadeva’s jovial utterance. He who was bound by Yaśodā was praised by gods. This adjective hints at the reason they repeatedly circumambulated Him and offered *pranāma* to Him, insofar as they had witnessed this pastime of sweetness consisting of complying with His devotee’s wishes. The mention as a *bahuvrīhi* here (“to whom the mortar is bound”) is done with the intent to express that the mortar was following Him. And that suggests the joyfulness of this pastime consisting of a reversal between what is to be bound and the place of the binding (the mortar was tied to Him, but He should have been tied to the mortar). It’s understood that a circumambulation and a *pranāma* were done to it too. It is said that way in *Padma Purāṇa*: *namas te ’stu dāmne sphurad-dipti-dhāmne*, “Obeisances to Your rope, a locus of shining effulgence.” They took permission because of *bhakti*.

Viśvanātha Cakravartī—*Baddholūkhalam* means *ulūkhale baddham* (who is bound to the mortar). It is an *āhitāgny-ādi* type of compound.³⁶⁵

Baladeva Vidyābhūṣaṇa—*Āmantrya* means *anujñāpya* (taking permission).

365 The rule is: *vāhitāgny-ādisu*, “Optionally, in regard to *āhitāgni* and so on, [a word ending in the suffix /k]ta can be placed after the other word, in a *bahuvrīhi* compound]” (*Aṣṭādhyāyi* 2.2.37) (HNV *Brhat* 1870).

Vallabhācārya—“Upon circumambulating to the right many times, bowing in such a way that there was a circumambulation each time, and manifesting their meekness—because of *ca*—, they said “We’re going” (*āmantrya = gacchāvah ity uktvā*) and went to the northern direction, their own place” (since Kuvera is the presiding deity of the north).

ANNOTATION

In *Gopāla-campū*, Jīva Gosvāmī hints that in their past lives his characters Snigdhakaṇṭha and Madhukaṇṭha were these two sons of Kuvera (*Gopāla-campū* 1.2.91-95) (1.2.112-116 in Kuśakratha’s edition).



Chapter Eleven

**Nanda Frees Kṛṣṇa;
A Fruit Seller Gives Fruits to Kṛṣṇa;
Rohinī and Yaśodā Call Balarāma and Kṛṣṇa;
The Cowherds Move to Vṛndāvana;
Kṛṣṇa Tends Calves,
and Kills Vatsāsura and Bakāsura**

10.11.1

śrī-śuka uvāca

*gopā nandādayah śrutvā drumayoh patato ravam |
tatrājagmuḥ kuru-śreṣṭha nirghāta-bhaya-śaṅkitāḥ ||*

śrī-śukah uvāca—Śrī Śuka said; *gopāḥ*—the cowherd men; *nanda-*
ādayah—beginning with Nanda (or whose foremost is Nanda);
śrutvā—after hearing; *drumayoh*—of two trees; *patatoḥ*—which were
falling; *ravam*—the sound; *tatra*—there; *ājagmuḥ*—arrived; *kuru-*
śreṣṭha—O best of the Kurus (Parīkṣit); *nirghāta-bhaya*—because of
a crash of thunder and because of fearing (or because of fearing the
fall of a thunderbolt); *śaṅkitāḥ*—doubtful (or apprehensive).

śrī-śukah uvāca kuru-śreṣṭha! gopāḥ nandādayah drumayoh patatoḥ ravam śrutvā nirghāta-bhaya-śaṅkitāḥ (santāḥ) tatra ājagmuḥ.

**Śrī Śuka said: Upon hearing the sound of the two falling trees,
Nanda and other cowherds, fearing the strike of a thunderbolt,
arrived there, O best descendant of Kuru.**

Śrīdhara Svāmī—

*ekādaśe samāgatya vrndāvanam athārbhakaiḥ |
vatsān pālayatānena hatau vatsa-bakāsurau ||*

“In the eleventh chapter, after the arrival in Vrndāvana Kṛṣṇa tends calves with the little boys. In that connection, Vatsa and Baka are killed.”

10.11.1

The cowherds were anxious because they feared the fall of a thunderbolt (*nirghāta-bhaya-śāṅkitāḥ* = *nirghātāḥ vajra-pātāḥ iti bhayena śāṅkitāḥ*).

Sanātana Gosvāmī—Upon hearing from afar a frightening sound, similar to a thunderclap, connected with the two trees that were falling, they went to that place. The men arrived first. It was impossible for Yaśodā and other cowherd ladies to go rapidly. Or the men are mentioned first inasmuch as men are predominant: It's understood that the ladies came afterward. *Nirghāta* is the rumble of a cloudless sky. It is a particular kind of natural disturbance.

The gist of the vocative *kuru-śreṣṭha* (O best Kuru) is: “This was like when your grandfather and others were always very preoccupied about your safety, since you, the topmost devotee of the Lord, represented the continuation of the Kuru dynasty.”

Jīva Gosvāmī—The sense of *tatrājagmuḥ* (hey arrived there) is they departed quickly for the purpose of arriving there. *Nirghāta* is the rumble of a cloudless sky. It is a particular kind of natural disturbance. The cowherds were also afraid of demons, and so they were confounded (*śāṅkitāḥ* = *sandigdhāḥ*) by those two. It's understood that Vrajeśvarī and other ladies were not the first to arrive, although they were nearby, since they were stupefied.

The vocative *kuru-śreṣṭha* is used by Śukadeva due to his absorption in the fear Nanda and other cowherds felt, therefore it's as if he is telling Parīkṣit to get ready to go protect them.

Viśvanātha Cakravartī—

ekādaśe harer mokṣāḥ phala-kraya-kathādikam |

vrndāvanāgamo vatsā-vanam vatsa-bakārdanam ||

“In the eleventh chapter, there is Hari’s liberation, the discourse of fruit selling and so on, the arrival in Vṛndāvana, the protection of calves, and the killing of Vatsa and Baka.”

Baladeva Vidyābhūṣaṇa—

*ekādaśe nanda-sūnor mokṣo vrndāvane gamah |
suprītir vatsa-rakṣā ca tayā vatsa-baka-kṣayah ||*

“In the eleventh chapter, there is the liberation of Nanda’s son, the move to Vṛndāvana, and the very dear protection of calves. Vatsa and Baka perished because of that.”

10.11.1

Nirghāta means *vidyut-pāta* (the fall of a thunderbolt).

Vallabhācārya—*Nirghāta-bhaya* signifies: *nirabhra-vidyut-pātah tat-kṛtam bhayam*, “fear engendered by the seeming fall of a thunderbolt in a cloudless sky.”

10.11.2-3

*bhūmyām nipatitau tatra dadṛṣur yamalārjunau |
babhramus tad avijñāya lakṣyām patana-kāraṇam |
ulūkhalām vikarṣantam dāmnā baddham ca bālakam |
kasyedam kuta āścaryam utpāta iti kātarāḥ ||*

bhūmyām—on the ground; *nipatitau*—which had fallen; *tatra*—there; *dadṛṣuh*—they saw; *yamala-arjunau*—the pair of *arjuna* trees; *babhramuḥ*—they were confused; *tat*—there (*tat* = *tatra*) (or of those to, *tat* = *tayoh*); *avijñāya*—after not understanding; *lakṣyam*—perceivable; *patana-kāraṇam*—the cause of the fall; *ulūkhalām*—the mortar; *vikarṣantam*—who was dragging; *dāmnā*—with a rope; *baddham*—bound; *ca*—and; *bālakam*—the boy; *kasya idam*—this [is the work] of whom; *kutah*—why (i.e. for which reason); *āścaryam*—an amazement; *utpātah*—a [natural] disturbance; *iti*—thus; *kātarāḥ*—agitated (or frightened).

Bhaktisiddhānta Sarasvatī—

tatra bhūmyāṁ nipatitau yamalārjunau dadṛśuh. lakṣyam (api) tat patana-kāraṇam avijñāya babhramuh. dāmnā baddhaṁ ulūkhalaṁ vikarṣantaṁ ca bālakaṁ (drṣṭvā) “kasya idam āścaryam (kāryam) kutah (ca) utpātaḥ” iti kātarāḥ (jātāḥ).

Gaṅgā Sahāya (*Anvitārtha-prakāśikā*)—

(āgaṭāḥ ca) *tatra bhūmyāṁ nipatitau yamalārjunau dadṛśuh. (drṣṭvā) ca tat patana-kāraṇam dāmnā baddhaṁ ulūkhalaṁ vikarṣantaṁ bālakaṁ lakṣyam (api) avijñāya “kasya (rākṣasādeḥ) idam (vrkṣa-pātanam karma) kutah (vā kāraṇād idam) āścaryam (jātam” iti vadantah ayam daityādi-kṛtaḥ kaścid) utpātaḥ iti (bhayena) kātarāḥ (santaḥ) babhramuh.*

They saw the pair of *arjuna* trees fallen to the ground there. The cowherds were confused, not realizing that the boy, who was dragging a wooden mortar and was tied with rope, was the reason both trees fell. They were perplexed: “This disturbance is quite a wonder. Who did this, and why?”

Śrīdhara Svāmī—“Not understanding the cause of the fall, although it could be seen visibly in front of them (*tat lakṣyam = tat pratyakṣataḥ purataḥ drṣyam api*), they were confused.”

In verse three, Śuka illustrates the cause that could be perceived (*lakṣyam kāraṇam*). Then he talks about the reason for the confusion. The meaning is: *kasyedam rākṣasādeḥ karma kuto vā kāraṇād āścaryam utpāta iti kātarā bhītāḥ santo babhramuh*, “This is the work of which Rākṣasa? And why did this astonishing disturbance occur?” Being afraid (*kātarāḥ = bhītāḥ*) in this way, they were confused.”

Sanātana Gosvāmī—The trees had fallen by being continuously uprooted. The rest was explained by Śrīdhara Svāmī. There is another interpretation. “Not understanding what was perceivable (*lakṣyam*) there (*tat = tatra*), that is, not even perceiving (*avijñāya = anālakṣya*) what could be determined (*lakṣyam = laksayitum yogyam api*) as the cause of the fall, they were confused.” This means they were unable to determine the cause. For example, in *Hari-varīṣa*:

*kenemau pātitau vrkṣau ghoṣasyāyatanopamau ||
vinā vātam vinā varṣam̄ vidyut-prapatanam̄ vinā |
vinā hasti-kṛtam̄ doṣam̄ kenemau pātitau drumau ||*

“These two trees were like the home of the cowherd settlement. By which means did the trees fall? How did they fall without wind, without rain, without lightning, and without the madness of an elephant?” (*Hari-varṇa* 2.7.28-29)

With *ulūkhalam* and so on he talks about the way the cause was perceivable. “They also saw the boy there (*bālakam̄ ca tatra dadṛṣuh*).” This is a syntactical connection with the previous one. The boy was carrying the mortar by dragging it by force (*vikarṣantam = balād ākrśya nayantam*). Śukadeva says this to point out that the cowherds had no idea about Kṛṣṇa’s *aiśvarya*. Not only that, the boy was bound with rope. Moreover, the suffix *ka* in *bālakam* (the boy) has the sense of *alpa* (little). Thus, they thought a very little child could not possibly do such a thing.

“This wonder (*idam āścaryam*), consisting of the unexpected fall of two big trees, was done by whom (*kasya = kena kṛtam*)?”³⁶⁶ In case someone were to answer, “by some god, or by some demon,” then: “Why?” (*kutah = kasmād hetoh*).” They continue speaking by shedding light on that: “This is a disturbance (*utpātah = utpātah ayam*).” By being aware that it is a disturbance, they became agitated (*kātarāh = vyākulāh babhūvuh*), suspecting that perhaps something undesirable had happened to the boy.

Jīva Gosvāmī—The words beginning from *bhūmyām* form one half verse. “From afar—the word *dūrāt* needs to be added—they saw two trees that had fallen by being continuously uprooted and so on.” The words beginning from *babhramuḥ* form one verse and a half.

“Even though the cause of the fall (*pātana-kāraṇam*)—the mortar (*ulūkhalam*) and so on—could be perceived (*lakṣyam = lakṣayitum śakyam api*), they did not understand it (*tad avijñāya*)—because they were far away, because they were confounded and

366 Here Sanātana Gosvāmī hints that the question should be asked in the instrumental case because the answer, given in the next verse, is in the instrumental case: *anena*, “by Him” (10.11.4).

because the cause was screened from view by the branches of the fallen trees, in other words, they did not realize the nature of the events there—, hence they became doubtful (*babhramuh* = *sandidihuḥ*).” They were mostly anxious that the fall of the trees might have done something bad to the child.

Furthermore, not seeing Him, who was screened from view by branches, even after coming together close-by, they said *kasyedam* and so on and became perplexed. The sense is: “This wonder was done by whom (*kasya* = *kena krtam*)?” For example, in *Hari-varīṣā*, that statement is expounded: *kenemau pātitau vrkṣau...* (see above).

Viśvanātha Cakravartī—“Not understanding that the boy was the cause of the fall of both trees (*tat* = *tayoh*) although He could be seen (*lakṣyam* = *lakṣayitum śakyam api*)—this means their love for the boy prevented them from realizing that He had such ability—, they were confused.”

Śuka elaborates on that confusion: *kasyedam karma kuto hetos tasmād āścaryam etad utpāta iti niścīya kātarāḥ bhāgyena vidhātrā bālah krṣṇo rakṣita iti vyākulā babhūvuh*, “‘This is the work of whom? For which reason is there this wonder, a disturbance?’ Ascertaining in this way, they became perplexed (*kātarāḥ* = *vyākulāḥ babhūvuh*): “The boy, Kṛṣṇa, is protected by the creator due to good fortune.””

Vallabhācārya—*Ulūkhalaṁ vikarṣantam* signifies: *ulūkhalam ākarṣanām kurvantam*, “He was dragging the mortar.” The cowherds did not understand the reason the trees fell. Because of *ca* (and), the sense is they also did not understand why the boy had been tied with rope, how the mortar was displaced from its footing nor how He could drag a mortar.

“This deed, the binding, was the work of whom (*kasyedam* = *idam bandhana-lakṣanām kasya karma*)? And why is He tied up? This is a wonder (*kutaḥ āścaryam* = *kutah vā hetoh etad bandhanam iti āścaryam*).” A fall because of binding a boy is improbable, therefore there is a wonder. Or both falls are the wonder. “This disturbance was done by a god, or by a demon (*utpātah* = *ayam utpātah deva-daitī-adi-kṛtah*). In this way (*iti*) they worried due to fear (*kātarāḥ* = *bhaya-vyākulāḥ jātāḥ*).”

10.11.4

*bālā ūcur aneneti tiryag-gatam ulūkhalam |
vikarṣatā madhya-gena puruṣāv apy acakṣmahi ||*

bālāh—the children; *ūcuh*—said; *anena*—by Him; *iti*—thus; *tiryag-gatam*—which went transverse; *ulūkhalam*—the mortar; *vikarṣatā*—who was dragging; *madhya-gena*—who goes (who went) in between; *puruṣau*—two men; *api*—also; *acakṣmahi*—we saw.

“*anena (krṣṇena) tiryag-gatam ulūkhalam vikarṣatā (vrkṣayoh) madhya-gena*” *iti* “(*vayam*) *puruṣau api acakṣmahi*” (*iti ca*) *bālāh ūcuh*.

The children said: “By Him, who had gone between the two trees and was dragging a mortar that was horizontal. We also saw two men.”

Śrīdhara Svāmī—“By Him. He had gone between both trees (*madhya-gena = vrkṣayoh madhya-gatena*). Not only that, we also saw (*acakṣmahi = drṣṭavantah vayam*) two divine men (*puruṣau = divyau puruṣau*), who emerged from both trees.”

Sanātana Gosvāmī—The sentence is: *anenaitat krtam ity ūcuh*, “They said: ‘This was done by Him.’”

Jīva Gosvāmī—Kṛṣṇa was screened from view. The children pointed to Him and spontaneously spoke: “By Him.” Because of the inability to speak more on account of being confounded, they did not say *utpātitam* (the uprooting was done). By saying “He was dragging a mortar,” the boys were bewildered by Śrī Dāmodara’s sweetness.

Viśvanātha Cakravartī—“By Him, Kṛṣṇa, who was dragging the mortar that went transversely and who had gone between both trees.’ The children merely said this.” Because of the inability to speak more, on account of being confounded, they did not say: *etau utpātitau*, “These two were uprooted.” They again speak to them,

who were incredulous: “We also saw two men, who emerged from both trees.”

Baladeva Vidyābhūṣāṇa—““By Him, Kṛṣṇa, who was dragging (*vikarsatā* = *karsatā*) the mortar.” The sentence is incomplete because they were children.

ANNOTATION

Kṛṣṇa was dragging the mortar in a particular way: *vi* signifies *viśeṣena*. In conformity with Vallabhācārya’s gloss of *vikarṣantam* in the previous verse, Baladeva Vidyābhūṣāṇa shows that Śukadeva is hinting that the name Kṛṣṇa also directly applies to *dāmodara-līlā*. The verbal root *kṛṣ* means *ākarṣayam* (pulling, attracting). Moreover, a characteristic of Kṛṣṇa’s pastimes is a reversal of a situation. The reversal involved in pulling the mortar was explained by Jīva Gosvāmī (*Laghu-vaiṣṇava-toṣanī* 10.10.43).

10.11.5

*na te tad-uktam jagṛhur na ghateteti tasya tat |
bālasyotpātanāṁ tarvoḥ kecit sandigdha-cetasah ||*

na—not; *te*—they (the cowherds); *tat-uktam*—what was said by them (i.e. by the children) (or *tat uktam*—that utterance); *jagṛhuh*—accepted; *na ghaṭeta*—cannot occur; *iti*—thus; *tasya tat bālasya utpātanam*—that uprooting by that boy; *tarvoḥ*—of the two trees; *kecit*—some [cowherds]; *sandigdha-cetasah*—whose minds were doubtful.

te (gopāḥ kevalāṁ tārkikāḥ) tad-uktam na jagṛhuh (eva). “tasya bālasya tarvoḥ tad utpātanāṁ na ghaṭeta” iti (te acintayan). kecit (anye gopāḥ tu) sandigdha-cetasah (babhūvuh).

Some cowherds did not accept what the boys said, because they were doubtful: “That uprooting of two trees by that boy cannot possibly occur.”

Śrīdhara Svāmī—Those who liked to argue by nature flatly did not

accept it. “Others, however, became doubtful” (*kecit sandigdha-cetasah = anye tu sandeha-yukta-cittāḥ babhūvuh*).”

Sanātana Gosvāmī—“Nanda and others did not accept that reply” because their hearts were filled with love. The others, who were doubtful, included the family priests (*kecit = purohitādayaḥ*): It had occurred to them that Kṛṣṇa had *aiśvarya*. But this does not mean that their love for Him was less than it could be otherwise. Rather, it might increase by having that realization. It should be understood thus, just like rain from clouds, unable to extinguish an ever expanding fire of the Khāṇḍava forest, only becomes a cause of growth as if it were a torrent of ghee. Or they doubted insofar as they were more intellectual than others.

Jīva Gosvāmī—“Nanda and others did not accept that reply” because their hearts were filled with love. And some Brāhmaṇas were perplexed because on the one hand they thought “This could be His work” by remembering what happened to Pūtanā and others, but on the other their hearts naturally melted due to the feeling of possessiveness.

Moreover, because of the knowledge, which incidentally effects wonderment, of His power, only the increase of their natural affection took place, like adding salt to a mine of salt only increases the saltiness.³⁶⁷ They did not ask the boys to give more details because He was a very small boy. Or they did not ask because of being overwhelmed by deep affection.

Krama-sandarbhā—The ones who did not accept it had the highest *vātsalya* by nature.

Viśvanātha Cakravartī—“Nanda and others did not accept what the boys said,” because they did not consider His power, since their hearts had melted by possessiveness. “Others, however, were doubtful” due to a rise of inherent love and due to remembering Garga’s statement: *nārāyaṇa-samo gunaiḥ*, “He is similar to Nārāyaṇa in terms of qualities” (10.8.19).

³⁶⁷ Another example is: like adding a pinch of salt to a preparation might culminate in an increase of sweetness.

Vallabhācārya—They did not accept that what the children said was true. This means neither one of those two statements was accepted by them. Some others, soft intellectuals, were doubtful because they had witnessed the demolition of Śakaṭa and the shattering of Trṇāvarta.

10.11.6

*ulūkhalaṁ vikarṣantaṁ dāmnā baddhaṁ svam ātmajam |
vilocya nandah prahasad-vadano vimumoca ha ||*

ulūkhalam—a mortar; *vikarṣantam*—who was dragging; *dāmnā*—with a rope; *baddham*—tied up; *svam ātmajam*—his son; *vilocya*—after observing; *nandah*—Nanda; *prahasat-vadanah*—whose face was smiling; *vimumoca*—freed [Him]; *ha*—(a word used to fill the meter).

*nandah ulūkhalaṁ vikarṣantaṁ dāmnā baddhaṁ svam ātmajam
vilocya prahasad-vadanah (san tam) vimumoca.*

Seeing that his son was tied up with rope and was dragging a mortar, Nanda smiled, and freed Him.

Śrīdhara Svāmī—He talks about the conduct of Nanda, who was bewildered by the Lord's Māyā.

Sanātana Gosvāmī—The mortar is again mentioned to suggest that Nanda saw how strong his son was. This, combined with the word *svam* (own), is the reason Nanda had a grin on his face. Kṛṣṇa is his legitimate son (*svam ātmajam = svīyam aurasāṁ putram*). Or the sense is Kṛṣṇa is a son who is his wealth (*svam = nija-dhana-rūpam*). This means Kṛṣṇa was the object of Nanda's great affection.

“Nanda looked at Him in a special way (*vi = viśeṣena*), by observing all His limbs, smiled and freed Him in a special way,” that is, from the mortar and from the rope (*vimumoca = viśeṣena mumoca*) (*viśeṣena = ulūkhalaṁ dāmnah ca*). *Ha* has the sense of *harṣa* (joy).

In some copies the reading is *prahasad-vadanam* instead of

prahasad-vadanah. Thus, Kṛṣṇa was smiling. For example, in *Śrī Viṣṇu Purāṇa*: *navodgatālpa-dantāṁśu-sita-hāsam ca bālakam*, “The people of Vraja came and saw the boy, who had a radiant smile because of the rays of the small teeth, which were newly risen” (*Viṣṇu Purāṇa* 5.6.19). Kṛṣṇa smiled brightly to let everyone know that He had neither fear nor sorrow, in order to gratify Śrī Nanda.

Jīva Gosvāmī—He talks about the superior force of Śrī Nanda’s *vātsalya*. The repetition of *ulūkhalam* and so on suggests Nanda’s rapture by inferring his son’s health, His superior strength, and so forth, by the dragging of a mortar in that way so that he would see this pastime.

(Additions are underlined.) “Nanda looked at Him in a special way (*vi = višeṣeṇa*), by observing all His limbs, smiled to gladden the boy, who was bound, and freed Him in a special way,” that is, from the mortar and from the rope (*vimumoca = višeṣeṇa mumoca*) (*višeṣeṇa = ulūkhalād dāmnah ca*). *Ha* has the sense of *harṣa* (joy).

In some copies the reading is *prahasad-vadanam* instead of *prahasad-vadanah*. Thus, Kṛṣṇa was smiling. For example, in *Śrī Viṣṇu Purāṇa*: *navodgatālpa...* (see above). Kṛṣṇa smiled brightly to show His serenity to those who were even more anxious than His father and to let everyone know that He had neither fear nor sorrow, in order to gratify Śrī Nanda. In this way, Nanda is able to free Him like Yaśodā is able to bind Him.

Krama-sandarbha—Śuka talks about Nanda’s gesture of topmost *vātsalya*. *Prahasad-vadanah* is for the sake of removing the boy’s fear, who was afraid. In the reading *prahasad-vadanam*, Nanda was anxious hence Kṛṣṇa’s face was smiling because of His nature of being effulgent.

Viśvanātha Cakravartī—“By looking at Kṛṣṇa in a specific way (*vilokya = višeṣeṇa dr̥ṣṭvā*), by seeing that every limb on His body was unhurt, Nanda smiled: “She whose lap you think is much dearer than mine tied you up only because of a small offense, so why do I free you?” This is a chuckle indicative of a reproach.

tvāṁ māyayaiva jīvānāṁ bandha-mokṣau yathā vyadhāḥ |

tathā tvat-pitaraū tau te prabho premṇaiva cakratuh ||

“As You effect the bondage and liberation of living entities only through Māyā, so Your mother and father effected Your bondage and liberation only out of love.”

Śrīnātha Cakravartī—Regarding *prahasad-vadanah* (Nanda was smiling), the gist is: “Aha, Yaśodā is behaving rashly. She tied him up although what he did was not that bad.” Or the sense is: “Ah, of course, this is the work of my naughty boy. Children don’t speak lies. Garga had told us that Kṛṣṇa has power.”

Vallabhācārya—Nanda was smiling by remembering Kṛṣṇa’s mischievousness. Nanda freed Him in a specific way, by detaching all the ropes. *Ha* denotes *āścaryam* (wonderment): “Kṛṣṇa had to be freed? What a wonder.”

10.11.7

*gopibhiḥ stobhito ‘nṛtyad bhagavān bāla-vat kvacit |³⁶⁸
udgāyati kvacin mugdhas tad-vaśo dāru-yantra-vat ||*

gopibhiḥ—by the cowherd ladies; *stobhitah*—enthused; *anṛtyat*—danced; *bhagavān*—the Lord; *bāla-vat*—like a child; *kvacit*—sometimes; *udgāyati*—sings (i.e. sang); *kvacit*—sometimes; *mugdhaḥ*—charming (or innocent [like an ordinary child]); *tad-vaśah*—[being] under their control; *dāru-yantra-vat*—like a wooden puppet.

Baladeva Vidyābhūṣaṇa—

gopibhiḥ (vrddhābhiḥ) stobhitah bhagavān mugdhaḥ dāru-yantra-vat tad-vaśah kvacid anṛtyad bāla-vat kvacid udgāyati (sma).

Enthused by the cowherd ladies and controlled by them like a marionette, the charming Lord sometimes sang loudly as if He were an ordinary child, and sometimes danced.

368 *bālakaḥ kvacit* (Vallabhācārya’s edition).

Śrīdhara Svāmī—“They will know Me.” Eager in this manner, He imitated an intense state of boyhood. Kṛṣṇa was enthused by hand cymbals (or by keeping the rhythm by clapping the hands) and so on (*stobhitah* = *karatālādinā protsāhitah*).

Sanātana Gosvāmī—To demonstrate that He is controlled by devotees, in two verses Śuka says: By expanding the particular happiness of His mother and father, who were extremely affectionate, He amplified the cowherd ladies’ highest bliss.

“The Lord was enthused by elderly cowherd ladies,” for the most part, although He is replete with all types of *aiśvarya*. *Bālavat* means: “like another child is controlled.” By an absorption in the fun of an over-the-top *bālyā-lilā* in this way, the forgetfulness of His own *aiśvarya* is implied. In the reading *bālakah* instead of *bālavat*, the sense is He appropriately got into the spirit of *bālyā-lilā*. Moreover, the term *bhagavān* suggests an expertise in dancing and so on: And by that, a particular *aiśvarya* is implied. Or *bālakah* is derived as: *bālānāṁ kaṁ sukhaṁ yasmāt sah*, “He because of whom the boys are happy.” He evoked enthusiasm in the boys of His age.

Kvacit also connects with *mugdhaḥ* (innocent, silly, lovely): “Sometimes He also showed *mugdha-bhāva*, as if He didn’t know anything about dancing and singing. Or the sense is that He is beautiful and charming in every way every time He dances and sings. The reason for dancing and singing like that is *dāru-yantra-vat* (as if He were a puppet). Thus, Kṛṣṇa was under the control of those ladies (*tad-vaśah* = *tāsām adhīnah*).

Jīva Gosvāmī—In two verses, Śuka narrates a former behavior of boyhood to demonstrate that He did not become controlled only by the love of His mother and father, who were extremely affectionate, but also by the love of some other cowherd ladies too.

(Additions are underlined.) “The Lord was enthused by elderly cowherd ladies,” for the most part, although He is replete with all types of *aiśvarya*. *Bāla-vat* means: “like another child is controlled.” By an absorption in the fun of an over-the-top *bālyā-lilā* under the control of their *prema-rasa* in this way, the forgetfulness of His own *aiśvarya* is implied. In the reading *bālakah*, the sense is He appropriately got into the spirit of *bālyā-lilā*.

Kvacit also connects with *mugdhah* (innocent, silly, lovely): “Sometimes He also showed *mugdha-bhāva*, as if He were a toddler who didn’t know anything about dancing and singing. Or the sense is that He is beautiful and charming in every way every time He dances and sings. The reason for dancing and singing like that is *dāru-yantra-vat* (as if He were a puppet). A dāru-yantra is a doll made to move by strings. Thus, Kṛṣṇa was under the control of those ladies (*tad-vaśah* = *tāsām adhinah*).

Krama-sandarbha—In two verses he talks about an old *bālyā-lilā* to show that He is controlled by the *prema* of other cowherd ladies as well.

Viśvanātha Cakravartī—Who can describe the greatness of the good fortune of those two parents? In thirteen verses and a half he says although He brings Brahmā and others under control, Kṛṣṇa was controlled beyond measure by all the residents of Vraja.

Stobhitah means *protsāhitah* (enthused): “If you dance I’ll give you a candied *laḍḍu*.” *Bāla-vat* signifies: “like an ordinary child.” The word *mugdhah* (innocent) is used to signify that He did not take interest in His *aiśvaryā*, only due to *prema*. *Dāru-yantra* is a doll hanging on strings.

Baladeva Vidyābhūṣana—“If you dance we’ll give you candied fresh butter.” *Mugdhah* means: *sarvatra nṛtyādau manojñah*, “charming every time, in dancing and so on.” *Viśva-koṣa* states: *mugdhah sundara-mūḍhayoḥ*, “*Mugdha* means *sundara* (beautiful) and *mūḍha* (silly).”

Śrinātha Cakravati—Kṛṣṇa was under their control as if He were a puppet: “Come. Go. Fall. Rise. Speak up. Hush.” The quality of being under the control of devotees is His *aiśvaryā*.

Vira-Rāghava—*Mugdhah* denotes *mugdha iva* (as though He were silly).

Vallabhācārya—The ladies bring Him to their respective homes and tell Him: “Dance, I’ll give *laddus*.” Then He dances. They applauded

Him. This indicates that they thought: “Only Krṣṇa knows how to dance properly. Rāma does not.” “Thus praised (*stobhitah* = *stutah*) somehow or other by the cowherd ladies, He dances (*anṛtyat* = *nṛtyam karoti*).” The simple past tense in *anṛtyat* has the sense of the present tense. Moreover, He does not dance in an ordinary way, rather He dances even better than either Pārvatī or Taṇḍu does,³⁶⁹ in such a way that there are thousands of incredible qualities. That is what Śuka means to say with the word *bhagavān*. One who is fully endowed with the *aiśvarya* of the six qualities ought to dance. Nothing less will do. In case someone were to think, “He should not dance in front of those ladies,” he says: *bālakah kvacit*. Sometimes He showed His own *bāla-bhāva* in Gokula.

10.11.8

*bibharti kvacid ājñaptah pīṭhakonmāna-pādukam |
bāhu-kṣepam ca kurute svānām ca prītim āvahan ||*

bibharti—He carries; *kvacit*—sometimes; *ājñaptah*—[being] ordered; *pīṭhaka*—a low seat; *unmāna*—a container for measuring; *pādukam*—wooden sandals; *bāhu-kṣepam*—throwing the arms [in the air]; *ca*—and; *kurute*—does; *svānām*—of His own; *ca*—also; *prītim*—the pleasure (or the bliss); *āvahan*—in order to convey (i.e. induce).

kvacit (saḥ) ājñaptah (san) pīṭhakonmāna-pādukaṁ bibharti svānām (tad-vidāṁ) ca prītim āvahan bāhu-kṣepam kurute ca.

Sometimes He would carry a small wooden seat, a measuring cup, or wooden sandals, when He was ordered to do so, and then He would throw His arms to bring pleasure to His relatives too.

Śrīdhara Svāmī—“Bring this.” Ordered thus, He just holds the thing, as if He were unable to bring it, and waves His forearms, indicating that He cannot bring them. He did this to bring pleasure to His folks

³⁶⁹ Taṇḍu is said to be Śiva’s attendant and Bharata Muni’s teacher. The word *tāṇḍava* (frantic dance) is derived from his name.

and... and to those who know Him (*ca = tad-vidām ca*). This is the purport of *ca* (and).

Sanātana Gosvāmī—Śukadeva states Kṛṣṇa’s purpose: to fully, intensely convey (*samudvahan = samyag uccaih prāpayan*)³⁷⁰ *prīti*, meaning either bliss or love (*pritim = ānandaṁ premāñjanā vā*), to His folks, that is, the cowherd ladies. The reading *svānām ca* is approved by Śrīdhara Svāmī.

Jīva Gosvāmī—After bringing the thing, Kṛṣṇa would make everyone see the feat by repeatedly throwing both arms high in the air. Śuka illustrates that all the cowherds had bliss when He did so: *svānām* means *jñātīnām gopa-jātīnām*, “of the relatives, who are of the cowherd caste.” Therefore the quality of being under the control of some elderly servants is also shown. The reading *svānām ca prītim āvahan* is approved by Śrīdhara Svāmī.

Viśvanātha Cakravartī—Ordered by those who were wondering how much strength Kṛṣṇa has: “Kṛṣṇa! Bring the wooden sandals.” Then: “Bring the measuring container,” which weighs more than the sandals. Then: “Bring the wooden seat,” which weighs even more than the container, He carries those things above His soft belly one after the other. He makes everyone see His feats after raising both arms repeatedly each time. *Svānām* means *jñātīnām* (of the relatives).

Anvitārtha-prakāśikā—The word *pīṭhakonmāna-pādukam* is a *saṁhāra-dvandva* compound. *Prītim udvahan* means *prītim sampādayitum*, “to bring about *prīti*,” because the suffix [ś]at[r] has the sense of *hetu* (purpose).

10.11.9

*darśayām tad-vidām loka ātmano bhṛtya-vaśyatām |
vrajasyovāha vai harṣam bhagavān bāla-ceṣṭitaiḥ ||*

370 Sanātana Gosvāmī and Jīva Gosvāmī had the reading *svānām prītim samudvahan* (instead of *svānām ca prītim āvahan*), although it is not listed in any modern edition. Vallabhācārya’s reading is *svānām ca prītim udvahan*.

darśayan—while showing; *tat-vidām*—to those who know Him; *loke*—in the world; *ātmanah*—His; *bhrtya-vaśyatām*—quality of being under the control of servants (i.e. of devotees); *vrajasya*—of Vraja (i.e. of the residents of Vraja); *uvāha*—brought about; *vai*—certainly (or it is well-known) (or a word used to fill the meter); *harṣam*—joy; *bhagavān*—the Lord; *bāla-ceṣṭitaiḥ*—through behaviors as a boy.

bhagavān loke tad-vidām ātmanah bhrtya-vaśyatām darśayan bāla-ceṣṭitaiḥ vrajasya vai harṣam uvāha.

To prove to those in the world who know Him that He is under the control of devotees, by His boyish behavior the Lord evoked joy in the residents of Vraja.

Śrīdhara Svāmī—Those who know Him are those who know His godly might. “In this way He conveys joy to Vraja” (*vrajasya harṣam uvāha*).

Sanātana Gosvāmī—With *darśayan*, Śuka talks about another purpose of His: “to make it very clear to those who know the Lord that He is only under the control of devotees.”

“Kṛṣṇa always made the bliss (*harṣam uvāha = ānandām sadā akarot*) of all the people of Vraja (*vrajasya = vraja-janānām sarveṣām eva*) also by many other baby pastimes of this kind” (*bāla-ceṣṭitaiḥ = bālyā-lilabhiḥ*). *Vai* means *prasiddham eva* (this is well-known). What were they? They are worthy of being told by expounding them, to say the least. Thus, many other amazing deeds of infancy are implied. The reason all of them are not told was stated in the aforementioned philosophical conclusion (*Bṛhad-vaisnava-tosanī* 10.7.18).

Jīva Gosvāmī—(Additions are underlined.) With *darśayan*, Śuka talks about a concomitant purpose: “to make it very clear to those who know His aiśvarya, not to those who already know that He is under the control of devotees.” “Kṛṣṇa always made the bliss (*harṣam uvāha = ānandām sadā akarot*) of all the people of Vraja

(*vrajasya = vraja-janānāṁ sarveśām eva*) also by many other baby pastimes of this kind. *Vai* means *prasiddham*.

Viśvanātha Cakravartī—In this verse he says: On account of being submissive, Kṛṣṇa does not just bestow *prīti* to His relatives, but to all the residents of Vraja. *Tad-vidām* signifies: “to Brahmā and others who know His godly might.” Hence the baby pastimes should not be explained as an imitation.

Baladeva Vidyābhūṣaṇa—Kṛṣṇa displayed His quality of being controlled by the devotees (*bhrtya-vaśyatām = bhakta-vaśyatām*) to Vidhi, Hara, and others, who have the knowledge of His supremacy (*tad = tat-pāramaiśvarya*).

10.11.10

*krīñihī bhoḥ phalānīti śrutvā satvaram acyutah |
phalārthī dhānyam ādāya yayau sarva-phala-pradaḥ ||*

krīñihī—buy; *bhoḥ*—(a vocative word); *phalāni*—fruits; *iti*—thus; *śrutvā*—after hearing; *satvaram*—quickly; *acyutah*—Acyuta; *phala-arthī*—[being] one whose motive is fruits; *dhānyam*—grains; *ādāya*—after taking; *yayau*—went; *sarva-phala-pradaḥ*—He who gives all the fruits (i.e. all the results).

Bhaktisiddhanta Sarasvatī—

bhoḥ (vraja-jana)! *phalāni krīñihī iti (phala-vikrayinyāḥ vacaḥ)*
śrutvā sarva-phala-pradaḥ acyutah phalārthī (san) dhānyam ādāya
satvaram yayau.

Gaṅgā Sahāya (*Anvitārtha-prakāśikā*)—

bhoḥ (loka)! *phalāni krīñihī iti (phala-vikrayinyāḥ vacanāṁ)*
śrutvā sarva-phala-pradaḥ acyutah phalārthī (san) dhānyam ādāya
satvaram yayau.

“Hey people, buy fruits!” Hearing this, Acyuta, the bestower of all fruits, took some grains and quickly went there, desiring fruits.

Sanātana Gosvāmī—In ten verses and a half, Śuka again says something about the baby pastimes, out of high enthusiasm. Although these verses do not seem to be approved by his Excellence Śrī Svāmīpāda, since he does comment at all on them, they are commented upon here because they are seen in many manuscripts, because some verses are commented upon by Citsukha (the Māyāvādī commentator), because the Tattvavādīs too acknowledge them, and because these pastimes are filled with Rasa.

Sarva-phala-pradāḥ means: *sarvāṇi phalāṇi sādhyāṇi prakarṣena dadāti iti tathā*, “He eminently bestows all the results that are to be achieved.” He was desirous of *pilu* fruits (*phalārthī* = *pilu-phalārthī san*).

Jīva Gosvāmī—In ten verses and a half Śuka again says something about those ladies, out of great enthusiasm. Although these verses are not highly regarded by his Excellence, they will be commented upon because they are seen in manuscripts; because they were commented upon a little by Citsukha; because they are upheld Tattvavādīs also; and because they are filled with Rasa.

Given that there are various readings and various orders of the verses, the proper reading and order will be shown henceforth. They are in conformity with the *sat-sampradāya* of the land of Gauḍa (Bengal).

Is the fact that He gives *prīti* (bliss; love) to His own worthy of being described? In two verses Śuka says: “*Aho!* He gives *prīti* to the Pulindas too, simply because they live not too far away.”

*kriṇīhi bhoḥ phalānīti śrutvā satvaram acyutah |
phalārthī dhānyam ādāya yayau sarva-phala-pradāḥ ||*

Acyuta, whose only motive was to obtain fruits even though all His motives are completely fulfilled, simply went there right after taking some grains even though He is the eminent bestower of all the goals of human life (*sarva-phala-pradāḥ* = *sarva-puruṣārthānāṁ prakṛṣṭādātā api*). Hence He never thought: “What I have in My tiny hand is not much.” A special *bālyā-līlā* is illustrated thus. He took grains from somewhere in town.

Viśvanātha Cakravartī—In this verse he says: Of those inhabitants of Vraja, He also gave *prīti* to the Pulindas, who belong to a very low class. “Acyuta took two cupped handfuls of grains from somewhere in town and quickly went there.”

ANNOTATION

Neither Śrīdhara Svāmī nor Vallabhācārya comments on verses ten to twenty, although they are mentioned in Śrīdhara Svāmī’s edition of *Bhāgavatam*, which accompanies his commentary. Some say those eleven verses are spurious. The language is simple. Our ācāryas do not acknowledge the second half of verse twelve. In this section (10.11.10-20), the readings in the BBT edition and those in Śrīdhara Svāmī’s edition are the same. But the version shown by our ācāryas sometimes differ from those; the differences are pointed out in bold type in Jīva Gosvāmī’s commentary. The readings in the Gītā Press edition follow Śrīdhara Svāmī’s edition except for the third line of verse eighteen.

10.11.11

*phala-vikrayinī tasya cyuta-dhānya-kara-dvayam |
phalair apūrayat ratnaiḥ phala-bhāṇḍam apūri ca ||*

phala-vikrayinī—the female fruit seller; *tasya*—His; *cyuta-dhānya*—from which grains had fallen; *kara-dvayam*—the pair of hands; *phalaiḥ*—with fruits; *apūrayat*—she filled; *ratnaiḥ*—with jewels; *phala-bhāṇḍam*—the fruit basket; *apūri*—was filled; *ca*—and.

*phala-vikrayinī tasya (acyutasya) cyuta-dhānya-kara-dvayam
phalaiḥ apūrayat. (tadā tasyāḥ) phala-bhāṇḍam ratnaiḥ ca apūri.*

On the way, the grains fell from His hands. The fruit seller, a woman, filled His hands with fruits. Then her fruit basket became filled with jewels too.

Sanātana Gosvāmī— Her livelihood only consisted of selling fruits, and so she gave Him fruits. They were *pilu* fruits. What happened afterward may be inferred as follows: Upon thus obtaining numerous

invaluable jewels, she hid the jewels and brought them home. Or she never realized that her basket was full of jewels because *pīlu* fruits too have variegated colors, and so she went home, content by seeing the Lord. But nobody in Vraja ever mentioned anything about this episode.

Jīva Gosvāmī—“Then what happened?”

*phala-vikrayinī tasya cyuta-dhānya-kara-dvayam |
phalair apūrayad ratnaiḥ phala-bhāṇḍam apūri ca ||*

Even though she was a fruit seller, her love was amazing. She filled His hands, although the grains had fallen therefrom unto the path because He was going quickly, with fruits, such as *pīlu*, that were as good as jewels. The sense is she gave Him all the fruits she had, since His greed for that had arisen by the assistance of His power of magnificence (*vaibhava-śakti*).

In the last clause of the verse, *ratnaiḥ phala-bhāṇḍam apūri ca* (and her fruit basket became filled with jewels), Śuka means to say: Although the grains had fallen from His hands, she became rich due to His inherent *śakti* which bestows all fruits, the outcome of any action (*sarva-phala-pradatva-śakti*). The jewels appeared by themselves, and so they are the subject of the sentence: The jewels themselves filled her fruit basket (*ratnaiḥ = ratnaiḥ eva kartrbhiḥ*).

Because her senses were engrossed in His sweetness, she became aware of this only after she got home. The word *sarva-phala-pradah* in the previous verse (He bestows all fruits) implies that later on she achieved the topmost fruit, a full-fledged absorption in thoughts of Him.

Viśvanātha Cakravartī—It’s understood that she received all types of wealth, from jewels to love for Him, by His *śakti* which bestows all fruits.

Baladeva Vidyābhūṣana—When Kṛṣṇa arrived, only five or six grains remained in His hand. He threw them in her fruit basket, looked at her and said: “Give Me something.” She filled His hands with fruit, and her fruit basket became filled with jewels. This

wonder is His glory. Furthermore, the daughters of this woman and of others had husbands and great love for Kṛṣṇa and will be praised by Uddhava:

*kvemāḥ striyo vana-carīr vyabhicāra-duṣṭāḥ
krṣṇe kva caisa paramātmāni rūḍha-bhāvāḥ*

“Where on the one hand are these women, who roam the forests and are spoiled by bad behavior, and where on the other is this elevated love for Kṛṣṇa, who is Paramātmā?” (10.47.59).

ANNOTATION

The verse cited above features the *nidarśanā* ornament (illustration), which is a kind of comparison that expresses either a non-existing connection or an extremely remote connection (*Alaṅkāra-kaustubha* 8.92): The Pulinda women are actually criticized here due to their bad behavior, whereas the *gopīs* are praised for their behavior although it seems to resemble the Pulindas' bad behavior. The Pulinda women are praised in the verse that begins *pūrṇāḥ pulindya urugāya* (10.21.17). The episode of the fruit seller ends here. Sanātana Gosvāmī does not say that she belonged to the Pulinda caste.

10.11.12

*sarit-tīra-gatam krṣṇam bhagnārjunam athāhvayat |
rāmam ca rohiṇī devī krīdantam bālakair bhr̄sam ||*

sarit-tīra-gatam—who had gone to the riverbank; *krṣṇam*—Kṛṣṇa; *bhagna-arjunam*—by whom the *arjuna* trees were broken; *atha*—afterward; *āhvayat*—she called; *rāmam*—Rāma; *ca*—and; *rohiṇī devī*—Rohiṇī Devī; *krīdantam*—who were playing; *bālakaiḥ*—with the boys; *bhr̄sam*—much.

atha rohiṇī devī sarit-tīra-gatam bhagnārjunam bālakaiḥ (saha) bhr̄sam krīdantam krṣṇam rāmam ca āhvayat.

Some time after Kṛṣṇa had brought down the two *arjuna* trees, Rohiṇī Devī called Him and Rāma. Both had gone to the riverbank and were earnestly playing with the boys.

Sanātana Gosvāmī—Now, while pointing out that Yaśodā would always caress her son, out of the highest *vātsalya*, from this verse to the end of verse twenty Śuka talks about what was obtained by the sequence of *dāmodara-lilā* and what must have been done in one day. In this regard, the readings and the order are manifold. It is commented upon in accordance with the manuscripts of the *sat-sampradāya* of Gauḍa.³⁷¹

He had gone to the bank of the Yamunā. Why? *bhagnārjunam*, He had brought down both *arjuna* trees. It's understood that Rohinī, sent by Yaśodā, who is greatly eager to make Kṛṣṇa and Balarāma happy, is the one who called Kṛṣṇa, whose mind was engrossed in playing. And by calling Him, Rāma is inferred in addition since the two are one on account of Their mutual affection.

Jīva Gosvāmī—(Additions are underlined.) Now, while pointing out that Yaśodā would always caress her son, out of the highest *vātsalya* which brings Balarāma too under control and is even superior to Rohinī's, from this verse to the end of verse twenty Śuka talks about what was obtained by the sequence of *dāmodara-lilā* and what must have been done in one day.

sarit-tīra-gatam kṛṣṇam bhagnārjunam athāhvayat |

Bhagnārjunam means Kṛṣṇa had made both *arjuna* trees crash, and so this word suggests that Rohinī was thinking that perhaps something undesirable had happened to Him. *Kṛṣṇam* denotes *kṛidāviṣṭa-cittam* (His mind is engrossed in playing). *Atha* is used in the sense of *kārtṣnya* (entirety): The sense is *sarvaih eva nāmabhīḥ*, “She called Kṛṣṇa by all His names.”

It's understood that Rohinī, sent by Yaśodā, who is greatly eager to make Kṛṣṇa and Balarāma happy, is the one who called Kṛṣṇa. And by calling Him, Rāma is inferred in addition, in conformity with the next verse.

Viśvanātha Cakravartī—To illustrate that Balarāma and Kṛṣṇa have

371 It will be shown in Jīva Gosvāmī's commentary that our ācāryas do not acknowledge the second half of the verse.

more affection for Yaśodā, whose parental affection is intense, than for Rohinī, here Śuka talks about another pastime that occurred on the same day the two *arjuna* trees crashed. Rohinī is understood to be the subject of the verb.

Baladeva Vidyābhūṣana—This is one half verse.

10.11.13

*nōpeyātāṁ yadāhūtau kriḍāsaṅgena putrakau |
yaśodāṁ preṣayāmāsa rohiṇī putra-vatsalāṁ ||*

na upeyātāṁ—would not come near; *yadā*—when; *āhūtau*—who were summoned; *kriḍā-āsaṅgena*—because of attachment to play; *putrakau*—the two sons; *yaśodāṁ preṣayāmāsa*—sent Yaśodā; *rohiṇī*—Rohinī; *putra-vatsalāṁ*—[Yaśodā,] who shows care for sons.

yadā putrakau (tayā) āhūtau (api) kriḍāsaṅgena (hetunā) na upeyātāṁ, (tadā sā) rohiṇī yaśodāṁ putra-vatsalāṁ preṣayāmāsa.

When the two sons who had been called did not come near, because They were attached to playing, Rohinī sent Yaśodā, who shows great care for sons.

Sanātana Gosvāmī—Rohinī sent Yaśodā because only she is able to bring both of Them by grabbing Them by the hand, and so on, with the highest resplendent affection. For which purpose? Śuka mentions it: *putra-vatsalā*, that is, Rohinī has parental affection for both sons. The gist is: for the purpose of Their bathing, eating, and so forth.”

Jīva Gosvāmī—Moreover:

*nōpeyātāṁ yadāhūtau kriḍāsaṅgena putrakau |
yaśodāṁ preṣayāmāsa rohiṇī putra-vatsalā ||*

“Although they were called in this way (*āhutau = evam āhutau api*), she sent Yaśodā,” because she knew that only Yaśodā is able

to attract Them quickly. Rohinī realized that Yaśodā's *vātsalya* is superior. For which purpose? *putrayoh vatsalā*, "Rohinī has parental affection for both sons." The drift is Rohinī suspected that there might be various obstacles at the riverbank and thought that it was time for Them to wash up and eat.

10.11.14

*kriḍantaṁ sā sutam bālair ati-velaṁ sahāgrajam |
yaśodājohavīt kṛṣṇam putra-sneha-snuta-stanī ||*

kriḍantam—who was playing; *sā*—she; *sutam*—who is [her] son; *bālaiḥ*—with the boys; *ati-velam*—who was exceeding the time limit; *saha-agrajam*—who was with the elder brother; *yaśodā*—Yaśodā; *ājohavīt*—called; *kṛṣṇam*—Kṛṣṇa; *putra-sneha-snuta-stanī*—whose two breasts were oozing because of deep affection for the sons.

sā yaśodā putra-sneha-snuta-stanī (satī) bālaiḥ (saha) kriḍantam ati-velaṁ sahāgrajam (tasyāḥ) sutam kṛṣṇam ajohavīt.

Her breasts oozing because of deep affection for the sons, Yaśodā repeatedly called her son, Kṛṣṇa. He and His elder brother were playing with the boys and had exceeded the time limit.

Sanātana Gosvāmī—They had gone beyond the time limit (*ati-velam* = *velāṁ atikrāntam*).

Jiva Gosvāmī—Moreover:

*kriḍantaṁ sā sutam bālair ati-velaṁ sahāgrajam |
yaśodājohavīd vīkṣya putra-sneha-snuta-stanī ||*

The verb *ajohavīt* means: *punaḥ punar ājuhāva*, "She called again and again" because she surmised that He would run away when she would approach Him.

Anvitārtha-prakāśikā—The verb *ājohavīt* consists of the prefix *ā[n]* and the verbal root *hve[n]* in the simple past tense. The suffix *ya[n]* was added and then deleted. The verbal root underwent

samprasāraṇa by the rule: *abhyastasya ca* (*Aṣṭādhyāyī* 6.1.33) (*hvo nara-nārāyaṇayoḥ saṅkarṣaṇo nāma-dhātum vīnā*, HNV 474).

10.11.15

*kṛṣṇa kṛṣṇāravindākṣa tāta ehi stanam piba |
alam vihāraih kṣut-kṣāntah kriḍā-śrānto 'si putraka ||*

kṛṣṇa—O Kṛṣṇa; *kṛṣṇa*—O Kṛṣṇa; *aravinda-akṣa*—O You whose eyes are like lotuses; *tāta*—O child; *ehi*—come; *stanam*—the breast; *piba*—suck; *alam vihāraih*—enough of amusements; *kṣut-kṣāntah*—tolerating hunger; *kriḍā-śrāntah*—tired because of playing; *asi*—are (or You [are]); *putraka*—O little son.

*kṛṣṇa kṛṣṇa aravindākṣa tāta! (tvam) ehi. (tvam) stanam piba.
putraka! vihāraih alam, (tvarṇi) kṣut-kṣāntah kriḍā-śrāntah asi.*

“O Kṛṣṇa, lotus-eyed Kṛṣṇa! Come, child, suck my breasts. Enough of games, son. You are enduring hunger and are tired because of playing.

Sanātana Gosvāmī—She repeated His name so He could hear her from afar. *Aravindākṣa* and *tāta* are vocatives of flattery meant to entice Him to return quickly. The absence of phonetic combination in *tāta ehi* is because *tāta*, a vocative, is a *pluta-prakṛti* (a word whose nominal base is pronounced in an elongated manner, i.e. longer than long).

Jīva Gosvāmī—

*kṛṣṇa kṛṣṇāravindākṣa tāta ehi stanam piba |
alam vihāraih kṣuc-chrāntas tad bhavān bhoktum arhati ||*

(The second half means: “Enough of playing. You are tired because of hunger, therefore You deserve to eat.”) (The commentary is the same.)

Anvitārtha-prakāśikā—In the vocative *putraka*, the suffix *ka[n]* has the sense of *anukampā* (endearment).

ANNOTATION

The repetition in “*kṛṣṇa kṛṣṇa*” too can be explained by the sense of *anukampā*. Kavi Karṇapūra writes:

*viśade vismaye harṣe kope dainye 'vadhārane |
uddeśya-pratinirdeśya-viśaye ca prasādane |
anukampādike cāpi paunaruktyam na duṣyati ||*

“The repetition of a word is not faulty if the sense is either: (1) *viśada* (despondency), (2) *vismaya* (amazement), (3) *harṣa* (joy), (4) *kopa* (anger), (5) *dainya* (wretchedness), (6) *avadhārana* (restriction), (7) *uddesya-pratinirdeśya-viśaya* (a situation that requires the reiteration of the noun), (8) *prasādana* (making clear), (9) ***anukampā*** (endearment), and so on.” (*Alankāra-kaustubha* 10.102)

10.11.16

*he rāmāgaccha tātāśu sānujah kula-nandana |
prātar eva kṛtāhāras tad bhavān bhoktum arhati ||*

he rāma—O Rāma; *āgaccha*—come; *tāta*—O child; *āśu*—quickly; *sa-anujah*—along with the younger brother; *kula-nandana*—O you who delight the clan; *prātah eva*—only in the morning; *kṛtāhārah*—whose intake of food was done; *tat*—therefore; *bhavān*—you; *bhoktum arhati*—deserve to eat (or should eat).

*he rāma! tata! (tvāṁ tava) sānujah āśu āgaccha. kula-nandana!
bhavān prātar eva kṛtāhārah tad bhoktum arhati.*

“Rāma, my darling child, come quickly with Your younger brother. You make our ancestors proud. You only ate this morning, and so you should eat.

Sanātana Gosvāmī—She calls Rāma with this in mind: “Kṛṣṇa is still not coming. His elder brother upholds my word, and so he will bring Him by force,” because: *kula-nandanaḥ*, “You are the delight of our ancestors.” In this way she makes Kṛṣṇa jealous of Rāma to make

her son come rapidly. In the reading *kula-nandana* too, the sense is the same, as a vocative. In *putraka*, the suffix *ka[n]* is used in the meaning of *anukampā* (endearment) on account of deep affection for Rāma also, as if he were her son. As a pun: *putrasya krṣṇasya karī sukhāṁ yasmāt*, “O you because of whom Kṛṣṇa is happy.” In that way she motivates Them to return swiftly.

Jīva Gosvāmī—(The commentary is the same, but without the pun.)

*he rāmāgaccha tātāśu sānujāḥ kula-nandanaḥ |
prātar eva kṛtāhāras krīdā-śrānto 'si putraka ||*³⁷²

Baladeva Vidyābhūṣaṇa—The word *tāta* (darling child) is used in the sense of *anukampya*. *Medinī-koṣa* states: *tāto 'nukampye janake*, “*Tāta* has the sense of either *anukampya* (worthy of compassion) or *janaka* (father).”

10.11.17

*pratīkṣate tvāṁ*³⁷³ *dāśārha bhokṣyamāṇo vrajādhipah |
ehy āvayoh priyam dhehi sva-grhān yāta bālakāḥ ||*

pratīkṣate—is awaiting; *tvāṁ*—you; *dāśārha*—O descendant of Daśārha; *bhokṣyamāṇah*—who will be eating; *vrajādhipah*—the ruler of Vraja; *ehi*—come; *āvayoh*—of both of us; *priyam dhehi*—think about the pleasure (or give pleasure); *sva-grhān*—to their homes; *yāta*—all of you should go; *bālakāḥ*—O children.

*dāśārhal! vrajādhipah (nandah) bhokṣyamāṇah tvāṁ pratīkṣate.
(tvam) ehi, āvayoh priyam dhehi. bālakāḥ! (yūyam api) sva-grhān
yāta.*

“Descendant of Daśārha! The chief of Vraja, who will be eating, is expecting You. Come please us. Hey children, all of you should go to your homes.

372 The fourth foot is the same as the fourth foot in the previous verse.

373 *pratīkṣate vām* (Kṛṣṇa-Śaṅkara Śāstri's edition).

Sanātana Gosvāmī—The point of using the vocative *dāśārha* (descendant of Daśārha) is: “Nanda considers you to be the son of Vasudeva, his friend, and so he is not eating without you.”

Jīva Gosvāmī—Moreover:

*pratikṣate tvāṁ dāśārha bhokṣyamāno vrajādhipah |
ehy āvayoh priyāṁ dhehi sva-grhān yāta bālakāḥ ||*

(The commentary is the same. In addition:) The word *sva-grhān* (to your homes) is used instead of *sva-sva-grhān* (to your respective homes) because it is a quick wording.

Viśvanātha Cakravartī—Regarding *bhokṣyamānah* (Nanda will be eating), the idea is: “Why do you trouble your father by letting him remain hungry? He will not eat without both of You at his side.”

Bhaktisiddhānta Sarasvatī—*Dāśārha* is a vocative for Rāma.

Anvitārtha-prakāśikā—*Dāśārha* signifies *dāśārha-kulotpanna*, “O you who were born in the genealogical line of Daśārha!”

ANNOTATION

Daśārha constitutes the seventeenth generation after Yadu (9.24.3). Vṛṣṇi, one of the seven sons of Sātvata, is the seventeenth generation after Daśārha (9.24.6). Vasudeva is the thirteenth generation after that Vṛṣṇi (9.24.12-30). The name Daśārha means either “he deserves ten (*daśa*)” or “he is worthy of a wick (*daśā*).” The definition of *daśā* is: *daśāvasthā-dipavartyor vastrānte*, “*Daśā* means *avasthā* (a stage of life; or a condition), *dīpa-varti* (a wick), and *vastrānta* (the edge of a garment)” (*Medini-kośa*).

10.11.18

*dhūli-dhūsaritāṅgas tvāṁ putra majjanam āvaha |
janmarkṣam te 'dyā bhavati ³⁷⁴ viprebhyo dehi gāḥ śuciḥ ||*

dhūli-dhūsarita-aṅgah—whose limbs are made grey by dust; *tvam*—

374 *janmarkṣam adya bhavato* (Gītā Press edition)

You; *putra*—O son; *majjanam āvaha*—attain immersion (get a bath); *janma-rkṣam*—the birth constellation; *te*—Your; *adya*—today; *bhavati*—is; *viprebhyah*—to Brāhmaṇas; *dehi*—give; *gāḥ*—cows; *śuciḥ*—[being] clean.

putra! tvam dhūli-dhūsaritāṅgah majjanam āvaha. adya te janmarkṣam bhavati. (tvam) śuciḥ (san) viprebhyah gāḥ dehi.

“Son, Your limbs are grayed by dust. Come take a bath. Your birth constellation is occurring today. Once You’re clean You should give cows to Brāhmaṇas.

Sanātana Gosvāmī—Noticing that the other children too did not stop playing, because they liked to be with Kṛṣṇa, she calls Him for yet another purpose. His birth constellation is the Rohiṇī *nakṣatra*.

Jīva Gosvāmī—Noticing that the other children too did not stop playing, because they liked to be with Kṛṣṇa, she calls Him for yet another purpose, which was just false.

*dhūli-dhūsaritāṅgas tvam tāta majjanam āvaha |
janmarkṣam te 'dyo bhavati viprebhyo dehi gāḥ śuciḥ ||*

Viśvanātha Cakravartī—To make Him stop playing, Yaśodā evokes His enthusiasm for giving.

10.11.19

*paśya paśya vayasyāṁs te māṭr-mṛṣṭān svalaṅkṛtān |
tvam ca snātah kṛtāhāro viharasva svalaṅkṛtah ||*

paśya paśya—see, see; *vayasyāṁs*—companions (“of the same age”); *te*—Your; *māṭr-mṛṣṭān*—cleansed by [their] mothers; *sū-alāṅkṛtān*—well decorated; *tvam ca*—You also; *snātah*—[being] bathed; *kṛtāhārah*—[being] one by whom eating was done; *viharasva*—You should play; *sū-alāṅkṛtah*—[being] well decorated.

(tvam) paśya. (tvam) te vayasyāṁ (tesāṁ) māṭr-mṛṣṭān svalaṅkṛtān

paśya. tvam ca snātaḥ kṛtāhāraḥ svalaṅkṛtaḥ (ca bhūtvā) viharasva (iti).

Bhaktisiddhānta Sarasvatī / Gaṅgā Sahāya—
māṭr-mṛṣṭān svalaṅkṛtān te vayasyān paśya paśya. (ataḥ) tvam ca snātaḥ kṛtāhāraḥ svalaṅkṛtaḥ (san) viharasva.

“Look, look at Your playmates: Their mothers cleaned them up and decorated them. You can return playing once You’ll have bathed, eaten, and put on nice clothes.”

Sanātana Gosvāmī—She makes Him envious of the other boys. The repetition of *paśya* (look) is due to either love, anger or weariness.

Jīva Gosvāmī—

*paśya paśya vayasyāṁs te māṭr-mṛṣṭān svalaṅkṛtān |
 tvam ca snātaḥ kṛtāhāro viharasva svalaṅkṛtaḥ ||*

The repetition of *paśya* (look) is due to either love, anger or weariness.

Viśvanātha Cakravartī—By showing Him other children who had come right at that time, she makes Him jealous.

Baladeva Vidyābhūṣana—The sense of *viharasva* (You should play) is: The game is not over.

ANNOTATION

Grammatically, the repetition in *paśya paśya* is explained by *ābhikṣnya* (frequent repetition): “Look again and again,” by the rule: *ābhikṣnya-viṣayoh* (HNV 1037). It can also be explained by the fact that the speaker is excited or alarmed: *cāpale yāvad-bodham* (HNV *Brhat* 2041).³⁷⁵ However, the repetition in *aho bhāgyam aho*

³⁷⁵ *cāpale dve bhavata iti vaktavyam* (*Vārttika* 8.1.12); *sambhramena pravrīttau yatheṣṭham anekadhā prayogo nyāya-siddhiḥ* (*Siddhānta-kaumudi* 2147).

bhāgyam (10.14.32) has the sense of abundance: *ādhikye tu* (HNV 1040). For more details, consult Annotation 10.11.15.

10.11.20

*ittham yaśodā tam aśeṣa-śekharam
matvā sutam sneha-nibaddha-dhīr nrpa |
haste grhitvā saha-rāmam acyutam
nītvā sva-vāṭam kṛtavat̄ athodayam ||
(indra-vanīśā)*

ittham—in this way; *yaśodā*—Yaśodā; *tam*—Him; *aśeṣa*—of all; *śekharam*—the top (i.e. the crest jewel); *matvā*—considering; *sutam*—a son; *sneha-nibaddha-dhīḥ*—she whose intellect is bound with deep affection; *nrpa*—O king (Parīkṣit); *haste*—on the hand; *grhitvā*—after taking; *saha-rāmam*—along with Balarāma; *acyutam*—Acyuta; *nītvā*—after bringing; *sva-vāṭam*—to her house; *kṛtavat̄*—she did (i.e. she effected); *atha-udayam*—entire well-being (or *atha*—afterward; *udayam*—well-being).

*nrpa! ittham (vadanti) yaśodā sneha-nibaddha-dhīḥ tam acyutam
aśeṣa-śekharam (svam) sutam matvā (tam) haste grhitvā saha-rāmam
(tam) sva-vāṭam nītvā (tasya) athodayam kṛtavat̄.*

Considering Acyuta, the best of all, as her son in this way, Yaśodā, whose mind was bound to Him due to tenderness, grabbed Him on the hand, brought Him and Rāma to her house, and occasioned His entire well-being, O king.

Sanātana Gosvāmī—“Considering Him, the best of the world (*aśeṣa-śekharam* = *aśeṣasya śekharam* = *jagataḥ śekharam*), as a son...” Rather, considering Him who is worthy of being worn on the head like a crest jewel (*aśeṣa-śekharam* = *cūḍāmanīm iva śiro-dhāryam api*) to be her son.” She thought Kṛṣṇa was her son. Therefore: *sneha-nibaddha-dhīḥ*, her intellect was continuously made submissive by tender affection (= *snehena nitarām baddhā vaśī-kṛtā dhīḥ yasyāḥ sā*). Hence “she grabbed Him on the hand,” although He was playing. *Saha-rāmam* means *sa-rāmam* (Him who

was with Rāma). Or *saha* is a separate word: “She grabbed Rāma and Acyuta at the same time (*saha* = *ekadā eva*).”³⁷⁶

“She brought Them to her home (*sva-vāṭam* = *nija-sthānam*) and immediately (*atha* = *anantaram* = *sadyah eva*) occasioned His well-being.” She made Him bathe, fed Him, adorned Him, etc.

The gist of the vocative *nṛpa* (O king) is this: “I told you about the way Yaśodā is caring and loving only because you are the best of men.” Or *nṛpa* is simply a very respectful vocative, said either because of utter astonishment or because of an upsurge of *prema*.

Jīva Gosvāmī—Śukadeva sums up the section:

*itthāṁ yaśodā tam aśeṣa-śekharāṁ
matvā sutāṁ sneha-nibaddha-dhīr nṛpa |
haste gr̥hitvā saha-rāmam acyutāṁ
nītvā sva-vāṭāṁ kṛtavaty athodayam ||*

(Additions are underlined.) “Approaching slowly while speaking affectionately (*ittham*), Yaśodā considered Him who is worthy of being worn on the head like a crest jewel to be her son.” She realized: “Kṛṣṇa is my son.” Therefore: *sneha-nibaddha-dhīḥ*, her intellect was continuously made submissive by tender affection. Hence “she grabbed Him on the hand,” although He was playing. The name ‘Acyuta’ signifies that He did not run away.

“She brought Them to her home (*sva-vāṭam* = *nija-grha-sthānam*) and immediately (*atha* = *anantaram* = *sadyah eva*) occasioned His well-being (*udayam* = *marigalam*).” She made Him bathe, fed Him, adorned Him, and so on. Or she performed the religious rite (*udayam* = *abhyudayam*) suitable for His birth constellation, just as He had expected, since she had spoken that way (10.11.18). *Atha* optionally means *kārtṣnyena* (entirely). *Nṛpa* is a very respectful vocative (O king), by seeing the rise of Parīksit’s tender affection at that time.”

Viśvanātha Cakravartī—Yaśodā thought that her son was the crest

376 Another instance of this usage of *saha* was seen in verse 10.8.39, but here Jīva Gosvāmī edited that out.

jewel of all, the best of all. Or she thought that her son was the crest jewel of her community.

Baladeva Vidyābhūṣaṇa—She brought Him home (*sva-vāṭam = sva-sthānam = sva-mandiram*). *Medinī-koṣa* states: *vāṭo mārge vṛti-sthāne*, “*Vāṭa* means a road, and a place with a fence.”

10.11.21

śrī-śuka uvāca

*gopa-vrddhāḥ mahotpātān anubhūya bṛhadvane |
nandādayah samāgamyā vraja-kāryam amantrayan ||*

śrī-śukah uvāca—Śrī Śuka said; *gopa-vrddhāḥ*—the elderly cowherds; *mahā-utpātān*—huge disturbances; *anubhūya*—after experiencing; *bṛhadvane*—in Brhadvana; *nanda-ādayah*—among whom the foremost is Nanda; *samāgamyā*—having assembled; *vraja-kāryam*—upon what had to be done in Vraja (or the affairs of the cowherd village); *amantrayan*—deliberated.

śrī-śukah uvāca—*gopa-vrddhāḥ nandādayah bṛhadvane mahotpātān anubhūya samāgamyā vraja-kāryam amantrayan.*

Śrī Śuka said: Having experienced grave disturbances in Brhadvana, Nanda and other elderly cowherds assembled and deliberated upon the state of affairs in the cowherd village.

Śrīdhara Svāmī—

*rantum vṛndāvanam gantum antaḥ-kṛṣṇena yantritāḥ |
svatantrā iva nandādyā mantram etam amantrayan ||*

“Nanda and the others, compelled by Kṛṣṇa within their hearts to go to Vṛndāvana to enjoy, deliberated upon this plan, as if they were independent.”

10.11.21

They deliberated upon what should be done for the benefit of the village (*vraja-kāryam = gokulasya hita-kṛtyam*).

Sanātana Gosvāmī—They assembled, that is, they met in an assembly (*samāgamyā = āsthānyāṁ militvā*). *Vraja-kāryam* signifies that they took interest in Kṛṣṇa's benefit. He is the vitality of Vraja.

Jīva Gosvāmī—

*svābhāvikenā tat-premṇā preritā gopa-puṅgavāḥ |
hary-aikamāngalāhāryam vṛaja-kāryam amantrayān ||*

“The best cowherds, moved by natural love for Him, deliberated upon what had to be done in the cowherd village so that the foremost auspiciousness of Hari would not dissipate.”

10.11.21

Vraja-kāryam signifies that they took interest in Kṛṣṇa's benefit. He is the vitality of Vraja.

Viśvanātha Cakravartī—

*mahāvane vihṛtya ivāṁ vijihirṣā yadājani |
vrndāvane hares tarhy eva upanandī rarāja gīḥ ||*

“Hari had fun in Mahāvana in this way. When His desire to play in Vṛndāvana sprouted, only then did the speech of Upananda shine.”

Baladeva Vidyābhūṣaṇa—Kṛṣṇa had seen the resplendence of Vṛndāvan on the occasion of the killing of Trīṇavarta. When He desired to play there, He caused the rise of disturbances which became the reason for His departure. That is what Śuka talks about in this verse. It is understood from *Śrī Hari-varīṣa* that the disturbances were wolves that afflicted the calves and the boys.

ANNOTATION

A summary of the events told in *Hari-varīṣa* is as follows. At first, Dāmodara complained to Saṅkarṣaṇa that the grass in Gokula was scarce and that only a few trees remained after a forest fire. Kṛṣṇa suggested a move to Vṛndāvana, where the forest is lush, while also emphasizing the presence of *kadamba* trees and the nearness of Govardhana, Kālīndī and Bhāṇḍīravaṭa. Right afterward, hundreds

of wolves emanated from Kṛṣṇa's body. Eventually they provoked fear in the cowherds, ate calves, and took away children at night. No one dared to go to the forest. All the activities of the cowherd village were suspended (*Hari-varīṣa* 2.8.8-38). Therefore the villagers assembled (*Hari-varīṣa* 2.9.1). Nanda perceived the villagers' intention to move to Vṛndāvana and announced the departure (*Hari-varīṣa* 2.9.7-10). In *Viṣṇu Purāṇa*, however, it is said that the cowherds took the decision to leave Gokula the moment they came to the spot where the two *arjuna* trees crashed (*Viṣṇu Purāṇa* 5.6.23). In *Garga-saṁhitā* (2.1.5-9), it is Sannanda who suggests the cowherds' departure to Vṛndāvana.

10.11.22

*tatropananda-nāmāha gopo jñāna-vayo-'dhikah |
deśa-kālārtha-tattva-jñah priya-kṛd rāma-kṛṣṇayoh ||*

tatra—there (or among them); *upananda-nāmā*—whose name is Upananda; *āha*—says (i.e. said); *gopah*—the cowherd; *jñāna-vayah-adhikah*—who is superior in knowledge and in age; *deśa-kālārtha-tattva-jñah*—who knows the truth and he knows the purpose pertaining to place and time; *priya-kṛt*—who does the pleasure; *rāma-kṛṣṇayoh*—of Rāma and Kṛṣṇa.

tatra gopah upananda-nāmā jñāna-vayo-'dhikah deśa-kālārtha-tattva-jñah rāma-kṛṣṇayoh priya-kṛd āha (sma).

Of those cowherds, Upananda spoke. He was superior in terms of knowledge and age, was mindful of the purpose according to time and place, and always pleased Rāma and Kṛṣṇa.

Sanātana Gosvāmī—*Tatra* means either *teṣu* (among them) or *tasmin mantranē* (in that consultation). As a pun, *gopah* means *vāk-patiḥ*, “the protector of speech” (he keeps his word). Moreover: *jñāna-vayo-'dhikah*, he is great (*adhikah* = *mahān*) in terms of both learning and age, therefore: *deśa-kālārtha-tattva-jñah*, he knows the truth about the purpose (*artha* = *prayojana*) that ought to be carried out at any time in any given place. In that way, it's understood that he

is King Nanda's counselor and elder brother. Thus, the qualification for his upcoming speech is indicated.

“He spoke to bring about the pleasure of Rāma and Kṛṣṇa” (*priya-kṛt = pritiṁ sampādayan*): Upananda put forth the proposal to move to Vṛndāvana by letting everyone know that this was Their idea. Or, by nature he is always *priya-kṛt*, Their benefactor, out of love. Hence, on account of the grave disturbances which had taken place, Upananda spoke only due to suspecting that something wrong might happen to those two.

Jīva Gosvāmī—“Of these (*tatra = teṣu*), Upananda spoke. He knows the higher purpose, the intermediate purpose, and the lower purpose, related to the time, the place... and the persons involved.” Thus, the word *deśa-kālārtha-tattva-jñāḥ* modifies his quality of being great in terms of learning (*jñāna* in *jñāna-vayo-'dhikāḥ*). Owing to a superiority in age and a similarity in name, it's understood that he is King Nanda's counselor and elder brother. Thus the qualification for such a speech is indicated.

Additionally: *śrī-rāma-kṛṣṇayoh priya-kṛt*, by nature he is always a benefactor of Rāma and Kṛṣṇa, due to *prema*. Hence, on account of the grave disturbances which had taken place, Upananda spoke only due to suspecting that something wrong might happen to those two.

At a cursory look, the etymology of the names Upananda and Nanda indicate that Upananda ('he delights in an inferior way') is junior to Nanda. What happened is that their father named the elder Upananda, having in mind the derivation is: *upa samīpe nandayati*, “He delights others close-by (*upa = samīpe*).”³⁷⁷ The father made the name ‘Nanda’ afterward. But this was the work of fate because their names turned out to be expressive of the true relationship between the two. (Upananda, “the inferior Nanda,” became Nanda’s counselor.) By his own desire, Upananda, who is very wise, handed

³⁷⁷ Here is the sense is causative, because the verbal root *[tu]nad[i]* *samrddhau* is intransitive. Another derivation could have been: “He delights in a superior way,” where *upa* means *ādhikyena* (ref. *Sārārtha-darśini* 10.1.4). The definition is: *upa syād adhikārthe ca hinārthāsannayor api*, “Upa has the senses of *adhika* (superior), *hina* (inferior), and *āsanna* (near)” (*Medinī-kośa*).

over the kingdom of Gokula to Nanda, even though Nanda is junior to him.

Viśvanātha Cakravartī—Upananda is a senior counselor of King Nanda, hence he is wise.

Baladeva Vidyabhūṣaṇa—In this verse Śuka says Kṛṣṇa induced Upananda to promote the idea of going to Vṛndāvana. Parjanya, the king of Vraja, had five sons: Upananda, Abhinanda, Nanda, Sannanda,³⁷⁸ and Nandana. Of these, with everyone's approval Upananda bestowed the ornament of kingdoms, given to him by his father, to the middle one, Nanda, who has great qualities, and he himself remained as his counselor. This is well known.

Vallabhācārya—Upananda is *deśa-kālārtha-tattva-jñā*: he knows what needs to be done at a certain time and at a certain place. But if he were not a devotee, everything would be useless, therefore Śuka adds: *rāma-kṛṣṇayoh priya-kṛt* (he pleases Rāma and Kṛṣṇa).

Anvitārtha-prakāśikā—Āha (he says) should be āha sma (he said).

10.11.23

*utthātavyam ito 'smābhīr gokulasya hitaiṣibhiḥ |
āyānti atra mahotpātā bālānām³⁷⁹ nāśa-hetavaḥ ||*

utthātavyam—leaving should be done; *itaḥ*—from here; *asmābhiḥ*—by us; *gokulasya hita-eṣibhiḥ*—who desire the benefit of Gokula; *āyānti*—are coming; *atra*—here (or at this time); *mahā-utpātāḥ*—great disturbances; *bālānām*—of children; *nāśa-hetavaḥ*—which are causes of the destruction.

gokulasya hitaiṣibhiḥ asmābhiḥ itaḥ utthātavyam. mahotpātāḥ bālānām nāśa-hetavaḥ atra āyānti.

³⁷⁸ Sannanda is also called Sunanda. For more information on this topic, consult *Śrī Rādhā-kṛṣṇa-gaṇoddeśa-dīpikā* (1.32-36).

³⁷⁹ *prajānām* (Vallabhācārya's reading).

“We, who wish for the benefit of all the residents of Gokula, should leave this place. Grave disturbances that bring about the death of children are coming here.

Sanātana Gosvāmī—“We should leave this place and go elsewhere” (*utthātavyam* = *anyatra gantavyam*). Why? *gokulasya hitaisibhiḥ*, “We desire the well-being of Gokula,” that is, of all those who reside in Gokula. Upananda says this because he has Kṛṣṇa’s benefit in mind. For this reason he also says *bālānām* (of the children), which is plural, to hint at that. In the reading *prajānām* (of the citizens), the sense is the same. But in the reading *vrajānām*, the great disturbances, of which only He, the life of everyone in the village, was the target, are the very causes of the annihilation of all the people of the cowherd village (*vrajānām* = *sarvesām api vraja-janānām*).

Jīva Gosvāmī—(The second paragraph is an addition.) “We should leave this place and go elsewhere” (*utthātavyam* = *anyatra gantavyam*). Why? *gokulasya hitaisibhiḥ*, “We desire the well-being of all those who reside in Gokula.”

That and *bālānām* (of the children) are general statements. In the reading *prajānām* (of the citizens), the purpose is to make Nanda crouch. Still, the sense is the sense, and so is the reading *vrajānām*, which is sometimes seen. In truth, however, the intent behind these various wordings is to imply that everyone becomes benefited only when He is benefited.

Vallabhācārya—The grave disturbances are Pūtanā and others.

10.11.24

*muktah kathañcid rāksasyā bāla-ghnyā bālako hy asau |
harer anugrahān nūnam anaś copari nāpatat ||*

muktah—was freed; *kathañcit*—somehow; *rāksasyāḥ*—from the Rākṣasī; *bāla-ghnyāḥ*—who was a child killer; *bālakah*—the child; *hi*—of course (or a synonym of *eva*, that same boy); *asau*—this; *hareḥ anugrahāt*—because of Hari’s grace; *nūnam*—indeed; *anah*—the cart; *ca*—moreover; *upari*—above [Him]; *na apatat*—did not fall.

asau bālakah rākṣasyāḥ bāla-ghnyāḥ kathañcid muktaḥ. (kim)ca hareḥ anugrahād nūnam anāḥ (amusya) upari na apatāt.

“The boy, of course, was somehow freed from the infanticidal Rākṣasī by Hari’s grace, and the cart did not fall on him. We all know this.

Sanātana Gosvāmī—In three verses, he mentions those grave disturbances to make everyone aware that they were unavoidable. Here the usage of the pronoun *asau* (he, that one) is *parokṣa-nirdeśa* (the mention of something out of sight) because that boy, Kṛṣṇa, was not present there, since it was said: *gopa-vṛddhāḥ* (10.11.21): Only the elders were qualified to be in that meeting. Or *asau* has the sense of *ayam* (he, this one), which means that Kṛṣṇa was present there: Either Upananda had brought him there or He had gone there by Himself out of curiosity. The purport of *asau* is: “He, the life of all of us.” The name Hari is used in the sense that He dispels (*harati*) the sorrow of all disturbances.

Jīva Gosvāmī—Upananda put Kṛṣṇa, who had come there by Himself out of curiosity, on his lap and gave examples. This goes on for three verses. The terms *Rākṣasī* (ogress) and *bālaka* (little boy) imply that nothing could have been done to counter the disturbance. Therefore: *kathāñcit* (somehow). This means: “only due to some indescribable reason, because of not seeing a direct cause.” Upananda makes that clear with *harer anugrahāt* (by Hari’s grace). *Hi* (of course) has the sense of *prasiddhi* (renown), on account of everyone’s experience. *Nūnam* has the sense of *niścaya* (indeed).

10.11.25

*cakravātena nito 'yam daityena vipadam viyat |
śilāyām patitas tatra paritrātah sureśvaraiḥ ||*

cakra-vātena—who was a dust devil (i.e. a whirlwind); *nītah*—was carried; *ayam*—He; *daityena*—by a demon; *vipadam*—which is perilous; *viyat*—to the sky; *śilāyām*—on a rock; *patitah*—fell; *tatra*—at that time; *paritrātah*—was saved; *sura-iśvaraiḥ*—by the venerable Lord of gods.

ayam cakravātena daityena vipadam viyat nītah. (saḥ) śilāyām patitah. tatra (ayam) sureśvaraiḥ paritrātah.

“He was carried to the perilous sky by the dust devil. That demon fell on a boulder, whereas the boy was saved by the Lord of gods.

Śrīdhara Svāmī—Kṛṣṇa was taken into the sky (*viyat* = *nabhah*), which is *vipada* in the meaning of either “a place of diversion for birds” (*vipadam* = *vīnām pakṣinām padam vihāra-sthānam) or “where there is no support” (*vipadam* = *vigata-pratiṣṭham*).*

Sanātana Gosvāmī—The pronoun *ayam* (he) is used because Kṛṣṇa is the focus of attention. In the other possibility, Upananda gently points the finger at Him to generate affection.

The sky is *vipadam*. The meaning was already explained by Śrīdhara Svāmī. In his commentary, the sense is *atyūrdhvam* (extremely high). Or the nominal base is *vipad*, and so *vipadam* means *āpad-rūpam*: The sky is a dangerous place, inasmuch as anyone can die by falling from the sky. When Kṛṣṇa fell, He was protected on all sides (*paritrātah* = *paritaḥ trātah*) by the best gods, the various protectors of the planets (*sureśvaraiḥ* = *sura-śreṣṭhaiḥ* = *tat-tal-loka-pālaiḥ eva*). Or *sureśvaraiḥ* is plural to show great respect to Hari’s power. The sense is: “By Hari, the Lord of the gods.”

Jīva Gosvāmī—He was taken away by a demon, and moreover He was brought to the sky, and in addition: *vipadam*. The rest was explained by Śrīdhara Svāmī. In his commentary, the sense of *vigata-pratiṣṭham* (without support) is *atyūrdhvam* (extremely high).

“Kṛṣṇa was saved by the associates of Acyuta, who were sent by Him” (*sureśvaraiḥ* means = *acyuta-preritaiḥ tat-pārsadaiḥ*), in view of the words in the next verse: *tad apy acyuta-rakṣaṇam*, “That too was the protection of Acyuta.”

Viśvanātha Cakravartī—The dust devil is Trṇāvarta. The sky is *vipadam* because it is dangerous. *Sureśvaraiḥ* means *sureśvareṇa viṣṇunā*, “by Viṣṇu, the Lord of gods.” The plural is due to high regard, and also because of *api* in the next verse.

Vallabhācārya—Of the two who had gone in the sky, one fell on a boulder. The other was saved there, in the region above (*tatra* = *tatra eva pradeśe* = *upari eva*): He was protected all around (*pari* = *paritah*).

10.11.26

*yan na mriyeta drumayor antaram prāpya bālakah |
asāv anyatamo vāpi tad apy acyuta-rakṣanam ||*

yat—which (or because); *na mriyeta*—cannot die (i.e. did not die); *drumayoḥ antaram*—the middle of two trees; *prāpya*—after reaching; *bālakah asau*—that child; *anyatamah vā api*—or some other; *tad api*—that also; *acyuta-rakṣanam*—the protection by Acyuta.

drumayoḥ antaram prāpya asau (krṣṇah) anyatamah vā (kaścid) api bālakah na mriyeta (iti) yat (bhavati), tad apy acyuta-rakṣanam (āśit).

“That He, after reaching the middle of both trees, or some other boy did not die was also the protection of Acyuta.

Śrīdhara Svāmī—*Anyatamo vā* (or some other one) means *kaścid bālah* (some boy). “That was a protection only by Acyuta (*acyuta-rakṣanam* = *acyutena eva rakṣanam āśit*).”

Sanātana Gosvāmī—Although the verb ‘*mriyeta*’ (died) is improper because it evokes inauspiciousness, its purpose is to increase their affection. “That was a protection only by the Lord, Acyuta, who pervades everything,” insofar as the protection of the children who were standing near the two huge trees that crashed cannot be explained in another way.

Jīva Gosvāmī—With a choked voice and with tears in his eyes, Upananda says *yan na mriyeta* and so on. Although this usage is unpleasant (*āślīlam*),³⁸⁰ Upananda said this because their sorrow was profound. The reading is either *tatrāpi* or *tad api*.

380 *Āślīlam* is one of the literary faults.

Viśvanātha Cakravartī—Asau denotes Kṛṣṇa.

Vallabhācārya—*Na mriyeta* means *na upadrutah* (was not hurt). It is said out of affection. Acyuta is the same Lord, the protector. He is always devoid of a fall (*cyuti-rahitā*). He is Paramātmā, therefore He induced the children to go away, to be safe.

10.11.27

*yāvad autpātiko 'riṣṭo vrajam nābhībhaved itah |
tāvad bālān upādāya yāsyāmo 'nyatra sānugāḥ ||*

yāvat—so long as; *autpātikah*—which generates a disturbance (or which pertains to a disturbance); *ariṣṭah*—ill omen (or Ariṣṭa); *vrajam*—the cowherd village; *na abhibhavet*—does not overtake; *itah*—from here; *tāvat*—until then; *bālān upādāya*—after taking the children; *yāsyāmah*—we will go; *anyatra*—elsewhere; *sā-anugāḥ*—with the followers.

yāvad ariṣṭah autpātikah vrajam na abhibhavet, tāvad(vayam) sānugāḥ bālān upādāya itah (sthānāt) anyatra yāsyāmah.

“We and our followers should take the children with us and go live elsewhere, unless the evil of a disturbance overtakes Vraja in the meantime.

Alternatively: **“So long as Ariṣṭa, who creates a disturbance, does not overtake the village, we, our women and our children should go to another place.**

Śridhara Svāmī—*Ariṣṭah* signifies *anarthah* (evil thing). *Itah* denotes *itah sthānāt* (from this place).

Sanātana Gosvāmī—“God protected the boy so many times. How did we get so much good luck that God did that for us? Let us continue to follow the scriptures on ethical precepts (*Nīti-śāstra*), which God taught. Thus, we should quickly leave this place of disturbance.”

“As long as the evil created by a disturbance (*autpātikah* = *utpāta-jah*) does not overtake all of Gokula” (*vrajam* = *sarvam eva gokulam*). The followers include the sons, wives, friends, dependants, and priests.

Jīva Gosvāmī—(Additions are underlined.) “God protected the boy so many times. What exactly was the nature of our *bhajana* so that God had to do that for us? Let us continue to follow the scriptures on ethical precepts (*Niti-sāstra*), which God taught. Thus, we should quickly leave this place of disturbance.”

Viśvanātha Cakravartī—“Previously, in this town there was much *viṣṇu-kathā* as well as glorification of (*kirtanam*), seeing (*darśanam*), and service (*paricaryā*) to Viṣṇu. There has only been His *kathā*, *kīrtana*, *darśana* and so on at every moment everywhere, especially in assemblies, for as long as this boy of Nanda has been in existence, so how should we pay homage to Viṣṇu now so that Viṣṇu always keeps protecting us? Therefore, let us follow the scriptures on ethical conduct (*nīti-sāstra*) that God taught.”

Baladeva Vidyābhūṣana—*Ariṣṭah* literally means *aśubhavān kleśah* (nonresplendent trouble). *Amara-koṣa* states: *ariṣṭe tu śubhāśubhe*, “*Ariṣṭa* means *śubha* (resplendence) and *aśubha* (nonresplendence)” (3.3.36).

Vijayadhvaja Tīrtha—“Let us depart from Bṛhadvana (*itaḥ* = *bṛhadvanāt*) before (*tāvat* = *tataḥ pūrvam eva*) the evil of a disturbance occurs (*autpātiko ’riṣṭah* = *utpāta-sambandhī anarthakarāḥ*.”)

Vallabhācārya—“The next time a calamity occurs here God might not save us, so let’s go.”

10.11.28

*vanam vṛndāvanam nāma paśavyam nava-kānanam |
gopa-gopī-gavām sevyam puṇyādri-trna-vīrudham ||*

vanam—the forest; *vṛndāvanam* *nāma*—named Vṛndāvana;

paśavyam—which is beneficial for cows; *nava-kānanam*—a young forest (or where there are new groves); *gopa-gopī-gavām*—by the cowherd men, the cowherd women, and the cattle; *seyyam*—can be served (can be inhabited); *punya-adri-tṛṇa-vīrudham*—where the hills, the grasses, and the creepers are beautiful.

vanam vṛndāvanam nāma paśavyam nava-kānanam gopa-gopī-gavām seyyam punyādri-tṛṇa-vīrudham (asti).

“The forest named Vṛndāvana is good for cows. The undergrowth there is young. We cowherds can live there with our cattle. In that forest the hills, the grass and the creepers are beautiful.

Śrīdhara Svāmī—*Paśavyam* means *paśubhyah hitam* (beneficial for animals).³⁸¹ *Nava-kānanam* signifies: “where there are nine other forests” (= *navāni kānanāni avāntarāṇi vidyante yasmin tat*).

Sanātana Gosvāmī—“Isn’t there the precept: “One should not abandon one’s dwelling if another place has not been found”?” Upananda responds to that here. The verb *asti* (is) should be added to complete the sentence.

Vṛndāvana is the forest of Śrī Vṛndā, who is favored by the Lord and is most dedicated to her husband, and so it’s implied that there is no danger and every good quality is present. That is exactly what he indicates with *paśavyam* and so on. In that way he shows that Vṛndāvana is better than Bṛhadvana.

Nava-kānanam means the subforests are young: At that time they had automatically sprung to life to facilitate Kṛṣṇa’s fun. Or the subforests are nine in number: the six beginning from Tālavana, and the three devoid of *muñja* (‘rush’, sturdy shoots of grass) and darkness. Or the drift is “In that forest, the groves (*kānana* =

381 Still, *paśu* can literally mean ‘cow’: *svargesu paśu-vāg-vajra-din-netra-dhrṣṇi-bhū-jale, lakṣya-drṣṭyā striyāṁ punīsi gauḥ*, “Go is used in the masculine and feminine genders, depending on what is aimed at, in the senses of Svarga, animal (*paśu*), speech (*vāk*), thunderbolt (*vajra*), direction (*diś*), eye (*netra*), ray (*dhrṣṇi*), Earth (*bhū*), and water (*jala*)” (*Amara-koṣa* 3.3.25).

vanikā) of *kadambas* and other trees are ever fresh (*nava = sadā nitya-nūtana*)," due to the wealth of leaves, blossoms, and so forth."

The forest is *punya-dri-trīṇa-vīrudham*: "In it, the hills, such as Śrī Govardhana, the grasses, such as *darbha* and *dūrvā*, and the creepers, such as *viśnu-parna*, are the very best on account of generating virtue (*punya = punya-janaka*)."¹ Since *punya* trees are automatically included in *punya* hills, there is no separate mention. Or the reason they are not mentioned is that trees which abound in fruits and flowers are automatically implied by the name "Vṛndā's forest." The word *punya* signifies that the hills, the grass and the creepers are extraordinary. For example, in *Śrī Hari-vāṁśa*:

śrūyate hi vanāṁ ramyāṁ paryāpta-trīṇa-saṁstaram |
 nāmnā vṛndāvanaṁ nāma svādu-vṛkṣa-phalodakam ||
 ajhilli-kantaka-vanāṁ sarvair vana-guṇair yutam |
 kadamba-pādapa-prāyāṁ yamunā-tīra-saṁśritam ||
 snigdha-śitānila-vanāṁ sarvartu-nilayāṁ śubham |
 gopinām sukha-saṅcāram cāru-citra-vanāntaram ||
 tatra govardhano nāma nātidūre girir mahān |
 bhrājate dīrgha-śikharo nandanasyeva mandarah ||
 madhye cāsyā mahā-sākho nyagrodho yojanocchritah |
 bhāṇḍīro nama śuśubhe nīla-megha ivāmbare ||
 tatra govardhanām caiva bhāṇḍīram ca vanaspatim |
 kālindīm ca nadīm ramyāṁ draksyāś carataḥ sukham ||

[Dāmodara said to Saṅkarṣaṇa:] "I heard that the forest is charming. There is an adequate layer of grass. As a name, it is called Vṛndāvana, where the trees and the fruits are relishable and the water is tasty. It is a forest devoid of thorns and crickets, and endowed with all the qualities of a good forest. *Kadamba* trees abound, and it is near the Yamunā's bank. It is a forest where the breeze is cool and pleasant. It is the splendid abode of all the seasons. The *gopīs* roam happily. In it there are other beautiful and amazing forests. In that area, the great hill named Govardhana, which has high peaks, is resplendent. It is not very far. Vṛndāvana and Govardhana are like Mandara Mountain and Nandana Garden. And in the middle of Vṛndāvana is an eight-mile-high Banyan tree. Its branches are huge. It is called Bhāṇḍīra. It is resplendent like a dark cloud in the sky. While happily

wandering there we will see Govardhana Hill, Bhāndīra-vāṭa, and the delightful Kālindī River.” (*Hari-varṇśa* 2.8.22-26 & 28)

Therefore Vṛndāvana is worthy of being served (*seyam* = *sevitum yogyam*) by the cowherds and the cows. This term *seyam* is said in consideration of *bhakti*. Or it is suggestive of constant enjoyment. In other words, evil beings do not live there, and the natural animosity between savage animals is absent. This means eternal enemies are friends. For instance: *yatra naisarga-durvairāḥ sahāsan nr-mrgādayah*, “where natural enemies, such as men and animals, coexist” (10.13.60).

Jīva Gosvāmī—(The first paragraph is the same:) “Isn’t there the precept: “One should not abandon one’s dwelling if another place has not been found”?” Upananda responds to that here. The verb *asti* (is) should be added to complete the sentence.

It is the forest of Vṛndā, who became a beloved of the Lord, as told in the *Kārtika-māhātmya* of *Padma Purāṇa*. It’s implied that there is no danger and every good quality is present. That is exactly what he indicates with *paśavyam* and so on. It is good for cows because there the water and the grass promote their health.

With *nava-kānanam*, Upananda hints that Bṛhadvana is an old forest. It is old because its new shoots and the like have been cut by the trampling of cattle for a long time. In that way he implies that Vṛndāvana is the best abode of Vraja.

There is no fear in Vṛndāvana: Bad people do not live there, and the animals are not aggressive. This is shown with the wording *gopa-gopī-gavāṁ seyam*. Further, in Vṛndāvana, the hills, the grasses and the creepers are *pūṇya*. The drift is: “everything there is *pūṇya*,” since those that are there are virtuous (*pūṇya*). Or the sense is that trees such as *kāraskara*, which are not *pūṇya*, become *pūṇya* by coming into being there. The ending *vīrudham* is poetic license because the nominal base is *vīrudh*. Or the nominal base is *vīrudhā*, made with the suffix *[t]ā/p]*. Some details are mentioned in *Śrī Hari-varṇśa*. It is a statement of Kṛṣṇa to Balarāma: *śrūyate...* (see above).

Vṛndāvana is not too far. The *Skanda Purāṇa* states: *aho vṛndāvanāṁ ramyāṁ yatra govardhano girih*, “How wonderful

is charming Vṛndāvana, where Govardhana Hill is located!” The explanation that Bhāṇḍīra-vāṭa is in the middle of Vṛndāvana is as follows. That region is well known by people as Bhāṇḍīra, which is now on the southern (i.e. eastern) bank of the Yamunā, at the end of two *yojanas* (16 miles / 27 km) in the northern direction, because of a flat ground for the games of devotees (*bhakta-krīdāna*), since it is near Vṛndāvana. It is going to be proven ahead that the Bhāṇḍīra tree is one *yojana* wide. By adding the two *yojanas* on either side, it is proven that Vṛndāvana measures five *yojanas*. The Lord says so in *Śrī Bṛhad-gautamiya Tantra*, after mentioning Vṛndāvana:

*pañca-yojanam evāsti vanam me deha-rūpakam |
kālindīyam suṣumnākhyā paramāmṛta-vāhinī ||*

“The forest, a form of My body, is five *yojanas*. This Kālindī, known as *suṣumnā*, conveys the highest nectar.”

It is implied in *Śrī Hari-varīśa* and elsewhere that Yamunā runs in the middle of Vṛndāvana, on account of having the form of *suṣumnā*, as stated here. It's as if the river has the form of the line in the hair of a married woman. This is her particularity. Such being the case, since Bhāṇḍīra is measured in nothing less than *yojanas*, both in height and in width, and since it is situated on the Yamunā's bank, a pervasion with long branches, even to the other bank of the Yamunā, is obtained.

In some texts, as in: *punyādri-tṛṇa-vīrudham* (10.11.28) and *nadyo 'drayah khaga-mrgāḥ* (10.15.8), it is implied that Vṛndāvana is larger than five *yojanas*. By looking at this part of the text: *sadayāvalokaiḥ*, “[The rivers, the mountains, the birds, and the deer are recipients] of Your glances of mercy” (10.15.8), in those instances it should be understood that areas outside the circle of five *yojanas*, such as the fields where Kṛṣṇa grazes the cows, are taken to be within that area. Moreover, in *Varāha Purāṇa* it is said that Khadiravana, Kāmyavana and other forests are separate from Vṛndāvana, but that is not in conformity with *Hari-varīśa*.

Krama-sandarbha—With *punyādri* (beautiful hills), Upananda makes it clear that Vṛndāvana is very broad.

Viśvanātha Cakravartī—Upananda spoke upon considering as follows: “We cannot go to Nandīśvara, our old capital, because Ariṣṭa, out of fear of whom we fled from Nandīśvara to go live in Mahāvana, stays there even now. Nor can we go elsewhere than Vrajabhūmi, because that does not appeal to us. Only a place located between Nandīśvara and Mahāvana is suitable for us.”

Baladeva Vidyābhūṣaṇa—Upananda speaks in case they were to ask: “Where shall we go?” Vṛndāvana is the forest where the protection (*avanam* = *rakṣanam*) is done by Vṛndā Devī. By her influence, there is no trace of misfortune. The place abounds in all qualities. Vṛndāvana is *gopa-gopī-gavāṁ sevyam* because there are neither thorns nor bad people.

Vira-Rāghava—*Sevyam* means *vāsa-yogyam* (fit for inhabitation). *Puṇya* means *ramanīya* (delightful).³⁸²

10.11.29

*tat tatrādyaiya yāsyāmaḥ śakaṭān yuṅkta mā ciram |
godhanāny agrato yāntu bhavatāṁ yadi rocate ||*

tat—therefore; *tatra*—there; *adya eva*—right now; *yāsyāmaḥ*—we will go; *śakaṭān*—the carts; *yuṅkta*—yoke; *mā ciram*—without delay; *go-dhanāni*—the multitude of cattle; *agrataḥ*—in front; *yāntu*—should go; *bhavatām*—to all of you; *yadi*—if; *rocate*—it appeals.

(*yasmāt tad vanam̄ sarva-sukhāvaham asti*), *tat yadi bhavatām̄ tatra (gamanām̄) rocate, (tarhi tatra) adya eva (vayaṁ) yāsyāmaḥ. Śakaṭān yuṅkta. mā ciram̄ (vilambah kartavyah). go-dhanāni agrataḥ yāntu (iti).*

“Therefore, if you like, let’s go right now. Yoke the carts. Don’t delay. The herd of cattle should go in front.”

Sanātana Gosvāmī—“Therefore (*tat* = *tasmāt*), we should go right

³⁸² *puṇyam manojñe*, “*Puṇyam* means charming” (*Viśva-koṣa*); *punyam tu cārv api*, “*Puṇyam* also means beautiful” (*Amara-koṣa* 3.3.159).

now.” *Yasyāmaḥ* (we will go) has the sense of *yāma* (we should go). The fact that Vṛndāvana is not located far is indicated thus. “Let’s go without delay (*mā ciram = avilambam*),” otherwise the evil of some disturbance might occur. In truth, however, Upananda said it like that due to suspecting a disagreement among them on account of possessiveness for their current settlement. “If this appeals to all of you (*bhavatām = bhavadbhyah*).” With such modesty, Upananda makes everyone submissive.

Jīva Gosvāmī—“Therefore (*tat = tasmāt*), we should go (*yasyāmaḥ = yāma*) right now (*adya eva*).” The sense is: “because this place is gloomy and because the time is right.” He strengthens his idea with a contrast: *mā ciram*, which means *avilambam* (without delay). “If it appeals to all of you (*bhavatām = bhavadbhyah*).” This is said due to modesty.

Viśvanātha Cakravartī—*Tat* means *tasmāt* (therefore). *Tatra* means *vrndāvane* (to Vṛndāvana). *Bhavatām* stands for *bhavadbhyah* (to you): in that way they are shown great respect.

Anvitārtha-prakāśikā—*Bhavatām* stands for *bhavadbhyah*. *Bhavatām* is a loose *sāsthī* (*šeṣe sāsthī*).

10.11.30

*tac chrutvaika-dhiyo gopāḥ sādhu sādhv iti vādināḥ |
vrajān svān svān samāyujya yayū rūḍha-paricchadāḥ ||*

tat śrutvā—after hearing that; *eka-dhiyah*—whose minds were one; *gopāḥ*—the cowherd men; *sādhu sādhu*—good, good; *iti*—thus; *vādināḥ*—who said; *vrajān svān svān*—own respective multitudes; *samāyujya*—after assembling; *yayuh*—went; *rūḍha-paricchadāḥ*—whose belongings were mounted.

*gopāḥ tat śrutvā eka-dhiyah (santah) “sādhu sādhu” iti vādināḥ
vrajān svān svān samāyujya rūḍha-paricchadāḥ yayuh.*

Hearing that, the cowherds, who were of one mind, said “all right, all right,” assembled their kin, loaded their belongings onto the carts, and departed.

Śrīdhara Svāmī—They were of one mind, meaning there was no disagreement. They loaded their respective cowherd camps, that is, they prepared their respective arrays of carts (*svān svān vrajān = svān svān śakaṭa-vyūhān*). Then they mounted their belongings on their carts (*rūḍha-paricchadāḥ = rūḍhāḥ śakaṭādiṣu āropitāḥ paricchadāḥ yaiḥ te*), and left.

Sanātana Gosvāmī—They were *eka-dhiyah* in the sense that their minds were riveted on the one and only Śrī Kṛṣṇa. The term *vrajān* was explained by the venerable one. Here is another interpretation of *vrajān samāyujya: itaḥ tataḥ sthitā anta-vraja-varti-gavādin samyak ā sarvataḥ yojayitvā ekatra melayitvā*, “They properly assembled their cows, which were here and there in the cowsheds.”³⁸³

Jiva Gosvāmī—(The commentary is the same.)

10.11.31-32

*vrddhān bālān striyo rājan sarvopakaranāni ca |
anahsv āropya gopālā yattā ātta-śarāsanāḥ ||
godhanāni puraskṛtya śringāny āpūrya sarvataḥ |
tūrya-ghoṣena mahatā yayuḥ saha-purohitāḥ ||*

vrddhān—the elders; *bālān*—the children; *striyah*—the women; *rājan*—O king (Parikṣit); *sarva-upakaranāni ca*—and all articles; *anahsu*—on the carts; *āropya*—after making [them] mount; *gopālāḥ*—the cowherds; *yattāḥ*—who endeavored; *ātta*—were taken; *śara-asanāḥ*—by whom arrows (“that which hurts”) and bows (“that which throws”); *go-dhanāni*—the multitude of cattle; *puraskṛtya*—after placing in front; *śringāni*—horns; *āpūrya*—after filling (after playing); *sarvataḥ*—everywhere; *tūrya-ghoṣena mahatā*—with great sounds of kettledrums; *yayuḥ*—departed; *saha-purohitāḥ*—who were with the priests.

rājan! vrddhān bālān striyah sarvopakaranāni ca anahsu āropya gopālāḥ yattāḥ ātta-śarāsanāḥ godhanāni puraskṛtya śringāni āpūrya sarvataḥ mahatā tūrya-ghoṣena (saha) saha-purohitāḥ yayuḥ.

383 This is sourced in *Amara-koṣa*: *goṣṭhādhva-nivahā vrajāḥ*, “Vraja means *goṣṭha* (cowshed), *adhvan* (road, path), and *nivaha* (multitude)” (3.3.30).

After loading the elders, the children, the women, and all the articles on the carts, the cowherds, who had exerted themselves, took bows and arrows, placed the herd of cattle in front, blew horns and, accompanied by the priests, departed to the great sound of drums everywhere, O king.

Śrīdhara Svāmī—*Yattāḥ* signifies *kṛta-prayatnāḥ* (by whom an endeavor was done). (The suffix *kta* was added after the verbal root is *yat[i] prayatne*, to endeavor.)

Sanātana Gosvāmī—While expounding the term *rūḍha-paricchadāḥ* (they loaded their belongings) in the previous verse, in two verses Śukadeva talks about the organization of the trip. They took bows and arrows out of fear of Kaṁsa and of rogues they might encounter on the way. The upshot of the vocative *rājan* (O king) is: “Even persons like Your Highness cannot move so fast.”

Jīva Gosvāmī—While expounding *rūḍha-paricchadāḥ*, Śuka talks about the organization of the trip. This is one set of two verses. With the vocative *rājan*, he makes him feel the pain they have due to their *prema* for Śrī Kṛṣṇa.

Viśvanātha Cakravartī—*Yattāḥ* denotes *prayatnavantah* (they are exerting themselves).

Baladeva Vidyabhūṣana—“After sounding the horns (*āpūrya* = *vādayitvā*), they departed to the sound of kettledrums (*tūrya-ghoṣena* = *dundubhi-nādena*).” Bhāguri was one of the priests.

Bhaktisiddhānta Sarasvatī—*Tūrya-ghoṣena* means: *bherī-nādena saha*, “with sounds of *bherī* drums (large drums).”

Vallabhācārya—The *purohitas* are Brāhmaṇas who do fire sacrifices for the Vaiśyas (and for others, in different circumstances).

ANNOTATION

It is unlikely that *tūrya* signifies *dundubhi* because in verse 10.1.33

both words are seen in the same context. Some say *tūrya* means bugle, but the word *tūrya* is made from the verbal root *tūr[ī] tvarāṇa-himsayoh* (to make quick; to hurt).

10.11.33

*gopyo rūdha-rathā nūtna-kuca-kuṇkuma-kāntayah |
krṣṇa-lilā³⁸⁴ jaguḥ prityā niṣka-kanṭhyah suvāsasah ||*

gopyah—the cowherd women; *rūdha-rathāḥ*—by whom the carts were mounted; *nūtna-kuca-kuṇkuma-kāntayah*—whose splendor is due to fresh saffron on the breasts; *krṣṇa-lilāḥ*—Krṣṇa’s pastimes; *jaguḥ*—sang; *prityā*—with love (or blissfully); *niṣka-kanṭhyah*—on whose necks are golden pendants; *su-vāsasah*—whose garments are superb.

gopyah rūdha-rathāḥ nūtna-kuca-kuṇkuma-kāntayah niṣka-kanṭhyah suvāsasah (ca satyah) krṣṇa-lilāḥ prityā jaguḥ.

The cowherd ladies, who had mounted the carriages, who were resplendent because of fresh saffron paste on their breasts, who had golden lockets on their necks and who were nicely dressed, blissfully sang Krṣṇa’s pastimes.

Śrīdhara Svāmī—*Nūtna-kuca-kuṇkuma-kāntayah* means either “they have splendor because of fresh saffron paste on their breasts” or “they have splendor because of saffron paste on young breasts.”

Sanātana Gosvāmī—A *ratha* is a type of cart. Or it is much better than a cart: It is higher and larger. The ladies mounted those for the sake of a great resplendence. The compound beginning from *nūtna* was explained by Śrīdhara Svāmī. There is another interpretation: *nūtna-kuceṣu kuṇkumād apy adhikā kāntih yāsām*, “their splendor is even better than saffron on young breasts.” Since a *niṣka* (golden pendant) is a lady’s main ornament, other ornaments too are meant.

384 *krṣṇa-lilāṁ* (Vallabhācārya’s reading).

Jīva Gosvāmī—In two verses, Śuka gives details about the same topic. A *ratha* is a type of cart. Since a *nīṣka* is a lady's main ornament, other ornaments too are meant. Regarding *nūṭna* and so on, only the first meaning of his Excellence is congruent, since it is renowned that all the residents of Vraja sang His qualities.

Baladeva Vidyābhūṣaṇa—*Ratha* means *syandana* (chariot, carriage). A *nīṣka* is also called *padaka* (golden locket).

10.11.34

*tathā yaśodā-rohinyāv ekam śakaṭam āsthite |
rejatuḥ kṛṣṇa-rāmābhyaṁ tat-kathā-śravaṇotsuke ||*

tathā—in that way; *yaśodā-rohinyau*—Yaśodā and Rohinī; *ekam śakaṭam*—the same cart (or foremost cart); *āsthite*—mounted; *rejatuḥ*—shone (were resplendent); *kṛṣṇa-rāmābhyaṁ*—with Kṛṣṇa and Balarāma; *tat-kathā-śravaṇa-utsuke*—who were eager to hear talks about Them.

Baladeva Vidyābhūṣaṇa—

*tathā yaśodā-rohinyau ekam śakaṭam āsthite tat-kathā-śravaṇotsuke
kṛṣṇa-rāmābhyaṁ (saha) rejatuḥ.*

Yaśodā and Rohinī mounted the same cart. They were resplendent with Kṛṣṇa and Rama, and eager to hear topics related to Them.

Sanātana Gosvāmī—*Tathā* has the sense of either *vākyālanikāra* (ornamentation of a sentence) or *pūrvokta-samuccaya* (adding something to what has been stated). Both of these ladies too had golden lockets and other ornaments. They had mounted (*āsthite* = *ārūḍhe*) the cart Kṛṣṇa and Rāma were on. The reason for that is: *tat-kathā-śravaṇotsuke*, which means either “they were eager to hear Rāma and Kṛṣṇa speak” or “they were eager to hear talks about Rāma and Kṛṣṇa” or “were eager to hear Their conversation.” Kṛṣṇa is mentioned first in the compound *kṛṣṇa-rāmābhyaṁ* because Yaśodā is mentioned first in the compound *yaśodā-rohinyau*.

Jīva Gosvāmī—Both ladies, resplendent in the company of Kṛṣṇa and Rāma (*kṛṣṇa-rāmābhyaṁ* = *kṛṣṇa-rāmābhyaṁ saha*), were eager to hear Their father talk about Them. Or they were eager to hear Them talk.

Viśvanātha Cakravartī—They mounted the same cart because neither one of them was able to tolerate separation from the two sons.

Baladeva Vidyābhūṣaṇa—Both ladies, accompanied by their sons and maidservants, had mounted a huge chariot (*ekam śakaṭam* = *mahāntam³⁸⁵ syandanam*). Halāyudha's definition is: *anah śatāṅgah śakaṭah syandanaḥ kathyate rathah*, “*Anah, śatāṅga, śakata, syandana, and ratha* are said to be synonymous.”

Vīra-Rāghava—Āsthite means: *āruhya sthite*, “[both ladies,] who were situated after mounting the cart.”

Vallabhācārya—The word *anah* denotes a low cart, a *ratha* is a high cart, and a *śakaṭa* is a medium cart. Regarding *tat-kathā-śravaṇotsuke*, their love for Their names and Their pastimes is implied.

10.11.35

*vrndāvanam sampraviṣya sarva-kāla-sukhāvaham |
tatra cakrur vrajāvāsam śakaṭair ardha-candra-vat ||*

vrndāvanam—Vṛndāvana; *sampraviṣya*—after entering together; *sarva-kāla-sukha-āvaham*—which conveys happiness during all the seasons; *tatra*—there; *cakruḥ*—they made; *vraja-āvāsam*—a habitation for the cowherd colony; *śakaṭaiḥ*—by means of carts; *ardha-candra-vat*—like a half-moon.

(gopāḥ gopyaḥ ca) vrndāvanam sarva-kāla-sukhāvaham sampraviṣya tatra śakaṭaiḥ ardha-candra-vat vrajāvāsam cakruḥ.

³⁸⁵ The definition of *eka* is: *eke mukhyānya-kevalāḥ*, “*Eka* means *mukhya* (foremost), *anya* (other), and *kevala* (only) (Amara-koṣa 3.3.16).

The cowherds entered Vṛndāvana, which brings happiness during every season, and set up camp by placing their chariots in the shape of a half-moon.

Śrīdhara Svāmī—They made a place for the dwelling of a multitude of cows (*vrajāvāsam = gokula-vasati-sthānam*).

Sanātana Gosvāmī—“They properly, easily, entered” (*sampraviśya = samyak praviśya*) (*samyak = sukhena*), by crossing the Yamunā and so forth. And that should be understood to have occurred at the beginning of the summer, because of a description of the summer season just before the fun in Vṛndāvana, in *Śri Hari-varṇśa* and so on, beginning from: *pūrṇas tu gharma-samayas, tayos tatra vane sukham*, “Summertime was in full force. Both of Them had pleasure in the forest then.”³⁸⁶

The term *vrajah* means *gavām āvāsaḥ* (place of cows). Thus, *cakrur vrajāvāsam* means the cowherds made a place to stay which was a place for cows. Or the cowherds made a place to stay for all the inhabitants of the cowherd settlement (*vrajāvāsam = vrajasya āvāsam = vraja-vartinām sarvesām eva vasati-sthānam*).

They positioned the carts in the shape of a half-circle inasmuch as on that day they set up camp on the bank of the Yamunā where the bank was straight. Or it is said like that because they settled down where the Yamunā had the shape of a half-circle. At any rate, both the *Viṣṇu Purāṇa* and the *Hari-varṇśa* mention the half-moon shape:

*sa samāvāsitaḥ sarvo vrajo vṛndāvane tataḥ |
śakaṭi-vāṭa-paryantaś candrārdhākāra-saṁsthitih ||*

“The entire cowherd colony settled down in Vṛndāvana. It extended from the carts to a wood of Banyan trees and had the position of a half-moon.” (*Viṣṇu Purāṇa* 5.6.31)

386 Jīva Gosvāmī edited this out. This must be Sanātana Gosvāmī versified rendering, because it is not sourced anywhere. Still, at the end of the chapter related to this pastime, it is said: *paścime tu tato rukṣe gharme māse nirāmaye*, “because of that, when it was the end of the dry, full-fledged summer months...” (*Hari-varṇśa* 2.9.33).

*niveśām vipulam cakre gavām caiva hitāya ca |
śakaṭāvarta-paryantam candrārdhākāra-saṁsthitam ||*

“It made a large encampment also for the cows’ benefit. It was positioned in the shape of a half-moon, up to the end of the curb of wagons.” (*Hari-vamśa* 2.9.20-21)

They did it like that with the carts on that day, but on the next day they fashioned a place to stay for the cows and for themselves by surrounding the area with thorny branches and so on however they liked and by placing creepers and so forth. It is made to be perceived this way. For instance, in *Hari-vamśa*:

*kanṭakībhiḥ pravrddhābhīs tathā kanṭakitair drumaiḥ |
nikhātocchritaśākhābhīr abhiguptam samantataḥ ||*

“The encampment was protected all around by fully developed thorny creepers, by thorny trees, and by branches fixed in the ground and erected.” (*Hari-vamśa* 2.9.22)

There is another detail in that scripture: *madhye yojana-vistāram tāvad-dvi-guṇam āyatam*, “In the middle, it was one *yojana* wide. The area was twice that size” (*Hari-vamśa* 2.9.21). Similarly, in the description of Kāliya-hrada: *vrajasyottaratas tasya krośa-mātre nirāmaye*, “Two miles of that area, to the north of Vraja, was devoid of poison” (*Hari-vamśa* 2.11.48). Thus, given that there was another big *krośa* to the south of Kāliya-hrada, Vraja was two *yojanas* in size.

Furthermore, the principal residence of Nanda-rāja was mostly at the side of Nandīśvara Hill. Moreover, although the Yamunā is located far away from it, the river was quickly accessible for the inhabitants at that time: It seemed close-by, and that will become clear ahead.

Sometimes the place for the cows was in Nandīśvara and sometimes it was mostly before that, due to a requirement for nice grass. Whenever that was the case, the cowherd men and women would go there at that time for the sake of milk and so forth, therefore ‘*vraja*’ is said because of going (*vrajati*) here and there time and time again.

Jīva Gosvāmī—“They easily entered” (*sampraviṣya* = *samyak praviṣya*) (*samyak* = *sukhena*), as in: *mārganī dadau sindhur iva śriyāḥ pateḥ*, “The Yamunā gave way like the ocean did for Sītā’s husband” (10.3.50). Or the crossing of the Yamunā took place by turning their huge carts into boats.

The place on the other side should be understood to be one *yojana* north of Kāliya-hrada, because they suspected that going south would be dangerous, since Mathurā is in that direction. Or it was south of Kāliya-hrada.

The formation in a half-circle was normal procedure for them. They would put their things in the back and the cows in the front. The exit was large enough for the cows to exit comfortably.³⁸⁷ For example, in *Viṣṇu Purāṇa*: *sa samāvāsitah...* (see above) and in *Hari-varṇa*: *niveśāṁ...* (see above). They did it like that with the carts on that day, but on the next day it was like it is told in *Hari-varṇa*: *kaṇṭakibhīḥ...* (see above). In this citation, “by thorny bushes” means “by creepers endowed with thorns.” The trees were transplanted. In the case of branches, however, they were cut down.

There is also another particularity in the same scripture: *madhye...* (*Hari-varṇa* 2.9.21). Similarly, in the description of Kāliya-hrada: *vrajasyottaratas tasya ...* (*Hari-varṇa* 2.11.48). In the *Ādi-varāha Purāṇa* as well, the glories of that place are told:

*uttare hari-devasya dakṣiṇe kāliyasya ca |
anayor devayor madhye mṛītāḥ te cāpunar-bhavāḥ ||*

“Those who die between these two gods: Hari-deva in the north and Kāliya-damana in the south, do not take another material birth.” (*Ādi-varāha Purāṇa*). Here, Hari-deva is the presiding deity of Govardhana. ‘Kāliya’ should be understood as ‘Kāliya-damana’.

Although Mathurā is not very far, this place was devoid of people because it was a very thick forest. Saṭṭikarā, which is less than a *krośa* to the south-west of Kāliya-hrada, was two *yojanas* away.

The well-known fact that the principal residence of King Nanda was around Nandīsvara Hill occurred at another time. This should

387 Vallabhācārya says the cowherds would put their wagons in a half-circle so the cows would remain safe in the inner portion.

be understood. For this reason, ‘*vraja*’ is derived as going (*vrajati*) here and there time and time again. Therefore, other places, known as Gokula and Nanda’s place for the cowherd settlement (*goṣṭha-nanda-nilaya*), are seen here in Vrindavan and are known to the locals as Gotha-nanda-nilaya or Gorai.

Vallabhācārya—All this is clear in *Brahma-vaivarta Purāṇa*, but in the *uttara-khaṇḍa* of *Padma Purāṇa*, even the day of the departure is told:

*mārgaśīrṣasya pañcamyām utpāta-bhaya-śāṅkitāḥ |
gopā go-kulam ānīnyuh sarve vṛndāvanam śubham |
nanda-grāmam tato gopā hradam eva vadanti hi ||*

“On the fifth day of Mārgaśīrṣa (November-December), all the cowherds, fearing calamities, brought the herd of cows to Vṛndāvana, a splendid place. The cowherds mention Nandagrāma. After that, the lake.”

It’s understood that they departed on the day the trees crashed, not after that.

ANNOTATION

The *Viṣṇu Purāṇa* confirms that the cowherds took the decision to leave Gokula the moment they came to the spot where the two *arjuna* trees crashed (*Viṣṇu Purāṇa* 5.6.23). Jīva Gosvāmī and Viśvanātha Cakravartī are of the opinion that Yaśodā bound Kṛṣṇa to a mortar on *dīvālī*, which happens before the new moon of Kārttika (*Sārārtha-darśinī* and *Krama-sandarbha* 10.9.1). Furthermore, in *Brahma-vaivarta Purāṇa* (4.16-17), it is said that the cowherds arrived in Vṛndāvana by the billions. It was devoid of people and habitations. That evening, Kṛṣṇa told them to worship the deity of the forest and promised them that in the morning they would see houses. The cowherds worshiped Caṇḍikā. During the night, Viśvakarmā and other gods came and built a city comprising millions of palaces. But the *Hari-varṇśa* only states that the cowherds cut wood and so on (2.9.23-29).

10.11.36

*vr̥ndāvanam govardhanam yamunā-pulināni ca |
vīkṣyāśid uttamā prīti rāma-mādhavayor nṛpa ||*

vr̥ndāvanam—Vr̥ndāvana; *govardhanam*—Govardhana; *yamunā-pulināni* —the sandbanks of Yamunā; *ca*—and; *vīkṣya*—seeing; *āśit*—occurred; *uttamā*—highest; *prītiḥ*—pleasure (or bliss); *rāma-mādhavayoh*—Rāma and Mādhava’s; *nṛpa*—O king.

nṛpa! vr̥ndāvanam govardhanam yamunā-pulināni ca vīkṣya rāma-mādhavayoh uttamā prītiḥ āśit.

Beholding Vr̥ndāvana, Govardhana, and the sandbanks of the Yamunā, Rāma and Mādhava had the topmost pleasure, O king.

Jīva Gosvāmī—Vr̥ndāvana, which consists of three varieties, was most enchanting to Kṛṣṇa too. Vr̥ndāvana is the excellence of one. Govardhana and the sandbanks of the Yamunā are modifiers of it.

“Rāma and Mādhava had the greatest joy.” This is said in consideration of Vaikuṇṭha. For example: *aho madhu-purī dhanyā vaikuṇṭhāc ca gariyasi*, “Lo and behold, Mathurā Purī is blessed and is greater than Vaikuṇṭha too.” This means it is also greater than Madhuvana, Mahāvana, and so on. Therefore the name Mādhava is used. ‘Rāma’ is said because he is also a cause of the delight (*ramana*) of the whole world. What need be said? He too is the substratum and is the master of the goddess of all types of affluence. In this way, due to either wonderment or a thrill of joy: *nṛpa* (O king).

10.11.37

*evam vrajaukasām prītim yacchantau bāla-ceṣṭitaiḥ |
kala-vākyaiḥ sva-kālenā vatsa-pālau babhūvatuh ||*

evam—in this way; *vraja-okaśām*—to them whose abode is Vraja; *prītim*—pleasure (or bliss, or love); *yacchantau*—while giving; *bāla-ceṣṭitaiḥ*—by activities as a boy; *kala-vākyaiḥ*—with cute words; *sva-kālenā*—for the full amount of Their time; *vatsa-pālau*—two protectors of calves; *babhūvatuh*—the two of Them became.

(tau) evam bala-ceṣṭitaiḥ kala-vākyaiḥ (ca) vrajaukasāṁ prītiṁ yacchantau sva-kālena vatsa-pālau babhūvatuh.

While delighting the residents of Vraja with cute words and with deeds of early childhood in this way, the two of Them became calf herders until the completion of Their age of *bālyā*.

Sanātana Gosvāmī—The phrase “cute words” hints at conversations sweet and wonderful. The sense of *sva-kālena* (within that time) is: *catur-varṣa-vayah-prākātye* (when there was the manifestation of four years of age). Here the gist should be inferred as follows: “Both of Them were in Bṛhadvana for three years. In the fourth year, after coming to Vṛndāvana and passing a few days in *bālyā-lilā*, They became calf herders.” But the statement of *Śrī Hari-varṇśa* mentioned below, in the context of the games in Bṛhadvana, should be rejected due to being contradictory, and is reconciled by the logic of *kalpa-bheda* (occurring in a different eon):

evam tau bālyam uttīrṇau krṣṇa-saṅkarṣanāv ubhau |
tasminn eva vraja-sthāne sapta-varṣau babhūvatuh ||

“Krṣṇa and Saṅkarṣaṇa crossed the age of infancy in this way. In that place, Vraja, they became seven years old.” (*Hari-varṇśa* 2.8.1)³⁸⁸

Jīva Gosvāmī—Here, this is the sequence with respect to the pastimes in Śrī Bṛhadvana: The killing of Pūtanā; shattering the cart; the name-giving rite; crawling; crawling on the knees, which

388 In *Sārārtha-darśinī* 10.45.3, Viśvanātha Cakravartī specifies that Krṣṇa’s age is counted in two ways: from His perspective and from a human perspective. Being seven years old is part of the *pauganda* period (5 to 10 years of age). Viśvanātha Cakravartī says Krṣṇa and Balarāma were three years and a half when They left Gokula (*Sārārtha-darśinī* 10.45.3). The word *sapta-varṣau* (seven years of age) is seen in *Viṣṇu Purāṇa* as well (5.6.35), but after the narration of Their arrival in Vṛndāvana. Moreover, the *Hari-varṇśa* states that Krṣṇa and Balarāma tended calves in Mahāvana: *vatsān pālayantau* (*Hari-varṇśa* 2.8.7). This occurred some time before Their departure to Vṛndāvana, which is narrated in *Hari-varṇśa* 2.9.

were not rubbed³⁸⁹; the killing of Trñāvarta; the first showing of the universe; the pastimes beginning from *gopibhiḥ stobhitah*, “enthused by the cowherd ladies” (10.11.1); the pastimes beginning from *krīnihi bhoḥ*, “Hey people, buy fruits” (10.11.10); grabbing the tails of calves; eating clay; the second showing of the universe; stealing yogurt and milk; the binding on a mortar; the pastimes beginning from *sarit-tīra-gatam*, “who had gone to the riverbank” (10.11.12); and the entrance in Vṛndāvana.³⁹⁰

Now he begins the pastime in Śrī Vṛndāvana. “While giving bliss (*prītim* = *ānandam*), also with charming wordings (*kala-vākyaiḥ* = *manohara-bhāṣitaiḥ ca*), in the way mentioned before (*evam* = *pūrvokta-prakārena*).”

Regarding *sva-kālena*, the sense is: *kaumāra-madhye eva* (in the middle of babyhood).³⁹¹ The relinquishment of *kaumāra* is necessarily obtained at the end of the rainy season of the fourth year:

*kālenālpena rājarše rāmah kṛṣṇaś ca gokule |
aghṛṣṭa-jānubhiḥ padbhīr vicakramatur añjasā ||*

“O Rāja-Rṣi, within a short time Balarāma and Kṛṣṇa began to wander in Gokula by walking at ease, without rubbing the knees on the ground.” (10.8.26)

But in the fifth, there was a similarity. There was *kaumāra-lilā* in Vṛndāvana also, due to the inclusion of the year connected with the theft of calves. There might have been about one year and a half. After that, having said this: *evaṁ vihāraiḥ kaumāraiḥ kaumāram*

389 This is mentioned in 10.8.26, but ‘crawling’ is not said, rather They walked: *aghṛṣṭa-jānubhiḥ padbhīr vicakramatur añjasā*.

390 Baladeva Vidyābhūṣana says grabbing the tails of calves occurred before the killing of Trñāvarta. He gives this sequence: The killing of Pūtanā, shattering the cart, the name-giving rite, crawling on the knees, grasping the tails of calves, pulverizing Trñāvarta, showing the universe in the mouth, dancing and so on by being enthused by the cowherd ladies, selling fruits, eating earth, showing the universe again, stealing yogurt and so forth, being tied with rope, and being hollered when He had gone to the riverbank (*Vaiṣṇavānandini* 10.11.35).

391 The words *kaumāra* and *bālyā* are synonymous. But in some contexts, *kaumāra* can denote the latter part of *bālyā*.

jahatur vraje, “in Vraja, both of Them relinquished *kaumāra* and the games of *kaumāra*” (10.11.59), additionally it will only be said: *pauganda-vayaḥ-śritau vraje*, “both of Them, who attained the period of *pauganḍa* in Vraja” (10.15.1).³⁹²

Therefore, here the sense should be inferred as follows: “After staying in Bṛhadvana for two years and three months and after passing a few months in *bālyā-līlā* after coming to Vrndāvana in the third, after that They became calf herders.” Consequently, regarding the text of *Hari-varṇīśa: evāṁ tau bālyam uttirṇau...* (see above), in the same context of the games in Bṛhadvana, the mention of ‘*sapta-varṣau*’ (seven years of age) should be explained in terms of maturity. But some say the intent is to signify *kalpa-bheda* (occurring in another eon).

Viśvanātha Cakravartī—*Sva-kālena* means *svocita-samayena* (for a complete length of time suitable for Them).

Baladeva Vidyābhūṣana—*Sva-kālena* means *svocita-samayena*. The sense is: *kaumāra-madhye eva* (in the middle of babyhood).

Vallabhācārya—He begins the pastime of grazing the calves, up to the end of the chapter.

Siddhānta-pradīpa—*Sva-kālena* means *kumāra-līlā-kālena* (until the completion of the time for pastimes in *bālyā-līlā*).

Anvitārtha-prakāśikā—The word *sva-kālena* is made by the rule: *apavarge tṛṭīyā*, “When denoting time or distance, the instrumental case is used in the sense of completion” (*Aṣṭādhyāyī* 2.3.6) (HNV 674).

392 Even before that, it is said: *etat kaumārajam karma harer ātmāhi-mokṣanam, mrtyoh paugandake bālā drstvocur vismitā vraje*, “After seeing this deed related to *kaumāra*: the liberation of Aghasura and of themselves from death, the boys in Vraja, who were amazed, told it in *pauganḍa*” (10.12.37). As Jīva Gosvāmī points out above, the events surrounding Brahmā’s stealing the calves occurred when Kṛṣṇa was in *kaumāra*, although the events were told when He was in *pauganḍa* (10.14.59-60).

10.11.38

*avidūre vraja-bhuvaḥ saha gopāla-dārakaiḥ |
cārayāmāsatuḥ vatsān nānā-kriḍā-paricchadau ||*

avidūre—not very far; *vraja-bhuvaḥ*—from the place called Vraja (or from the place of the cowherd settlement) (or from the place of the pastures); *saha gopāla-dārakaiḥ*—with little boys of cowherds; *cārayāmāsatuḥ vatsān*—the two of Them caused the calves to move; *nānā-kriḍā-paricchadau*—who had accouterments for various games.

(tau) nānā-kriḍā-paricchadau vraja-bhuvaḥ avidūre gopāla-dārakaiḥ saha vatsān cārayāmāsatuḥ.

In the company of boys of cowherds who were not very far from the place of the cowherd settlement, both of Them, equipped with various kinds of paraphernalia for playing, grazed the calves.

Śrīdhara Svāmī—Beginning from this verse, he narrates a pastime of the age of *kaumāra*.

Sanātana Gosvāmī—They did not play too far from the cowherd colony (*vraja-bhuvaḥ* = *vraja-sthānāt*), due to Their young age, but were not too close because abundant grass was not nearby and because They did not have as much fun close to home. They played in a region where They could be reached by calling. Their paraphernalia for games, that is, the means to have fun, include a flute, a horn, a staff, a gourd, a lute, and a ball.

Jīva Gosvāmī—(The commentary is the same.)

10.11.39-40

*kvacid vādayato venūṁ kṣepaṇaiḥ kṣipataḥ kvacit |
kvacit pādaiḥ kiṅkiṇibhiḥ kvacit krtrimā-go-vṛṣaiḥ |
vṛṣāyamānau nardantau yuyudhāte parasparam ||
anukṛtya rutair jantūṁś ceratuḥ prākṛtau yathā ||*

kvacit—sometimes (or in some place); *vādayataḥ venum*—the two of Them play the flute; *kṣepaṇaiḥ*—with slings; *kṣipataḥ*—the two of Them are throwing; *kvacit*—sometimes; *kvacit*—sometimes; *pādaiḥ kiṅkiṇibhiḥ*—with the feet, with ankle bells; *kvacit*—sometimes; *kr̥trima-go-vṛṣaiḥ*—[with the boys,] who were fake cows and bulls; *vṛṣāyamāṇau*—while the two of Them were acting like bulls; *nardantau*—while roaring; *yuyudhāte*—the two of Them fought; *parasparam*—with one another; *anukṛtya*—after imitating; *rutaiḥ*—with sounds; *jantūn*—living beings; *ceratuḥ*—They went (i.e. roamed); *prākṛtau yathā*—like two ordinary [boys].

(tau) *kvacid veṇum vādayataḥ.* (tau) *kvacit kṣepaṇaiḥ (bilvāmalakādīni) kṣipataḥ.* (tau) *kvacit pādaiḥ kiṅkiṇibhiḥ (sahitaiḥ) (kṣipataḥ nr̥tyataḥ vā).* (tau) *kvacit kr̥trima-go-vṛṣaiḥ (vayasyaiḥ saha) vṛṣāyamāṇau nardantau parasparam yuyudhāte.* (tau *kvacid) rutaiḥ jantūn anukṛtya yathā prākṛtau (bālakau carataḥ tathā) ceratuḥ.*

Sometimes they would fling fruits, occasionally They would dance, having ankle bells on Their feet, every so often They fought with one another, roaring and acting like bulls with the boys impersonating cows and bulls, and at times They played the flute. They wandered like two ordinary children, imitating living beings by making noises.

Śrīdhara Svāmī—They threw *bilva* fruits (known as *bel*), *āmalakīs*, etc., with slings. The word *kṣipataḥ* is carried forward: They would throw, that is, kick, with Their feet, which had ankle bells (*kiṅkiṇibhiḥ* = *kiṅkiṇī-yuktaiḥ*). Two or three herders of calves, covered with blankets and so on, imitated the form of a bull. The two of Them fought while They themselves were imitating bulls with them in the same way and were roaring, that is, They were making sounds in imitation of a bull. They also imitated swans, peacocks and so forth (*jantūn* = *hamsa-mayūrādin*) with sounds (*rutaiḥ* = *śabdaiḥ*).

Viśvanātha Cakravartī—(The commentary is the same.)

Sanātana Gosvāmī—*Kvacit* means either “sometimes” or “in some

place". It's understood that He began to play the flute at this time. Having fun was the main objective, and tending the calves was secondary, if not a pretext to have fun. Some more details are given in *Viṣṇu Purāṇa* and in *Hari-vamśa*:

barhi-patra-kṛtāpiḍau vanya-puṣpāvataṁsakau |
 gopa-venu-kṛtātodya-patra-vādyā-kṛta-svanau ||
 kāka-pakṣa-dharau bālau kumārāv iva pāvakī |
 hasarñtau ca ramantau ca ceratuḥ sma mahā-vanam ||
 kvacid vahantāv anyonyaṁ kriḍamānau tathā paraiḥ |
 gopa-putraiḥ samāṁ vatsāṁś cārayantau viceratuḥ ||

"They made wreaths of peacock plumes for themselves and decorated their ears with sylvan flowers. They made sounds with the pipes of cowherds and instrumental music with leaves and reeds turned into instruments. Wearing the wings of crows, the two boys looked like two Skandas, two sons of Agni. They laughed, took pleasure, and roamed the large woodland. While playing, sometimes one would carry the other. They wandered while grazing the calves with the other sons of cowherds." (*Viṣṇu Purāṇa* 5.6.32-34)

parṇa-vādyāṁ śruti-sukhaṁ vādayantau varānanau |
 śuśubhāte vana-gatau tri-śirṣāv iva pannagau ||
 mayūrāṅgada-karnau tu pallavāpiḍa-dhāriṇau |
 vana-mālā-kuloraskau druma-potāv ivodgatau ||
 aravinda-kṛtāpiḍau raju-yajñopavītinau |
 sa-śikya-tumba-karakau gopa-venu-pravādakau ||
 kvacid dhasantāv anyonyaṁ kriḍamānau kvacit kvacit |
 parṇa-śayyāsu saṁsuptau kvacin nidrāntarekṣaṇau ||
 evāṁ vatsān pālayantau śobhayānau mahā-vanam |
 cañcuryantau³⁹³ ramantau sma kiśorāv iva cañcalau ||

"They went to the forest. They were good with Their mouths:

393 *cañcuryantau* (*Hari-vamśa*). This is the proper grammatical form. The word has the sense of *bhāva-garhā* (reproach of the state of being) (*lupa-sada-cara*, *Aṣṭādhyāyi* 3.1.24, and 7.4.87) (HNV 592). However, Rūpa Gosvāmī says the sense of *cañcūrya* is *kuṭila-gama* (crooked movements) (*Prayuktākhyāta-mañjari* 2.3.35).

While playing leaf instruments that were nice to hear, They had resplendence as though They were three-headed serpents. They had armlets and earrings made with peacock feathers and wore headgears fashioned with blossoms. On their chests were many sylvan garlands. They would spring up as if They were two young trees. They had wreaths made with lotuses. They had a sacred thread made of rope. In Their hands were gourds that had a loop. They eminently played cowherd flutes. Sometimes They laughed, at times They played with one another, and occasionally They took rest on beds of leaves, slept, and rose up again. While tending the calves in this way, They made Mahāvana resplendent. While taking pleasure and crookedly moving, they were restless like two colts.”

(*Hari-varṇśa* 2.8.3-7)³⁹⁴

They were *tri-śīrṣau* (three-headed) in the sense that They wore headgear and had three tufts of hair.

Jīva Gosvāmī—The words beginning from *kvacit* form one verse of six lines. The participle *nṛtyataḥ* should be added: “They were dancing with the feet (*pādaiḥ*), which had ankle bells (*kiṅkiṇībhīḥ* = *kiṅkiṇī-yuktaiḥ*).” (The rest is the same as *Bṛhad-vaiṣṇava-toṣaṇī*.)

Vallabhācārya—Sometimes They would play flutes, which consisted of bamboos with many holes.

Siddhānta-pradīpa—*Kṛtrima-go-vṛṣaiḥ* stands for *vṛṣānukāribhīḥ vayasyaiḥ saha*, “with the companions, who were imitating bulls.”

Anvitārtha-prakāśikā—The participles, such as *vādayataḥ* (of the two who played music), which are in the present tense, are used in the sense of the near past.

ANNOTATION

The rule is: *vartamāna-sāmīpye vartamāna-vad vā*, “When the sense

³⁹⁴ The verses are in the context of Bṛhadvana-līlā. This shows that They tended calves and played flutes some time before the cowherds’ move from Gokula to Vṛndāvana.

is nearness to the present, the present tense is optionally used to signify the near past or the near future” (*Aṣṭādhyāyī* 3.3.131) (HNV 709). However, another explanation is that here the present tense has the sense of *nitya-pravṛtti* (always going on) (*Amṛtāsvādinī* commentary on HNV 699). Kṛṣṇa and Balarāma would always do these activities while herding the calves. In English grammar, this is called the indicative mood or the present indicative.

10.11.41

*kadācid yamunā-tire vatsāṁś cārayatoḥ svakaiḥ |
vayasyaiḥ kṛṣṇa-balayor jighāṁsur daitya āgamat ||*

kadācit—at some point in time; *yamunā-tire*—on the bank of the Yamunā; *vatsān cārayatoḥ*—[both of whom] were grazing the calves; *svakaiḥ vayasyaiḥ*—with Their own companions; *kṛṣṇa-balayoh*—Kṛṣṇa and Bala; *jighāṁsuḥ*—who desires to harm (or kill); *daityah*—a demon; *āgamat*—came.

kadācid yamunā-tire svakaiḥ vayasyaiḥ (saha) vatsān cārayatoḥ kṛṣṇa-balayoh (satoḥ, enau) jighāṁsuḥ daityah āgamat.

One day, while They were grazing the calves with Their companions on the bank of the Yamunā, a demon came, intending to harm Kṛṣṇa and Balarāma.

Sanātana Gosvāmī—They were with Their own companions (*svakaiḥ* = *ātmīyaiḥ*). Or They were with those companions because of whom They have happiness (*svakaiḥ* = *svayoh kām sukhaṁ yebhyaḥ taiḥ*). Or the companions are forms of happiness (*svakaiḥ* = *sukha-rūpaiḥ*), in the sense that they are very dear to Them. Here the term *vayasya*, which conventionally means “companion”, is also expressive of its literal meaning, “boy of the same age”, for the most part. Thus, to satisfy them, killing a scoundrel that intends to harm must absolutely be carried out.

Jīva Gosvāmī—They were on the bank of the Yamunā. For the most part, this means the location was between the two places called

vatsa-krīdanaka and *bhakta-krīdanaka*. The term *svakaiḥ* means the companions were Their close buddies. What is shown here is that the asura, wanting to disturb such good fun, must have been very hateful.

Viśvanātha Cakravartī—The genitive case in *kṛṣṇa-balayoh* is poetic license.

Vallabhācārya—Śuka begins the narration of the episode of killing Vatsāsura. The significance of *yamunā-tire* is twofold: Water is needed for those pure calves, and, regarding the asura, Yamunā is Yama's sister. *Kṛṣṇa-balayoh* stands for: *kṛṣṇa-balayoh satoḥ* (while Kṛṣṇa and Bala).

Anvitārtha-prakāśikā—*Kṛṣṇa-balayoh* is a loose *śaṣṭhī*.

ANNOTATION

The genitive case in *kṛṣṇa-balayoh* has the sense of a locative absolute. But Viśvanātha Cakravartī takes *kṛṣṇa-balayoh* as the object of *jighāṁsuḥ*, and so *kṛṣṇa-balayoh* should be in the accusative. The word *jighāṁsuḥ* is a desiderative with the addition of *uṇādi* suffix *u[n]*. The object of a word that ends with that suffix does not take the genitive case: *na lokāvyaya-niṣṭhā-khal-artha-trṇām* (*Aṣṭādhyāyī* 2.3.69) (HNV 644), not to mention that the object of a desiderative word takes the accusative.

10.11.42

*tarṁ vatsa-rūpiṇāṁ vīkṣya vatsa-yūthā-gatam hariḥ |
darśayan baladevāya śanair mugdha ivāsadat ||*

tarṁ—him; *vatsa-rūpiṇam*—who had the form of a calf; *vīkṣya*—after noticing; *vatsa-yūthā-gatam*—who had gone in the group of calves; *hariḥ*—Hari; *darśayan baladevāya*—while showing [him] to Baladeva (or in order to show off to Baladeva); *śanaiḥ*—slowly; *mugdhaḥ iva*—as if He were foolish; *āsadat*—approached.

*hariḥ tarṁ vatsa-rūpiṇāṁ vatsa-yūthā-gatam vīkṣya baladevāya (tarṁ)
darśayan mugdhaḥ iva śanaiḥ āsadat.*

The asura disguised himself as a calf and infiltrated the group of calves. But Hari noticed him and, pointing him out to Baladeva, approached slowly as if He were innocent.

Śrīdhara Svāmī—Kṛṣṇa came near the asura as though He did not know who he was.

Sanātana Gosvāmī—The name Hari is used because He kills (*prāṇa-haraṇa*) the *duṣṭas* (scoundrels) and charms (*mano-haraṇa*) the *śiṣṭas* (the others, or the learned). Or the drift is He takes away the demon's misery by bestowing liberation. *Baladevāya darśayan* means: *sariketena tam jñāpayan*, “Kṛṣṇa subtly informed Balarāma with covert gestures.”

Jīva Gosvāmī—The asura was sent by Kāṁsa because Pūtanā and others had been killed. Here Śuka implies that the asura was afraid, because he disguised himself as a calf. (The rest of the commentary is the same as the above.)

Viśvanātha Cakravarti—Kṛṣṇa signaled to Baladeva by flicking His eyebrows.

10.11.43

*grhītvāpara-pādābhyaṁ saha-lāṅgūlam acyutah |
bhrāmayitvā kapitthāgre prāhiṇod gata-jīvitam ||*

grhītvā—after grabbing; *apara-pādābhyaṁ*—by the hind legs; *saha-lāṅgūlam*—along with the tail; *acyutah*—Acyuta; *bhrāmayitvā*—after whirling around; *kapittha-agre*—on the top of a *kapittha* tree (“stood upon by monkeys”); *prāhiṇot*—threw; *gata-jīvitam*—whose life force had gone.

*acyutah apara-pādābhyaṁ (tam) saha-lāṅgūlam (yathā syāt tathā)
grhītvā (enam) bhrāmayitvā kapitthāgre (enam) gata-jīvitam
prāhiṇot.*

{*athavā*: *acyutah apara-pādābhyaṁ saha (tasya) lāṅgūlam grhītvā*

(*tam*) *bhrāmayitvā* (*ca*) *kapitthāgre* (*enam tasya*) *gata-jīvitam* (*yathā syāt tathā*) *prāhinot.*}

Acyuta grabbed the asura's tail along with the hind hooves, whirled him overhead until his life force departed, and flung him above a kapittha tree.

Śridhara Svāmī—*Saha-lāngūlam* is an adverb: “Acyuta grabbed him by the hind hooves in such a way that He also grabbed the tail (*saha-lāngūlam* = *saha-lāngūlam yathā bhavati tathā*).”

Sanātana Gosvāmī—The separation of the words is: *grhitvāpara-pādābhyaṁ saha lāngūlam*, “Acyuta grabbed the asura’s tail (*lāngūlam* = *lāngūlam tasya*) along with both hind hooves.” The word *tam* (him) needs to be carried forward from the previous verse thus: “He threw (*prāhinot* = *cikṣepa*) him, whose life force had gone (*gata-jīvitam*)—only because of the whirl—on the top of a *kapittha* tree” for the sake of making *kapittha* fruits fall.

Here Kṛṣṇa is called Acyuta because He did not budge (*na cyuta*) from His position even though He whirled the asura’s big body. Thus a special power is shown.

Jīva Gosvāmī—(The commentary is the same as *Bhāvārtha-dīpikā* and *Bṛhad-vaiṣṇava-toṣanī*. In addition:) *Kapittha* fruits were useful for the games of throwing things at each other.

Viśvanātha Cakravartī—*Gata-jīvitam* is an adverb: “Upon grabbing the asura’s tail along with both hind hooves, Acyuta threw him on the top of a *kapittha* tree in such a way that his vital force departed (*gata-jīvitam* = *gataṁ jīvitam yataḥ tad yathā syāt tathā*).”

Baladeva Vidyabhūṣaṇa—The words beginning from *grhitvā* form one verse of six lines.

Vallabhācārya—As a general rule, one action done by the Lord accomplishes more than one purpose. He threw him above the tree to make *kapittha* fruits fall.

10.11.44

*sa kapitthair mahā-kāyah pātyamānaiḥ papāta ha |
tam vīkṣya vismitā bālāḥ śaśāṁsuḥ sādhu sādhv iti |
devāḥ ca parisantuṣṭā babhūvuḥ puṣpa-varṣināḥ ||*

sah—that [demon]; *kapitthaiḥ*—with the *kapitthas*; *mahā-kāyah*—who had a huge body; *pātyamānaiḥ*—which were caused to fall; *papāta*—fell; *ha*—(a word used to fill the meter); *tam*—him; *vīkṣya*—after seeing; *vismitāḥ*—who were amazed; *bālāḥ*—the boys; *śaśāṁsuḥ*—praised; *sādhu sādhu*—good, good; *iti*—thus; *devāḥ*—the gods; *ca*—and; *parisantuṣṭāḥ*—entirely satisfied; *babhūvuḥ*—became; *puṣpa-varṣināḥ*—they who shower flowers (i.e. they who have the habit of showering flowers).

sah (vatsāsurah) mahā-kāyah pātyamānaiḥ kapitthaiḥ (saha) papāta. bālāḥ tam vīkṣya vismitāḥ (santah) sādhu (kr̥tam) sādhu (kr̥tam) iti (evam śri-kr̥ṣṇam) śaśāṁsuḥ. (kiñca) devāḥ parisantuṣṭāḥ (kr̥ṣṇasya upari) puṣpa-varṣināḥ ca babhūvuḥ.

The asura had a huge body. He fell along with the *kapittha* fruits. Seeing him, the boys were astonished and praised Kṛṣṇa: “Well done, good job!” The gods were very content and showered flowers.

Sanātana Gosvāmī—The shape of the demon reverted to his real form when his magic trick came to an end at his death. That is why his body is described as huge. “The asura fell along with *kapittha* fruits.” Kṛṣṇa wanted those fruits to fall. It will be said:

*vatseṣu vatsa-rūpeṇa praviśantam jighāṁsayā |
hatvā nyapātayat tena kapitthāni ca līlayā ||*

“Upon killing the demon who had entered among the calves by disguising himself as a calf with the intent to kill, He playfully made *kapittha* fruits fall by using that dead demon.” (10.26.9)

Ha has the sense of *vismaya* (astonishment) because Kṛṣṇa, a little kid, cast such a huge body on the top of a tall *kapittha* tree. The boys

were astonished (*vismitāḥ*) because the demon had a huge body, because of the ease in throwing the demon's body and because of the killing. "They praised Kṛṣṇa (*śāśāṁsuḥ = tuṣṭuvuḥ = śrī-kṛṣṇam tuṣṭuvuḥ*)."¹ The repetition in *sādhu sādhu* is due to astonishment and joy.

Jīva Gosvāmī—The words beginning from *sah* form one verse of six lines. (The rest is the same.)

Vallabhācārya—The purpose of the repetition in *sādhu sādhu* is to convey the perception that every one of them praised. Or the purpose is to inform about the mood of wonderment (*āścarya-bhāva*). There is a great wonder, therefore: *ha*. The gods also praised: "*sādhu sādhu*."

Anvitārtha-prakāśikā—The words beginning from *sah* are one verse of six lines. "They praised: "well done, well done" (*sādhu sādhu = sādhu krtam sādhu krtam*)."

10.11.45

*tau vatsa-pālakau bhūtvā sarva-lokaika-pālakau |
saprātar-āśau go-vatsāṁś cārayantau viceratuh ||*

tau—bothe of Them; *vatsa-pālakau*—protectors of calves; *bhūtvā*—becoming; *sarva-loka-eka-pālakau*—who are the two foremost protectors of all the worlds; *sa-prātah-āśau*—who were with morning food; *go-vatsān*—the offspring of cows; *cārayantau*—while tending; *viceratuh*—wandered.

sarva-lokaika-pālakau tau (rāma-kṛṣṇau) vatsa-pālakau bhūtvā sa-prātar-āśau go-vatsān cārayantau (vane) viceratuh.

Having become protectors of calves, both of Them, the foremost protectors of the worlds, carried Their breakfast and wandered while grazing the calves.

Śridhara Svāmī—Regarding *sarva-lokaika-pālakau*, both of Them

are the two foremost (*eka = mukhya*) protectors of all the worlds. They carried Their lunch bags, literally “food from the morning” (*sa-prātar-āśau = prātar-āśah prātar-bhojyam annam tat sahitau*).

Sanātana Gosvāmī—“Although They are the foremost protectors of all the worlds, They became protectors of calves.” Or, “Having become protectors of calves, both of Them, the foremost protectors of the worlds,” in the sense that They were protecting the universe by getting rid of demons, all the while having fun under the pretext of grazing the calves. Kṛṣṇa and Balarāma are mentioned in terms of equality, with respect to being protectors, by considering a nondifference between Śrī Bhagavān and Śrī Baladeva, who is His Avatāra and His topmost devotee. It should be inferred in like manner elsewhere too.

Sa-prātar-āśau means: *grhita-prātar-bhojyau*, “Both, by whom morning edibles were grabbed.” Āśa means food, by the derivation: *aśyate* (it is eaten). The verbal root is *aś bhojane* (to eat). Or *āśa* is derived as *aśanam* (eating). The sense is: *kṛta-prātar-bhojanau*, “They had eaten Their breakfast” (lit. “They by whom eating at morning was done”). By manifesting some increase of age and strength, more than before, and by traveling to a region a little farther away, They went out all day.

The cows, returning to the cowherd colony at dusk, would expect to see their calves. Thus it’s understood that Kṛṣṇa and Balarāma arrived home before the cows’ arrival from the pastures.

Jīva Gosvāmī—(Additions are underlined.) “Although They are the foremost protectors of all the worlds, They became protectors of calves.” Or, “Having become protectors of calves, both of Them, the foremost protectors of the worlds,” in the sense that They were protecting the planets of the gods by getting rid of demons.

Sa-prātar-āśau means: *prātar-bhojana-kāriṇau santau*, “They would habitually eat breakfast.” Āśa is derived as: *aśanam āśah* (āśa means ‘eating’). By manifesting some increase of age and strength, more than before, and by traveling to a region a little farther away, They went out all day. The cows, returning to the cowherd colony at dusk, would expect to see their calves.

Baladeva Vidyābhūṣaṇa—They carried Their breakfast (*sa-prātar-āśau = prātar-āśanena prātar-bhojanena sahitau*).

10.11.46

*svam svam vatsa-kulam sarve pāyayisyanta ekadā |
gatvā jalāśayābhyāśam pāyayitvā papur jalam ||*

svam svam—own respective; *vatsa-kulam*—groups of calves; *sarve*—all [those cowherd boys]; *pāyayisyantah*—in order to be causing to drink; *ekadā*—once; *gatvā*—after going; *jala-āśaya*—a reservoir of water; *abhyāśam*—near; *pāyayitvā*—after causing to drink; *papuh*—they drank; *jalam*—water.

ekadā sarve (śrī-kṛṣṇādayah) svam svam vatsa-kulam pāyayisyantah (tāvad) jalāśayābhyāśam gatvā (vatsān) jalām pāyayitvā (svayam api jalām) papuh.

One day, all of them went near a large pond to make their separate groups of calves drink. After making the calves drink, they drank the water.

Śridhara Svāmī—*Abhyāśam* means *samīpam* (near).

Sanātana Gosvāmī—To introduce the killing of Bakāsura, in this verse Śuka says all the boys arrived together for the sake of simultaneously seeing Baka. *Sarve* (everyone) denotes Śrī Kṛṣṇa and others. *Jalāśaya* means *mahā-saras* (a large pond). It's well known that the place of Baka was located before Nandiśvara Hill. It was near that.

Jīva Gosvāmī—(The commentary is the same.)

Vīra-Rāghava—Everyone, that is, all the cowherd boys for whom Kṛṣṇa and Balarāma are foremost, went near a reservoir of water to make their respective multitudes of calves drink (*vatsa-kulam = vatsa-samūham*).

10.11.47

*te tatra dadṛśur bālā mahā-sattvam avasthitam |
tatrasur vajra-nirbhinnam gireḥ śrṅgam iva cyutam ||*

te—they (or those); *tatra*—there; *dadṛśuh*—saw; *bālāḥ*—the boys; *mahā-sattvam*—a big living entity; *avasthitam*—situated (or situated nearby); *tatrasuh*—they became afraid; *vajra-nirbhinnam*—disunited by a thunderbolt; *gireḥ*—of a mountain; *śrṅgam iva*—like the peak; *cyutam*—fallen.

*te bālāḥ mahā-sattvarūṇ tatra avasthitam gireḥ vajra-nirbhinnam
cyutam śrṅgam iva dadṛśuh. (drṣṭvā ca te) tatrasuh.*

There, those boys saw a colossal thing. They were terrified. It looked like a mountain peak which had been cut off by a thunderbolt and had fallen.

Sanātana Gosvāmī—“The boys saw a particular colossal living entity (*mahā-sattvam = atisthūla-prāṇi-višeṣam*), which was like a fallen peak of a mountain and was immobile.” The thing resembled a crane (*baka*). The reason it looked like a peak that fell is: *vajra-nirbhinnam* (cut by a thunderbolt).

“All the boys were terrified.” That is, all the boys whose life rests in Kṛṣṇa. Or, all the boys, including Kṛṣṇa, were terrified. He too was afraid, as in: *bhīta-vad vyāgra-simhayoh*, “as if afraid of the tigers and the lions” (10.15.13): This means the others too were afraid, in conformity with His pastime.

Jīva Gosvāmī—(The commentary is the same as the first paragraph above.)

10.11.48

*sa vai bako nāma mahān asuro baka-rūpa-dhṛk |
āgatyā sahasā kṛṣṇam tīkṣṇa-tundo 'grasad balī ||*

sah—he (or that); *vai*—indeed; *bakah nāma*—named Baka; *mahān asurah*—big demon; *baka-rūpa-dhṛk*—who attained the form of a

crane; *āgatya*—after coming; *sahasā*—unexpectedly (or at once); *krṣṇam*—Kṛṣṇa; *tīkṣṇa-tundah*—whose beak is sharp; *agrasat*—swallowed; *balī*—who has power.

sah (mahā-sattvah) vai bakah nāma mahān asurah baka-rūpa-dhrk bali tīkṣṇa-tuṇḍah sahasā āgatya krṣṇam agrasat.

That colossal thing was the notorious, big and sturdy demon named Baka, who had the shape of a crane and had a sharp beak. He unexpectedly rushed toward the boys and swallowed Kṛṣṇa.

Sanātana Gosvāmī—Baka swallowed Kṛṣṇa by His will.

Jiva Gosvāmī—(The commentary is the same.)

Vallabhācārya—Kṛṣṇa is *sadānanda* (eternal bliss). The symbolism should be perceived. In Baka's beak, the two jaws, lower and upper, represent greed and unrighteousness. Bliss is swallowed by greed, and truth (*sat*) by unrighteousness (*anṛtam*). Because it is said in the Śruti: *taṁ yathā yathopāsate tathaiva bhavati*, “In whichever way one worships Him, He becomes just that” (*Mudgala Upaniṣad*), the Lord is made submissive only through the Lord. Kṛṣṇa did it that way to inform about the cowherd boys' love for Him.

Anvitārtha-prakāśikā—*Baka-rūpa-dhrk* is derived as: *baka-rūpaṁ dharjati gacchati baka-rūpa-dhṛk*, “He attains (*dharjati* = *gacchati*) the form of a crane.” The suffix /*k/vi/p/ is added after the verbal root *dhrj*, which has the sense of *gati* (to go). *Agrasat* is poetic license: the verbal root is *ātmanepadī*.*

10.11.49

*krṣṇam̄ mahā-baka-grastam̄ drṣtvā rāmādayo 'rbhakāḥ |
babhūvur indriyāṇīva vinā prāṇam̄ vicetasah ||*

krṣṇam—Kṛṣṇa; *mahā-baka-grastam*—swallowed by a big crane; *drṣtvā*—after seeing; *rāma-ādayah*—beginning with Rāma; *arbhakāḥ*—the children; *babhūvuh*—became; *indriyāṇi iva*—

like senses; *vinā prāṇam*—without life force; *vicetasah*—without consciousness.

kṛṣṇam mahā-baka-grastam drṣṭvā arbhakāḥ rāmādayah prāṇam vinā indriyāṇi iva vicetasah babhūvuh.

Seeing Kṛṣṇa swallowed by a huge crane, the children, among whom Rāma is foremost, became unconscious like the senses without the life force become inactive.

Śrīdhara Svāmī—*Rāmādayah* signifies: *rāmaḥ ādiḥ yeśām*, “among whom Rāma is first.” They, not Rāma, became unconscious.

Jīva Gosvāmī—(Additions are underlined.) “The boys were confounded (*vicetasah babhūvuh = mumuhuh*).” Although he was aware of the Lord’s greatness and although he was able to kill the evil crane at once, Baladeva, as well as the others, was overcome by the uttermost affection, and immediately became devoid of all *jñāna-śakti* (power of consciousness) and *kriyā-śakti* (power of action).

An example is given: *prānarīn vinā indriyānīva*, “like the senses without the life force.” Baladeva was seen to be like that also when Kṛṣṇa went to kidnap Rukminī:

śrutvaitad bhagavān rāmo vipakṣiya-nṛpodyamam |
kṛṣṇam caikam gatam hartum kanyām kalaha-śāṅkitah ||
balena mahatā sārdham bhrātṛ-sneha-pariplutah |
tvaritah kuṇḍinam prāgād gajāsva-ratha-pattibhiḥ ||

“Bhagavān Balarāma became immersed in affection for Kṛṣṇa, his brother, when he heard the news that He had gone to Kuṇḍina alone to take away the girl and that the enemy kings were about to go after Him. Fearing a battle between Kṛṣṇa and the kings, he quickly went to Kuṇḍina, accompanied with an imposing army of elephants, horses, chariots and infantry.” (10.53.20-21)

Krama-sandarbha—*Rāmādayah* is a *bahuvrihi* which is *tad-guna-*

samvijñāna. That can be looked into in the one hundredth *vākyā* (statement, i.e. *anuccheda*)³⁹⁵ of the sixth *Sandarbha*.³⁹⁶

Viśvanātha Cakravartī—Regarding *rāmādayah*, Rāma was bewildered. But the only reason for that is his brotherly affection, although he is omniscient and although he was capable of killing the asura. This can be looked into in the episode of Kṛṣṇa's kidnapping Rukmiṇī: *śrutvaitad bhagavān...* (see above).

Vallabhācārya—Śuka talks about their *prema*. “Rāma and the others became unconscious,” because they are Kṛṣṇa’s *prāṇas*. Śuka gives an example to make one perceive that all their mental functions (*jñāna*) and external abilities (*kriyā*) completely deserted them.

Anvitārtha-prakāśikā—Svāmipāda says *vicetasah babhūvuh* signifies that they became devoid of awareness and fainted, and implies that *rāmādayah* is an *atad-guṇa-samvijñāna bahuvrīhi*. Therefore Rāma did not faint. Other ācāryas say he fainted out of fraternal affection.

ANNOTATION

A *bahuvrīhi* compound is always an adjective: It modifies the *anya-padārtha* (“the other thing,” a noun outside of the compound). There are two kinds of *bahuvrīhi* compounds: *tad-guṇa-samvijñāna* and *atad-guṇa-samvijñāna*. The first one denotes “a compound in which there is a perception of the quality of the other thing,” insofar as what is mentioned in the compound is in contact with the other thing. In other words, that compound is labeled as such when the

³⁹⁵ Jīva Gosvāmī never used the word *anuccheda*. The proper term is *pariccheda*.

³⁹⁶ In *Prīti-sandarbha* 100, Jīva Gosvāmī quotes the two verses cited above (10.53.20-21), adds that *bhagavān* means *sarvajño ‘pi* (although Balarāma is omniscient), and specifies that the verse under discussion is also an example of how Balarāma’s knowledge of Kṛṣṇa’s godly supremacy was eclipsed by his love for Kṛṣṇa. Another instance will be shown ahead: *keyam vā kuta āyatā daivī vā nāry utāsūri, prāyo māyāstu me bhartur nānyā me ‘pi vimohinī*, “What is this magic and where does it originate from? Is it godly, human, or demoniac? Most likely, it is the illusory power of my master, not any other power, for it bewilders me too.” (10.13.37)

relation with the other thing is either *samiyoga* (contact) or *samavāya* (inherence). The second one is the opposite, “a compound in which there is no perception of the quality of the other thing,” that is, when the connection with the other thing is any other kind of relation. Examples of *samiyoga* are: *pītāmbara*, *cakra-pāni*, etc. An example of *samavāya* is: *cīn-maya-bhūmi vrndāvanam*, “Vṛndāvana, a land consisting of consciousness.” Here the quality of being made of consciousness inheres in Vṛndāvana by means of the relation of *samavāya* (inherence). In this verse, it might be argued that the compound *rāmādayah* is a *tad-guṇa-samvijñāna bahuvrīhi*: There is some contact (*samiyoga*) in the sense that the group is united.

10.11.50

*taṁ tālu-mūlam pradahantam agni-vat
gopāla-sūnum pitaram jagad-guroḥ |
caccharda sadyo 'tiruṣākṣataṁ bakas
tuṇḍena hantum punar abhyapadyata ||
(indra-vaniśā)*

taṁ—Him; *tālu-mūlam*—the root of the palate; *pradahantam*—who was burning; *agni-vat*—like fire; *gopāla-sūnum*—who is the son of a cowherd; *pitaram*—who is the father; *jagad-guroḥ*—of the guru of the universe; *caccharda*—regurgitate; *sadyah*—at once; *atiruṣā*—due to great anger; *akṣatam*—who was unhurt; *bakah*—Baka; *tuṇḍena*—with the beak; *hantum*—to kill; *punah*—again; *abhyapadyata*—attacked.

bakah taṁ (krṣṇam svasya) tālu-mūlam agni-vat pradahantam gopāla-sūnum jagad-guroḥ pitaram (api) sadyah (eva) caccharda. (bakah krṣṇam) akṣatam atiruṣā (svasya) tuṇḍena (taṁ) hantum punar abhyapadyata.

Baka at once disgorged Krṣṇa, who was burning the root of his palate like fire and is the son of a cowherd although He is the father of the guru of the universe. Krṣṇa was unhurt. Out of wrath, the asura again dashed toward Him to kill Him with his beak.

Sanātana Gosvāmī—“Kṛṣṇa was burning the root of the palate like fire burns.” He had gone in the asura’s mouth for fun, or for some other reason, but would not allow the asura to gulp Him down. The prefix *pra* in *pradahantam* means the burning was intense. This particular fun of *bālyā* is His own special *aiśvarya*.

Kṛṣṇa was unhurt (*akṣatam*). Alternatively: “Baka attacked to kill Him although He was unable (*akṣatam = aśaktam api*)” to do any harm to him. The reason for that is *atiruṣā*, which means *mahā-krodhena* (due to great anger). Or the words *sadyo ’tiruṣākṣatam* are separated as: *sadyo ’tiruṣā kṣatam*, where *kṣatam* is an adverb: “Baka attacked to strike (*hantum = prahartum*) in such a way that a wound occurs (*kṣatam = kṣatām yathā syāt tathā*).”

Jīva Gosvāmī—(Additions are underlined.) “Kṛṣṇa was burning the root of the palate like fire burns.” He had gone in the asura’s mouth for fun, or for some other reason, but would not allow the asura to gulp Him down.

“Kṛṣṇa is the father of the guru of the universe.” This means “An amṛta of Kṛṣṇa is the father of the guru of the universe.” Kṛṣṇa was unhurt (*akṣatam*). Alternatively: “Baka attacked to kill Him although He was unable (*akṣatam = aśaktam api*)” to do any harm to him. The reason for that is *atiruṣā*, which means *mahā-krodhena* (due to great anger).

Viśvanātha Cakravartī—“Kṛṣṇa was burning the root of the asura’s palate.” Although Kṛṣṇa is cool and delicate like a blue lotus, the demon felt that Kṛṣṇa was like fire, that is, like a thunderbolt, only because of a fault of his body. If the tongue has a disease, refined sugar tastes bitter.

10.11.51

*tam āpatantāṁ sa nigrhya tuṇḍayor
dorbhyāṁ bakaṁ karṇsa-sakharā satāṁ patih |³⁹⁷
paśyatsu bāleṣu dadāra līlāyā
mudāvaho vīraṇa-vad divaukasām ||
upajāti (12)*

397 *satāṁ gatiḥ* (Vallabhācārya’s edition).

tam—him; *āpatantam*—who was dashing; *sah*—He; *nigrhya*—after restraining; *tundayoh*—on both beaks; *dorbhyām*—with both arms; *bakam*—Baka; *kaṁsa-sakham*—Kaṁsa’s friend; *satām patih*—the protector of the righteous; *paśyatsu bāleṣu*—while the boys were looking; *dadāra*—He bifurcated; *lilayā*—playfully; *mudā-āvahah*—He who brings bliss; *vīraṇa-vat*—like bifurcating *vīraṇa* grass; *diva-
okasām*—to those whose abode is heaven.

*sah (krṣṇah) satām patih tam bakarī karīsa-sakham āpatantam
tundayoh dorbhyām nigrhya bāleṣu paśyatsu (satsu) lilayā (tam)
vīraṇa-vad dadāra. (sah) divaukasām mudāvahah (bhavati).*

As the boys were looking on, Krṣṇa, the protector of the righteous, restrained Baka, who was attacking Him, by placing one arm on each beak and playfully bifurcated Kaṁsa’s friend like one splits *vīraṇa* grass. The Lord delights the residents of heaven.

Śrīdhara Svāmī—*Tuṇḍayoḥ* means *cañcvoḥ* (on both beaks). *Vīraṇa* is a type of grass which has no joint.

Sanātana Gosvāmī—*Nigrhya* signifies either *nitarām grhitvā* (Krṣṇa got a continuous hold of him) or *grahanena pīdayitvā* (He pained him by grabbing him). Baka is Kaṁsa’s friend: This suggests that Baka is a big knave, is very strong, and so on. “Krṣṇa easily (*lilayā = anāyāseṇa*) split (*dadāra = vidāritavān*) Baka,” because: *satām gatih* (He is the goal of the righteous). To protect the righteous, killing him was necessary. It should not be thought that Vatsāsura was seized by and effortlessly killed by Krṣṇa because he did not see Krṣṇa coming. Hence Krṣṇa let Baka grab Him to prove to everyone that Vatsāsura’s death was no fluke. In this way, Krṣṇa enraptured His friends.

Jīva Gosvāmī—(Additions are underlined.) *Nigrhya* signifies *grahanena pīdayitvā* (He pained him by grabbing him). Baka is Kaṁsa’s friend: This suggests that Baka is a big knave, is very strong, and so on. Krṣṇa is *satām gatih*, therefore, killing him was necessary.

Alternatively, in reference to *kaṁsa-sakham* (Kaṁsa’s friend):

By splitting Baka, it's as if Kamsa too is split. As for *satāṁ gatih*, the sense is Krsna saved the lives of His friends. It's understood that, since their lives are dedicated to Him, the boys automatically roused from their swoon when He came out of Baka's mouth. *Viranam* is a plant whose root is well-known as *uśiram*. “Krsna split Baka like one splits a leaf of *vīraṇa* grass” (*vīraṇa-vat* = *tasya patram iva*).³⁹⁸

It should not be thought that Vatsāsura was seized by and effortlessly killed by Krṣṇa because he did not see Krṣṇa coming. Hence Krṣṇa let Baka grab Him to prove to everyone that Vatsāsura's death was no fluke. In this way, Krṣṇa enraptured His friends.

Vijayadhvaja Tīrtha—*Vīraṇa* is the type of grass which is the material of straw mats. Thus, āśanas are made from it, and is known as *śrī-tṛṇam*.

Vīra-Rāghava—*Satāṁ gatih* signifies: *bhaktānāṁ sva-prāpty-upāyah*, “Krsna is the devotees' means of attaining Him.”

10.11.52

*tadā bakārim sura-loka-vāsinah
samākirān nandana-mallikā-ādibhiḥ |
samīḍire cānaka-śāṅkha-saṁstavais
tat vīkṣya gopāla-sutā visismire ||
upajāti (12)*

tadā—at that time; *baka-arim*—Baka's enemy (Krṣṇa); *sura-loka-vāsinah*—the residents of the planets of the gods; *saṁākirān*—completely covered; *nandana-mallikā-ādibhiḥ*—with jasmines etc. from Nandana; *saṁīḍire*—fully praised; *ca*—and; *ānaka-śāṅkha-saṁstavaiḥ*—by means of *ānaka* drums, conschells, and hymns; *tat vīkṣya*—after beholding that; *gopāla-sutāḥ*—the sons of cowherds; *visismire*—became wonderstricken.

398 Here the suffix *vat[i]* is used in the sense of: *upamāna-kriyād vatis tat-kriyā-tulya-kriyavate* (HNV 1197) (*tena tulyam kriyā ced vatih*, Aṣṭādhyāyī 5.1.115).

*tadā sura-loka-vāsinaḥ nandana-mallikādibhiḥ bakārim samākirān
ānaka-śāṅkha-saṁstavaīḥ (tam) samīdire ca. gopāla-sutāḥ tad vikṣya
visismire.*

At that time the residents of the heavenly planets completely covered Bakāri with jasmines and with other flowers from Nandana Garden and extolled Him with hymns to the sounds of conchshells and ānaka drums. Beholding that, the sons of cowherds became wonderstruck.

Śrīdhara Svāmī—“They praised (*samīdire* = *tuṣṭuvuh*) with ānaka drums, with conchshells, and with other forms of praise (*ānaka-śāṅkha-saṁstavaīḥ* = *ānakaiḥ śāṅkhaiḥ anyaiḥ ca saṁstavaīḥ saha*).”

Sanātana Gosvāmī—Here Śuka expounds on the fact that Kṛṣṇa delights the residents of heaven. “They completely covered (*samākirān* = *samyag ākiran* = *samyag vyāpayāmāsuḥ*) Him with jasmine flowers of Nandana.” This means the flowers are of the highest quality. “They properly praised (*samīdire* = *samyag īdire* = *samyak tuṣṭuvuh*) Him with the best hymns along with ānakas and conchshells (*ānaka-śāṅkha-saṁstavaīḥ* = *ānaka-śāṅkha-vādyasahitaiḥ uttama-stotraiḥ*).”

Having beheld, that is, directly experienced (*vikṣya* = *sākṣād anubhūya*), the bifurcation of Baka in a playful manner and the great festivity of the residents of the heavenly planets, the cowherd boys became astonished. This means their hearts were overcome with deep affection for Śrī Kṛṣṇa. Or they were amazed by inferring, due to the great festivity of the Svarga residents, that Baka was a big scoundrel. That is because they are sons of cowherds. The gist is they are very respectful toward the gods.

Or they were astonished in a special way (*vi* = *viśeṣena*) because the jasmines and other flowers were entirely new compared to those produced in Śrī Vṛndāvana, because ānakas and other musical instruments were entirely new compared to bamboo flutes, leaf instruments and the like, and because the praises of the gods were entirely new compared to the hymns of the Gokula residents.

Jīva Gosvāmī—Śuka expounds on the fact that Kṛṣṇa delights the residents of heaven. “They completely made Him covered (*samākiran = samyak avākiran = samyag vyāptam cakruḥ*) with jasmine flowers of Nandana,” which were the most dear to them.

“They properly praised (*samiḍire = samyag īdīre = samyak tuṣṭuvuh*) Him with the best hymns along with ānakas and conchshells.” In Śrīdhara Svāmī’s commentary, “other forms of praise” refers to the *Puruṣa-sūkta* and so on.

“They attained astonishment” consisting of the highest bliss due to the exaltation of a friend. That is because they are sons of those cowherds whose lives are solely meant for His elevation, to any degree, and whose *aīśvarya-jñāna* is covered by a special, deep affection for Him.

Viśvanātha Cakravartī—The gods did a praise with ancient hymns.

Vīra-Rāghava—“They praised (*samiḍire = tuṣṭuvuh*) with hymns, with sounds of *bherī* drums (*ānaka = bherī*) and with sounds of conchshells.”

Vallabhācārya—Bakāri is Kṛṣṇa, the killer of Baka. The cowherd boys were very simple. Thinking that Kṛṣṇa was like them, they achieved the highest astonishment.

Anvitārtha-prakāśikā—*Visismire* is poetic license due to the deletion of *i* (the proper form is *visismiyire*). *Samiḍire* is poetic license because of the absence of *ām*.

ANNOTATION

The rule is: *rccha-varjita-gurv-iśvarāder ām adhokṣaje*, “In the perfect tense, the affix *ām* is applied after any verbal root, except *rcch*, which begins with a letter other than *a* or *ā* and which is long” (HNV 368) (*Aṣṭādhyāyī* 3.1.36). Thus the proper form is either *samiḍāñcakrire* or *samiḍayāñcakrire*, since there are two verbal roots *īd*: (i) *īd stutau* (2A) (to praise) and (ii) *īd stavane* (10P) (to praise).

10.11.53

*muktam̄ bakāsyād̄ upalabhyā bālakā
 rāmādayah̄ prāṇam̄ ivaindriyo gaṇah̄ |
 sthānāgatam̄ tam̄ parirabhyā nirvṛtāḥ
 prāṇīya vatsān̄ vrajam̄ etya taj jaguh̄ ||
 upajāti (12)*

muktam—freed; *baka-āsyāt*—from Baka’s mouth; *upalabhyā*—after obtaining close by; *bālakāh*—the little boys; *rāma-ādayah*—at whose beginning there is Rāma; *prāṇam*—the life force; *iva*—like; *aindriyah gaṇah*—the multitude, which is a multitude of senses; *sthāna-āgatam*—who returned to the position; *tam*—Him; *parirabhyā*—after embracing; *nirvṛtāḥ*—happy; *prāṇīya*—after assembling; *vatsān*—the calves; *vrajam*—to Vṛndāvana (or to the cowherd village) *etya*—after returning; *tat jaguh*—they sang that.

Baladeva Vidyābhūṣaṇa—
bālakāh rāmādayah (*mūrchābhībhūtam̄ punah sva-sthānāgatam̄*)
prāṇam aindriyah gaṇah iva bakāsyād̄ muktam̄ sthānāgatam̄ tam̄ (*kṛṣṇam̄*) *upalabhyā parirabhyā* (*ca*) *nirvṛtāḥ* (*santah*) *vatsān* (*itah tatah*) *prāṇīya vrajam etya tad* (*baka-vadha-caritrām̄*) *jaguḥ*.

Gaṅgā Sahāya (*Anvitārtha-prakāśikā*)—
(pūrvam̄ vicetasah̄) rāmādayah̄ bālakāh bakāsyād̄ muktam̄ (kṛṣṇam̄)
upalabhyā (tatah) sthānāgatam̄ tam̄ parirabhyā prāṇam̄ (prāpya)
aindriyah gaṇah iva nirvṛtāḥ (*babhūvuh. tatah ca sāyāṁ-kāle te*)
vatsān̄ prāṇīya vrajam etya tad (*baka-vadhādikām̄*) *jaguḥ*.

When they got near Kṛṣṇa, who was freed from Baka’s mouth and had returned to His place in the group, Rāma and the other boys hugged Him, and became happy like the senses become energetic upon recontacting the vital force. They assembled the calves, went to the cowherd village and sang about it.

Śrīdhara Svāmī—Kṛṣṇa was like the life force that has returned to its own place (*sthānāgatam* = *sva-sthānam̄ āgatam̄*). Moreover, Rāma and the boys reunited the calves (*prāṇīya* = *ekī-kṛtya*).

Sanātana Gosvāmī—Kṛṣṇa had returned to His own place (*sthānāgatam* = *sva-sthānam āgataṁ santam*). The boys became happy by obtaining Him (*tam* = *bakārim*) close-by (*upalabhyā* = *samipe prāpya*) and afterward by hugging Him (*parirabhyā* = *paścāt parirabhyā*). “He had been freed from Baka’s mouth.” This implies a big embrace with an upsurge of deep affection.

Or *sthānāgatam* is only an adjective of *prāṇam* (the life force has returned to its place). The example is in point of being in one’s own place (*sadyah sva-sthatā*) (or being healthy) and in point of being happy as a result of that.

*Vatsān prāṇiya*³⁹⁹ means: “not knowing what time it was, the boys made the calves return to the colony.” Or the sense is the boys assembled the calves that had gone here and there. Or: *prakarṣeṇa āniya*, “they excellently brought the calves together,” by enlivening the calves with the nectar of the sight of the Lord.

“They sang about the killing of Baka and so on (*tad* = *bakavadhādikam*).” This means they delightfully narrated with a loud and splendid voice, like a song. Or they composed that song right at that time and narrated by singing it.

Jiva Gosvāmī—(Additions in the first two paragraphs are underlined.) Suka illustrates the boys’ special affection for Kṛṣṇa. Kṛṣṇa had returned to His own place (*sthānāgatam* = *sva-sthānam āgataṁ santam*). The boys became happy by obtaining Him (*tam* = *bakārim*) close-by (*upalabhyā* = *samipe prāpya*) and afterward by hugging Him (*parirabhyā* = *paścāt parirabhyā*). “He had been freed from Baka’s mouth.” This implies a big embrace with an upsurge of deep affection. *Sthānāgatam* (has returned to its own place) modifies *prāṇam* too.

Vatsān prāṇiya means: “not knowing what time it was, the boys made the calves return to the colony.” Or the sense is the boys assembled the calves that had gone here and there. “They sang about the killing of Baka and so on.” This means they narrated with a loud and splendid voice, with a delight mixed with reverence.

After the killing of Vatsāsura, the boys did not mention it

³⁹⁹ The reading *prāṇiya* instead of *pranīya* is not listed anywhere, but is accepted by Jiva Gosvāmī and by Viśvanātha Cakravartī.

in town because they thought that the way he was killed was too amazing and that no one would believe that a demon had the shape of a calf. But on this occasion, the killing of Baka, they sang about it. This is inferred because in the twenty-sixth chapter (10.26.9) the cowherds will mention the killing of Vatsa (but not the killing of Baka). Or the boys mentioned the killing of Vatsa right after it happened and Śuka did not mention it because he forgot about it, due to his absorption in *prema*.

Viśvanātha Cakravartī— Kṛṣṇa was like the life force that has returned to its own place (*sthānāgatam* = *sva-sthānam āgatam*). “The boys excellently (*pra* = *prakarṣena*) assembled the calves that had gone here and there. With a loud voice, they told (*jaguh* = *uccaiḥ-svareṇa ūcuh*) the deeds of the killings of Vatsa and Baka (*tad* = *vatsa-baka-vadha-caritram*).” Or they composed a song proper, with music, rhythm and so forth, for the sake of singing it on other days too.

Baladeva Vidyabhūṣana—“Being happy (*nirvṛtāḥ* = *nirvṛtāḥ santah*) after obtaining Kṛṣṇa, who was freed from Baka’s mouth and was close-by (*sthānāgatam* = *sannihitam*), and embracing Him like the senses (*aindriyah gaṇah iva* = *indriya-gaṇah iva*) embrace the vital force that has overcome a swoon and again returned to its position, they assembled the calves, came to Vraja, the cowherd village, and loudly sang the deeds of the killing of Baka.”

Anvitārtha-prakāśikā—The boys became happy (*nirvṛtāḥ* = *nirvṛtāḥ babhūvuh*). This means: *sva-sthāḥ sva-vyāpāra-yogyāḥ ca babhūvuh*, “They were well, and fit for their own occupation” like senses are by contacting the vital force (*prāṇam* = *prāṇam prāpya*).

ANNOTATION

The example in the verse is based on a pun on the word *nirvṛtāḥ* (happy, healthy): The boys became happy (*nirvṛta*) by hugging Kṛṣṇa like the life airs become healthy (*nirvṛta*) by embracing the life force that has returned. The definition is: *nirvṛtiḥ sva-sthātāyām syād astām-gamana-saukhyayoh*, “*Nirvṛti* means *sva-sthātā* (being healthy), *astām-gamana* (going to extinction), and *saukhyam*

(happiness, bliss)” (*Viśva-kośa*). Moreover, the syllable *na* in Kṛṣṇa has the sense of *nirvṛti* (bliss), as stated in the famous line: *kṛṣṇ bhū-vācakah śabdo naś ca nirvṛti-vācakah* (*Mahābhārata*).

10.11.54

śrutvā tad vismitā gopā gopyaś cātipriyādṛtāḥ |
pretyāgatam ivautsukyād aikṣanta trṣitekṣanāḥ ||

śrutvā tat—after hearing that; *vismitāḥ*—who were astonished; *gopāḥ gopyaḥ ca*—the cowherd men and women; *atipriya-ādṛtāḥ*—respectful with excessive affection; *pretya āgatam iva*—like one who returned after dying; *autsukyāt*—because of fervor; *aikṣanta*—looked; *trṣita-īkṣanāḥ*—whose eyes are thirsty.

gopāḥ gopyaḥ ca tat (bālaka-varṇitarāṁ) śrutvā vismitāḥ atipriyādṛtāḥ trṣitekṣanāḥ (krṣṇām) pretya āgatam iva autsukyād aikṣanta.

Hearing the news, the cowherd men and ladies, who were deferential to Kṛṣṇa with great love, were astonished. Their eyes were thirsty. With great eagerness, they looked at Him as if He had returned from the dead.

Śrīdhara Svāmī—*Atipriyādṛtāḥ* signifies: *atipriyena prītyā ādṛtāḥ sādarāḥ*, “they were respectful (*ādṛtāḥ = sādarāḥ*) on account of intense *prīti* (bliss or love).” They looked at Him as though He had returned from the next world (*pretyāgatam iva = lokāntarād āgatam iva*). Their eyes were thirsty: It’s as if their eyes had not had enough of drinking the nectar.

Sanātana Gosvāmī—“The cowherds were honored (*ādṛtāḥ = sammānitāḥ*) by Śrī Kṛṣṇa, who is superior to one’s life force (*atipriya = atipriyena = prāṇādhikena*), with a look of *prema*. Therefore, their eyes not yet satiated, they looked with great eagerness.”

Jīva Gosvāmī—“The cowherd men and ladies were astonished.” Their astonishment is described in the next verses. Therefore: *atipriyādṛtāḥ*, which means: *atiśayena priyam prema-yuktam yathā*

syāt tathā ādṛtāḥ tad-rakṣaṇādiṣu jātātyanta-manah-prayatnāḥ,
 “They made great mental efforts to understand how the boys were saved, in such a way that there was love.” Consequently: “They looked with profound attachment (*autsukyāt = āsakyāt*).” This means they did not cease from looking at Him for a long time. That is because their eyes were not satiated (*trsītekṣaṇāḥ = atrpta-netrāḥ*).

Or: Because of separation from Him during the day, spontaneously their eyes had thirst for seeing Him. And specifically, the cowherds looked with eagerness by listening to the recountal of the killing of Baka and so on.

Viśvanātha Cakravartī—*Atipriyādṛtāḥ* means: *atipriyena śrī-kṛṣṇena sva-darśana-dānenā eva ādṛtāḥ*, “they were shown respect by Kṛṣṇa, the very dear one, by His gift of giving His *darśana*.” Their eyes were thirsty: It’s as if their eyes had not had enough of drinking the nectar. “They looked downward” (*aikṣanta = nyabhālantāḥ*) on all His limbs, making sure He had no wound.

Vallabhācārya—“By hearing about the killing of Baka, the cowherd men and ladies were amazed and looked at Him because of their upsurge of love (*autsukyāt = premādhikyāt*).” Śuka, following the intellect of base people, even says something unpleasant (*asllam*).

With *atipriyādṛtāḥ*, he specifically talks about the cowherd ladies: *atipriyena bhagavatā ādṛtāḥ prāptādarāḥ ca jātāḥ*, “They were respected and highly regarded by the Lord, who is exceptionally dear.”

10.11.55

*aho batāsyā bālaśya bahavo mr̄tyavō 'bhavan |
apy āśid vipriyam teṣāṁ kṛtam pūrvam yato bhayam ||*

aho—how amazing; *bata*—alas; *asya bālaśya*—of this boy; *bahavaḥ mr̄tyavah*—many deaths (i.e. many causes of death); *abhaven*—there were; *api*—still; *āśit*—there was; *vipriyam*—evil (“what is unpleasant”); *teṣām*—to them; *kṛtam*—was done; *pūrvam*—previously; *yataḥ*—because; *bhayam*—fear.

“*aho bata! asya bālaśya bahavaḥ mr̄tyavaḥ abhaven. (tathā)api teṣām*

(eva) *vipriyam āśit, yataḥ (taiḥ) pūrvam (anyeśāṁ) bhayaṁ kṛtam.*

“This is quite amazing, yet only the boy had many deaths. Still, only they ended up in trouble because previously they made others afraid.

Śrīdhara Svāmī—This verse and the next two are syntactically connected with *iti nandādayaḥ* (10.11.58). *Api* means *evam* (in this way): *api teśāṁ eva aniṣṭam āśit, yatas taiḥ pūrvam anyeśāṁ bhayaṁ kṛtam*, “Only they had trouble (*vipriyam* = *aniṣṭam*) in this way, insofar as previously they made others afraid.”

Sanātana Gosvāmī—In three verses Śuka talks about the cowherds’ reciprocal expressions of astonishment in that regard. *Aho* has the sense of *āścaryam* (wonderment), *bata* the sense of *kheda* (cheerlessness). Or *aho bata* is one phrase in the sense of *atyanta-kheda* (anxiety).⁴⁰⁰

“Causes of deaths (*mṛtyavaḥ* = *mṛtyu-hetavaḥ*) occurred only to Him (*asya* = *asya eva*).” Regarding *bālasya* (the boy), with love they see Him as a boy. The rest has been explained by Śrīdhara Svāmī.

Or, they surmise a reason for that: *api kim teśāṁ bakādīnāṁ vipriyam aniṣṭam anena pūrvam kṛtam āśit*, “Did (*api* = *kim*)⁴⁰¹ Kṛṣṇa previously do something bad to Baka and others, because of which wrongdoing (*yataḥ* = *yasmād aniṣṭa-karaṇat*) there was fear?”

Jīva Gosvāmī—The words beginning from *aho* form one set

400 This is confirmed in *Medinī-koṣa*: *ahobatānukamyāyāṁ khede sambodhane 'pi ca*. Further, by itself *aho* has the sense of astonishment: *aho hī ca vismaye*, “Aho and *hī* are used in the sense of wonderment” (*Amara-koṣa* 3.4.9), and *bata* by itself can be used in the sense of either astonishment or cheerlessness: *batāmantrana-santosa-khedānukroṣa-vismaye* (*Medinī-koṣa*). Still, on occasion the phrase *aho bata* has the sense of astonishment, according to the Gosvāmīs (*Toṣaṇī* 10.7.31).

401 Here *api* is a question marker. *Amara-koṣa* defines *api* as follows: *garhā-samuccaya-praśna-śāṅkā-sambhāvanāsv api*, “*Api* is used in the senses of *garhā* (criticism), *samuccaya* (conjunction), **praśna** (question, interrogation), *śāṅkā* (doubt), and *sambhāvanā* (assumption; possibility)” (3.3.248).

of four verses, inasmuch as they connect with *iti* in verse 58. But each verse will be explained separately. In three verses Śuka talks about the cowherds' mutual expressions of astonishment in that regard, according to the suitability. *Aho* has the sense of *āścaryam* (wonderment), *bata* the sense of *kheda* (cheerlessness).

“Causes of deaths (*mṛtyavah* = *mṛtyu-hetavah*) occurred only to Him (*asya* = *asya eva*).” Regarding *bālasya* (the boy), with love they see Him as a boy. The rest has been explained by Śrīdhara Svāmī. Alternatively: *yataḥ pūrvam prathamam āgatya tasya bhayam krtam*, “Evil befell those demons because at first they made Kṛṣṇa afraid by coming here.”

Viśvanātha Cakravartī—“Evil befell those demons, causes of death, because at first they terrified made this boy and us offenseless people.”

Baladeva Vidyābhūṣana—The meaning is: *yataḥ pūrvam prathamam taiḥ bhayam aparādhah kṛtaḥ, tasmāt teṣāṁ vipriyam maranam āśit*, “They died because of the fear that they occasioned, that is, because of their offenses.”

Vijayadhvaja Tīrtha—*Api* means *svit* ('whether', a question marker).

Vallabhācārya—“This is amazing. But alas, it seems the boy has bad karma: It happened only to Him.” According to the logic “One who kills is killed,” in the past the demons had terrified others.

10.11.56

*athāpy abhibhavaty enam naiva te ghorā-darśanāḥ |
jighāṁsayainam āśādyā naśyanty agnau pataṅga-vat ||*

athāpi—nonetheless; *abhibhavanti*—they overcome; *enam*—Him; *na*—do not; *eva*—certainly; *te*—they; *ghorā-darśanāḥ*—they the sight of whom is frightful; *jighāṁsayā*—because of a desire to kill; *enam*—Him; *āśādyā*—after approaching; *naśyanti*—they perish; *agnau*—in fire; *pataṅga-vat*—like flying insects.

Gaṅgā Sahāya (*Anvitārtha-prakāśikā*)—

(yadyapi) te ghorā-darśanāḥ (bhavanti), athāpi (te) enām (bālam api) naiva abhibhavanti. (pratyuta te) jighāṁsayā enam āśādyā agnau pataṅga-vat naśyanti.

“Although they are frightful to see, they never overcome Him. On the contrary, when they intend to kill and come near Him, they perish like moths in a fire.

Śrīdhara Svāmī—“Afterward (*atha*), although (*api*) they are frightful to see, they don’t crush Him (*na abhibhavanti = na gharṣayanti*).”

Sanātana Gosvāmī—*Ete* (these) denotes Baka and others. Sometimes the reading is *te* (they). Their sight is frightful, let alone their deeds. *Na abhibhavanti* means: *dharṣayitum na śaknuvanti*, “They are unable to overpower.” Even though the statement of these cowherds is as if ordinary, because their hearts are overwhelmed with an abundance of deep affection it is not conducive to a fault. With *jighāṁsayā* (with the intent to kill) and so on they say: “Not only that, they die by themselves at once”: *agnau pataṅga-vat* (like a moth in the fire).

Jīva Gosvāmī—(Additions are underlined.) Śuka expounds upon their being detestable. *Ete* (these) denotes Baka and others. Sometimes the reading is: *naivam te ghorā-darśanāḥ*. Their sight is frightful, let alone their deeds. *Na abhibhavanti* means: *dharṣayitum na śaknuvanti*, “They are unable to overpower.” With *jighāṁsayā* (with the intent to kill) and so on they say: “Not only that, they die by themselves at once”: *agnau pataṅga-vat* (like a moth in the fire). By this it is said that He has the force of punya. For this reason it is fancifully imagined specifically like this: “A hater perishes by his own sin.”

Viśvanātha Cakravartī—Someone might think: “At first this little boy did something detestable to them in a previous life, therefore they came to kill Him in this life. Why don’t you consider this?” They respond to that here. The sense is: “If this were so, He would have already been overcome by them. However, they are unable to overcome Him (*na abhibhavanti = abhibhavitum na śaknuvanti*).

10.11.57

*aho brahma-vidāṁ vāco nāsatyāḥ santi kārhicit |
gargo yad āha bhagavān anvabhāvi tathaiva tat ||*

aho—how amazing; *brahma-vidām*—of those who realize Brahman (or of those who know the *Vedas*); *vācaḥ*—the words; *na*—not; *asatyāḥ*—untrue; *santi*—are; *kārhicit*—at any time; *gargah*—Garga; *yat*—what; *āha*—said; *bhagavān*—the highly venerable and knowledgeable; *anvabhāvi*—was experienced; *tathā eva*—just in that way; *tat*—that.

aho! brahma-vidāṁ vācaḥ kārhicit (api) asatyāḥ na santi. gargah bhagavān yad āha, tad tathā eva anvabhāvi” (iti).

“How amazing! The words of those who have realized Brahman are never proven false. Now we realize that what Bhagavān Garga said is true.”

Śrīdhara Svāmī—“What Garga said” refers to this:

*tasmān nandātmajo ‘yam te nārāyaṇa-samo guṇaiḥ |
śriyā kīrtyanubhāvena gopāyasva samāhitāḥ ||*

“Therefore Nanda, this son of yours is similar to Nārāyaṇa in terms of qualities, opulence, renown, and might. Be alert and protect Him.” (10.8.19)

Sanātana Gosvāmī—Even by witnessing the Lord’s greatness in this way, they did not understand that “He is God,” on account of an abundance of deep affection. Rather, they determined “He is some exalted personality (*mahā-puruṣa*),” and substantiated this with Garga’s statement.

Aho has the sense of *āścaryam* (wonderment). “The words of those who know the truth about the meaning of the Vedas, that is, of those who are resolute on the path of *bhakti*, do not become (*na santi = na bhavanti*) false. That has been verified by experience (*tad anvabhāvi = tad anubhūtam*).” Since Śrī Vallavendra is a devotee

of the Lord, and also because he is affectionate to friends and relatives, it's understood that the Lord's greatness, which was told by Garga, albeit privately, became somewhat manifest to them. This is completely suitable for the increase of their love for Him. They have innate *sneha*.

Jīva Gosvāmī—(Additions are underlined.) Even while illustrating the reasoning that a hater perishes by his own sin, due to the nature of vātsalya they speak with wonderment. “The words of those who know the truth about the meaning of the Vedas, that is, of those who are resolute on the path of *bhakti*, cannot possibly become (*na santi = na sambhavanti*) false. That has been verified by experience (*tad anvabhāvi = tad anubhūtam*).” Since Śrī Vallavendra’s nature is devoid of crookedness, and also because he is affectionate to friends and relatives, it's understood that the Lord's greatness, which was told by Garga, albeit privately, became somewhat manifest to them.

Viśvanātha Cakravartī—The reason the demons never overcome Kṛṣṇa is simply that He is similar to Nārāyaṇa. “What Garga said” refers to: *tasmān nandātmajo 'yam* and so on (10.8.19).

10.11.58

*iti nandādayo gopāḥ kṛṣṇa-rāma-kathāṁ mudā |
kurvantō ramamāñāś ca nāvindan bhava-vedanāṁ ||*

iti—in this way; *nanda-ādayah*—the foremost of whom is Nanda; *gopāḥ*—the cowherds; *kṛṣṇa-rāma-kathāṁ*—a discussion about Kṛṣṇa and Rāma; *mudā*—with joy; *kurvantah*—while doing; *ramamāñāḥ*—while delighting; *ca*—and; *na avindan*—did not attain (i.e. did not get); *bhava*—of material existence (or of material rebirth); *vedanāṁ*—the knowledge (or the pain) (or the experience).

*gopāḥ nandādayah iti kṛṣṇa-rāma-kathāṁ mudā kurvantah (tābhyaṁ
saha) ramamāñāḥ ca bhava-vedanāṁ na avindan.*

By joyfully discussing topics about Kṛṣṇa and Rāma in this way and by taking pleasure with Them, Nanda and the other cowherds had no idea what material life is like.

Sanātana Gosvāmī—*Iti* means *anena prakārena* (in this way). As before, Śrī Kṛṣṇa is mentioned first because He is the most important of the two. Or the word *rāma* is an adjective of *kathā*: *ramayanti sukhayanti iti rāmāḥ yāḥ kathāḥ tāḥ*, “The topics bring joy to all.” Thus the *kathās* (topics or talks) are *rāmā* (which becomes *rāma* in the compound).” Sometimes the reading is in the singular: *kathāṁ mudā*, instead of the plural: *kathā mudā*. They were discussing (*kurvantah* = *kathayantah*) those topics. Or the sense is they were making the topics... into the form of songs.” Therefore: *ramamānāḥ*, the cowherds were taking pleasure (= *sukham anubhavantah*). Alternatively, the idea is they were playing (*ramamānāḥ* = *krīdantaḥ*) with one another, or with the Lord. “They did not even understand (*na avidan*⁴⁰² = *na jñātavantah api*), let alone experience, the misery of material life (*bhava-vedanām* = *sāṁsārika-duḥkham*).”

Jīva Gosvāmī—“While discussing (*kurvantah* = *kathayantah*) past and upcoming topics about Kṛṣṇa and Rāma in this way (*iti* = *anena prakārena*).” Sometimes the reading is *kathāṁ*. Not only that, they were taking pleasure (*ramamānāḥ*) and having fun (*ca* = *krīdantaḥ ca*) with the Lord.

“They did not even understand (*na avidan* = *na jñātavantah api*) the misery in material life (*bhava* = *bhave* = *sāṁsāre*), that is, the misery of those who are in material life (*bhava-vedanām* = *sāṁsārikānām duḥkham*),” although they were in their midst, on Earth. Consequently, when they are portrayed as hungry and the like, for instance in the text: *kṣudhārtā idam abruvan*, “The cowherd boys, pained by hunger, spoke” (10.22.38), this has nothing to do with material life, rather it only consists of *līlā*, since it enhances the *līlā*.

Viśvanātha Cakravartī—The sense of “The cowherds were doing the topics (*kathāṁ kurvantah*)” is this: They sat in a meeting room and had lengthy conversations about the topic of the restlessness of early childhood, about the topics of the killings of Vatsa and Baka, and so on. Or the drift is they were rendering the topics into songs and verses.

402 The reading *nāvidan*, instead of *nāvindan*, is only seen in Rāma-Nārāyaṇa’s edition of *Bhāgavatam*. Both forms are grammatically proper.

“They did not know, that is, they never paid attention to (*na avidan* = *naiva avadadhuḥ*), what is suggestive (*vedanām* = *jñāpanam*) of material life (*bhavasya* = *samsārasya*).” This means they never listened to what was brought to their attention by elder cowherds and by others arriving from a distant land: “King of Vraja, we are your relatives. We haven’t seen each other for ages. But now why are all of you immersed in topics of son, wife, family and the like? This dreadful *samsāra* remains. For our elevation, why don’t you endeavor for *jñāna*, *vairāgya*, *nārāyaṇa-smaraṇa* and the rest?”

The other explanation of *bhava-vedanām*, as *samsāra-piḍām* (“they did not have the pain of material life”), is to be rejected because of the negation of their *samsāra*, due to a previous statement: *na punah kalpate rājan samsāro jñāna-sambhavaḥ*, “In the case of those females who always thought of Kṛṣṇa as their son, material life, born of ignorance, is not fitting” (10.6.40). How can anyone even think that those who are His have any pain?⁴⁰³

Baladeva Vidyābhūṣaṇa—“While conversing with one another (*kurvantah* = *mithah saṁlapantah*) about *kṛṣṇa-rāma-kathā*, the cowherds did not obtain (*na avidan* = *na ālabhantah*) the knowledge of Śiva (*bhava* = *bhavasya* = *śrī-śivasya*) (*vedanām* = *tad-viṣayām jñānam*).” They did not know that Lord Śiva had come to see Kṛṣṇa at that time. “While having fun with Kṛṣṇa,” they did not even pay attention to Śiva’s arrival. Moreover, *Medinī-koṣa* states: *vedanā jñāna-piḍayoh*, “*Vedanā* means knowledge, and pain.”⁴⁰⁴

Vallabhācārya—The significance of *nāvindan bhava-vedanām* is “The cowherds completely forgot about the material world.”

10.11.59

*evam vihāraiḥ kaumāraiḥ kaumāraṁ jahatur vraje |
nilāyanaiḥ setu-bandhair markaṭotpavanādibhiḥ ||*

403 Since Nanda and other cowherds are not in *samsāra*, there is no question of talking about their not getting the pain of *samsāra*. Alternatively, *bhava-vedanām* is a metaphor: “They never experienced *samsāra*, which is a pain.”

404 *vedanā jñāna-duḥkhayoh*, “*Vedanā* means knowledge, and misery” (*Medinī-koṣa*). The sense of ‘pain’ is seen in *Hema-koṣa*, *vedanā jñāne piḍāyām* (*Hema-koṣa* 3.450).

evam—in this way; *vihāraiḥ*—along with amusements; *kaumāraiḥ*—pertaining to early childhood; *kaumāram*—early childhood; *jahatuḥ*—both of Them relinquished; *vraje*—in Vraja; *nilāyanaiḥ*—along with games of hiding (i.e. hide-and-seek); *setu-bandhaiḥ*—along with [making] dams/ bridges; *markata*—[like] monkeys; *utplavana-ādibhiḥ*—along with jumping and so on.

(*rāma-kṛṣṇau*) *evam vihāraiḥ kaumāraiḥ nilāyanaiḥ setu-bandhaiḥ markatotplavanādibhiḥ (ca) vraje kaumāram jahatuḥ (iti).*

In Vraja, both of Them gave up early childhood and the aforesaid amusements of that age, in addition to other games such as playing hide-and-seek, making bridges, and jumping like monkeys.

Jīva Gosvāmī—Śrīdhara Svāmī lists this verse too. The repeated description of *kaumāra* pastimes here was done by portraying them with gestures, due to the astonishment of a special remembrance. The verse is repeated later on (10.14.61). Both are commented upon in *Sambandhokti*.

Baladeva Vidyābhūṣaṇa—They gave it up means “They made Their early childhood invisible.”

Vijayadhvaja Tīrtha—“They gave up Their age of *kaumāra* and the games of *kaumāra*.” *Bālyā* lasts up to five years of age inclusively, *pauganḍa* lasts up to nine years of age inclusively, and *kaiśora* lasts up to sixteen years of age inclusively.

Nilāyana is the game of remaining hidden at the base of a column while another looks for that person and tries to catch them. *Setu-bandha* means blocking the water (building a dam). They jumped like monkeys do, from one branch to another.

Vallabhācārya—When water flows, They make *setu-bandhas* (dams, or bridges). Because of the word *ādi* (etc.), They also jumped like frogs, and so on. They gave up the condition of being in the age of *kaumāra* (*kaumāram* = *kaumārāvasthām*) along with those pastimes.

Anvitārtha-prakāśikā—This verse is not in every edition. *Nilāyanaiḥ* means *niliya-sthitibhiḥ* (along with the condition of hiding). The nominal base *nilāyana* is made with the prefix *ni*, with the suffix *[l]yu[t]* applied after the verbal root *li*, and with the causative suffix, *[n]li[c]*.

ANNOTATION

Śrīdhara Svāmī does not comment on the verse, therefore neither Sanātana Gosvāmī nor Viśvanātha Cakravartī comments on it. Still, Śrīdhara Svāmī does not comment on the same verse in text 10.14.61, whereas Sanātana Gosvāmī and Viśvanātha Cakravartī do so. Madhvācārya and Vallabhācārya think that chapters twelve, thirteen and fourteen are interpolations, but in his commentary on verse 10.12.1, Jīva Gosvāmī establishes that those chapters are genuine. The narration of Kṛṣṇa's pastimes in the age of *pauganda* (childhood) begins from chapter fifteen.

Sambandhokti is one of the ancient commentaries on *Bhāgavatam* mentioned by Jīva Gosvāmī in *Tattva-sandarbha* 23. The others are: *Hanumad-bhāṣya*, *Vāsanā-bhāṣya*, *Vidvat-kāma-dhenu*, *Tattva-dīpikā*, *Bhāvārtha-dīpikā*, *Paramahariṣa-priyā* and *Śuka-hṛdayā* (*Tattva-sandarbha* 23). Except *Bhāvārtha-dīpikā*, written by Śrīdhara Svāmī, and *Tattva-dīpikā*, by Śrīnivāsa Sūri, a follower of Rāmānuja Ācārya, none of those commentaries are available nowadays. Śrīnivāsa Sūri's commentary on Brahmā's prayer is outstanding and is translated in the next volume of this series.

